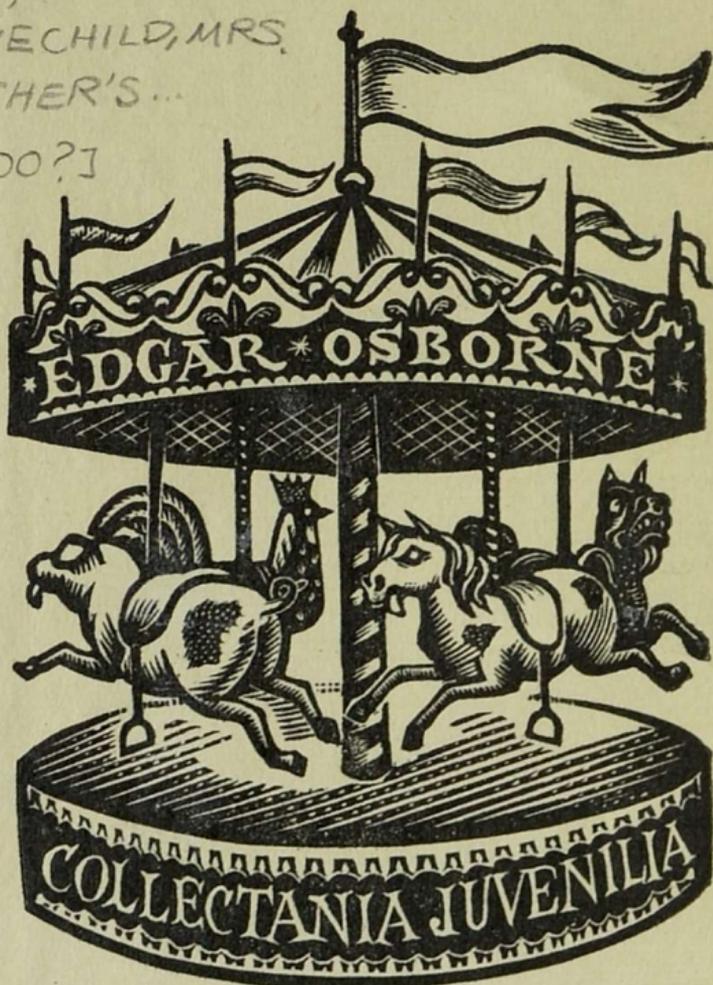




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THE  
*MOTHER'S GRAMMAR.*

BEING

A CONTINUATION OF

THE

*CHILD'S GRAMMAR.*

WITH

LESSONS for PARSING.

And a few already done as

*EXAMPLES.*

---

London:

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## PREFACE.

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THE following little volume is designed as a continuation of the CHILD'S GRAMMAR; to facilitate the work of teaching to those who may not have much attended to the subject themselves; and to assist such persons as are more conversant with it.

The substance is professedly borrowed; but being extracted from the works of our best writers upon English Grammar, it is hoped it will not be unacceptable to those ladies that are engaged in tuition, and consequently have not much leisure to turn over various authors in search of further information upon any subject than is immediately required, as being suited to the capacities of their younger pupils: *such* it is meant to supply; and to enable the teacher to explain and enlarge: therefore

sometimes two or three passages are quoted to the same effect; because to vary the expression will often go a great way in impressing the meaning which one would wish to convey, beside the consideration of corroborating one authority by another. There is another species of repetition which may more seem to need an apology; namely, those few pages which occur in the beginning, and had before appeared in the **CHILD'S GRAMMAR**; of which this is called a second part: they are *but* a few pages, and are admitted in order to render this second part a compleat Grammar for pupils, who may be too far advanced to need the use of the first.

The first is intended to be the little pupil's manual, and the greater part of it to be committed to memory; the second is designed to remain for some time in the possession of the teacher, for her own occasional use; the whole to assist ladies in teaching the Rudiments of Grammar, not

only to the female part of their family, but their little sons, against they go to school; for the expedience of which the compiler can quote high authority.

“ A grammatical study of our *own* language makes no part of the ordinary method of instruction which we pass through in our childhood, and it is very seldom that we apply ourselves to it afterward, and yet the want of it will not be effectually supplied by any other advantages whatever. Much practice in the polite world, and a general acquaintance with the best authors, are good helps, but alone will hardly be sufficient. We have writers who have enjoyed these advantages in their full extent, and yet cannot be recommended as models of an accurate style: much less will what is commonly called learning serve the purpose: that is, a critical knowledge of ancient languages, and much reading of ancient authors.”

It is with reason expected of every person of a liberal education, that he should be able to express himself with propriety and accuracy. It appears, from examples, produced in notes to *Lowth's Grammar*, that our best authors have committed gross mistakes for want of a due knowledge of *English* grammar, or at least a proper attention to the rules of it.

“ The *English* language, is of all the present *European* languages, by much the most simple in its form and construction: of all the ancient languages extant, that is the most simple which is undoubtedly the most ancient; but even that language itself does not equal the *English* in simplicity. Beside the principle design of grammar in our language, there is a secondary use to which it may be applied, and which is not attended to as it deserves, the facilitating of the acquisition of other languages, whether ancient or modern. A good foundation in the general principles of grammar

is in the first place necessary for all those who are initiated in a learned education, and for all others likewise who shall have occasion to furnish themselves with the knowledge of modern languages.

“ Universal grammar cannot be taught abstractedly ; it must be done with reference to some grammar already known, in which the terms are to be explained, and the rules exemplified : the learner is supposed to be unacquainted with all but his native tongue, and in what other, consistently with reason and common sense, can you go about to explain it to him ? When he has a competent knowledge of the main principles of grammar exemplified in his own, he then will apply himself with great advantage to the study of any other language.”



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THE

MOTHER'S GRAMMAR.

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*Of the PARTS of SPEECH.*

**I**N English there are ten parts of speech ;  
they are,  
Article, Noun, Adjective, Pronoun, Verb,  
Participle, Adverb, Conjunction, Preposition,  
and Interjection.

An *Article* is a part of speech set before nouns, to fix their vague signification a, an, the : a book, an apple, the church.

A *Noun* is the name of a person, place, or thing, John, London, book : whatever can be seen, heard, felt, or understood, is a noun.

There are *nouns* which are not the objects of our outward senses : such as qualities of the mind, *goodness, valour, &c. &c.* but these should be reserved till the pupil is familiar with the distinction of the different parts of speech.

*Adjectives* are very improperly called nouns; for they are not the *names* of things. The adjectives *good*, *white*, are applied to the nouns *man*, *snow*, to express the qualities belonging to those subjects; but the *names* of those qualities in the abstract (that is, considered in themselves, and without being attributed to any subject) are *goodness*, *whiteness*; and these are *nouns*, or *substantives*.

An *Adjective* is a word which signifies the *quality* of any person, place, or thing: as, a *good* man; a *great* city; a *neat* church.

A *Pronoun* is a word *instead* of a noun; to avoid the too frequent repetition of the same word; as, John is merry, *he* laughs, and *he* sings.

A *Verb* is a word that signifies to *do*, to *suffer*, or to *be*: as John *reads*. John is *loved*; I *am*.

A *Participle* is often an adjective derived of a verb; as, from the verb to *love* come *loving*, *loved*.

An *Adverb* is a part of speech joined to a verb, an adjective, a participle, and sometimes another adverb, to express the quality

or circumstance of it : as, Mary reads *well* ; she is *very* good ; she is a *truly* loving sister ; you work *very* neatly.

A *Conjunction* is a part of speech which joins words and sentences together ; as, Mary spells, *and* learns grammar.

A *Preposition* is a word *set before* nouns or pronouns, to express the relation of persons, places, or things to each other : as, John came *from* London ; Mary came *to* me.

An *Interjection* is a word *thrown in* to express any sudden emotion of the mind ; as, Mary is a charming girl ; *oh!* how I love her.

---

Of the *ARTICLE*.

THERE are two Articles, *a* and *the* : *a* becomes *an* before words which begin with a vowel, for the sake of the sound.

The articles are of two kinds, *definite*, and *indefinite* : *a* (or *an* before words beginning with a vowel,) is indefinite ; *the* is definite : *a* and *an* are used in a vague sense ; to point out *one single* thing of the kind ; *the* determines *which* particular thing is meant : *the* fixes, or *defines* ; *a* does not. It is of the nature of both articles to determine or limit the thing spoken of ; *a* determines it to be one single thing of the kind, leaving it uncertain which : *the* determines which it is : or of many, which they are. *Lowth.*

FAMILIAR EXAMPLES.

There is *a* boy ; but it is not John. Here is *an* apple ; but it is not that which you have leave to eat : this is *the* apple which I gave to you.

There goes *the* cat ; meaning our fa-

avourite cat. I met *a* cat in the garden. Thus we are told that an article is fixed before common names of things, to point them out, and to shew how far their signification extends.

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Of the NOUNS.

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NOUNS.

TAKEN first as the names of persons, places, or things.

PERSONS.

Father, sister, cousin, man, child, servant, scholar, &c. *The pupil should think of some examples on all such occasions.*

PLACES.

Library, parlour, town, road, court, hall, &c.

THINGS.

Flower, book, box, pen, table, glass, gown, &c.

Young grammarians will not readily con-

ceive an idea of a noun which is not an object of sense : it is therefore expedient to confine ourselves to such at the beginning.

### NOUNS.

Nouns, or Substantives, are of two kinds — *proper* and *common*.

*Proper* names are names appropriated to individuals ; as, John, Mary, London.

*Common* names stand for kinds ; as, boy, girl, city.

*Man* is a name common to all men ; but — is your papa's proper name : every boy is called a *boy* ; but every boy is not named John.

Proper names require no article.

Common names have the article placed before them ; as, a man, the child, an apple.

### NUMBER.

Nouns have two numbers, *singular* and *plural* : the *singular* speaks of one ; the *plural* of more than one.

The substantive singular is made plural for the most part by adding *s*, or *es* where the pronunciation requires ; as, *boy*, *boys* ; *fox*, *foxes*. In some *f* is changed into *v* ; as, *loaf*,

*loaves* : some few plurals end in *en*, as, *oxen* ; in some the vowel is changed, as, *man*, *men* : custom soon leads the scholar to forming plurals with propriety ; so that there is no need of expatiating here.

## GENDER.

Nouns have two genders, the *masculine* and the *feminine* : the *masculine* denotes the *he* kind, the *feminine* denotes the *she* kind.

Nouns signifying things without life are of no gender ; they are sometimes called of the *neuter* gender.

## CASES.

Nouns have two cases, the *nominative*, and *genitive*.

The *nominative* names the person or thing ; the *genitive* denotes *possession*, and is sometimes called the possessive case.

The *nominative* goes before the active verb, is called the *agent*, and answers to the question *who* or *what* ; as, Q. Who teaches you ?

A. My mother teaches me.

Thus the *nominative* case may always be known by asking the question *who*, *which*, or *what*.

A scholar who is sufficiently advanced in grammar to comprehend the distinction, should be accustomed to point out the nominative in a sentence.

The *genitive* case answers to the question *whose*; its sign is *of*. Q. Whose book is this?

A. It is my *brother's*, or the book *of* my brother.

An apostrophe distinguishes the genitive singular from the nominative plural.

GEN. { This is my mother's work; or, the  
work *of* my mother.

NOM. { Mothers think it no trouble to  
teach their children.

GEN. { That is my brother's horse; or,  
the horse *of* my brother.

NOM. My brothers both ride.

When the nominative plural ends in *s*, the genitive plural is formed by adding the apostrophe after the *s*; as, the ladies' hoops.

When the noun ends in *y*, the plural nominative ends in *ies*; as,

A lady.

Two ladies.

Genitive singular in *y's*. Whose fan is this?

It is the lady's.

NOM. My sisters are gone.

GEN. My sister's basket is left.

### Of the ADJECTIVE.

AN Adjective is a word that denotes the quality of any person, place, or thing; it is a word *added* to a noun to express the quality or circumstance. A *good* man: a *fond* mother.

An adjective has in itself no meaning; as, *pretty, neat, new, red, &c. &c.* these have no meaning by themselves; but they express the quality of the noun to which they are added; as, a pretty bird; a neat girl; a new doll; a red sash; these sentences are intelligible.

### COMPARISON.

A noun may possess *more* or *less* of the quality attributed, and this is expressed by comparison, of which we are told there are three degrees, or steps, called *positive, comparative, and superlative.*

The *positive* expresses the quality simply; as *pretty*: the *comparative* expresses the quality in a superior degree; as, *prettier*: the *superla-*

*live* expresses the quality in the highest degree ; as, *prettiest*.

My doll is pretty ; yours is prettier ; Mary's is prettiest.

My paper is white ; your frock is whiter ; snow is whitest.

Sometimes these degrees are formed by mean of adverbs—learned ; *more* learned ; *most* learned.

### Of the PRONOUN.

A Pronoun is a word used instead of a noun, to avoid repetition.

Speaking of myself I say, *I* or *me*. *I* teach you ; come to *me*, &c.

#### PERSONS.

A pronoun has three persons in each number.

1. The first person speaks of *himself*.
2. The second person is spoken *to*.
3. The third person is spoken *of*.

1. Speaking of myself I say, *I* or *me* ; of ourselves, *we* or *us*.

2. Speaking to another (who is present)

I say, *thou* or *thee*—to others, *ye* or *you*.

Speaking of another I say, *he* or *she* ;  
*him* or *her*—of others, *they* or *them*.

All nouns are of the third person, and spoken of by the appellations, *he*, *she*, *it*, or *they* ; *him*, *her*, or *them*.

A pronoun has three persons in each number.

#### NOMINATIVE.

SING. *I, thou, he, (she, or it.)*

PLUR. *We, ye, they.*

#### ACCUSATIVE.

SING. *Me, thee, him, (or her.)*

PLUR. *Us, you, them.*

#### CASES.

A pronoun has two cases ; the *nominative* and the *accusative*.

The *nominative* names the agent, and goes before the active verb.

The *accusative* follows the verb, and is the *object* of it ; it is therefore sometimes called the *objective* case.

The *nominative* is called the agent, and answers to the question *who*.

Q. *Who* wrote this book ?

A. *I* wrote it.

The *accusative* follows the verb, and answers to the question *whom*.

Q. *Whom* do I teach?

A. You teach *me*.

Nominatives are *I, thou, he, she, we, ye, they*.

*Accusatives* are *me, thee, him, her, us, you, them*.

Pronouns have two numbers; the *singular* and the *plural*.

In each number there are three persons.

| Singular.      | Plural. |
|----------------|---------|
| 1. I           | 1. We   |
| 2. Thou        | 2. Ye   |
| 3. { He<br>She | 3. They |

These are *nominatives* going *before* the verb, and *naming* the *agent*.

*Accusatives*, which *follow* the verb, and are the *objects* of it; are as follow:

| Singular.       | Plural. |
|-----------------|---------|
| 1. Me           | 1. Us   |
| 2. Thee         | 2. You  |
| 3. { Him<br>Her | 3. Them |

There are three kinds of pronouns; namely, *personal, relative, and demonstrative.*

## PERSONALS.

SING. *I, thou, he, she, it.*

PLUR. *We, ye, they.*

## RELATIVES.

Are so called, because they *relate* to a noun going before, or coming after; they are, *who, what, which, and whether.*

## DEMONSTRATIVES.

*This, that, others, and the same; this* in the singular, makes *those* in the plural; *that* in the singular, makes *those* in the plural.

*Which* is a pronoun; it is used when *things* are spoken of; as, *who* and *whom* are when *persons* are designed.

This is the grammar *which* my friend wrote for me.

Mamma is the person *who* is so kind as to instruct me.

My little sister is the child *whom* she is teaching to read.

## POSSESSIVES.

There are likewise possessive pronouns; *My, mine, our, ours.*

*Thy, thine, your, yours.*

*His, her, hers, its, their, theirs.*

*Whose, one's, other's, another's.*

### Of the VERBS.

A Verb is a word that signifies to *do*, to *suffer*, or to *be*. I *write*; I am *loved*; I *am*.

Any word is a verb to which you can prefix a pronoun and decline it; thus, to *walk*.

I walk, thou walkest, he walks, &c. a verb signifies the acting or being of any person, place, or thing.

Boys *play*; men *work*; I *teach*; you *learn*.

The verb, as in other languages, agrees with the nominative in number and person; as, Thou art good. Thou runnest. I am busy. I write.

He is sick. He reads, or readeth, &c.

There belongs to a verb, beside number and person, mode and tense.—Verbs are likewise of different kinds—they are active, passive, and neuter.

---

## Of MODES.

A Mode is the particular form of the verb, denoting the MANNER in which any thing *is, does, or suffers*: or expressing an intention of mind concerning such *being, doing, or suffering*.

The mode is the *manner* of representing the *being, action, or passion*.

There are four modes, or ways of declining verbs, they are,

Indicative, imperative, subjunctive, and infinitive.

The *indicative* mode declares something, or asks a question; as, *I write; do you read?*

The *imperative* commands, or forbids; as, *write thou; do not go.*

The *subjunctive* is better to be deferred till the pupil is perfect in the rest.

The *infinitive* has neither number nor person, nor nominative case before it, and is commonly known by the sign *to* before it, expressed or understood. *I design to ride.*

In this sentence the first verb is indicative, the second infinitive.

### INFINITIVE MODE.

When a verb is barely expressed, without any limitation of person or number, it is called the infinitive mode; as, *to love*. Here the sign *to* is expressed; but it is often only understood, as, LET him *love*. *Let*, commonly called a sign of the imperative, is properly a *verb* in that mode: *let him love*: the meaning is, *permit*, or *suffer* him to love: *let* therefore seems to be a verb of the imperative, and *love* of the infinitive mode, the *to* being understood though not expressed.

*To* before a verb is the sign of the infinitive mode; but there are some verbs which have commonly other verbs following them in the infinitive modes without the sign *to*; as, *bid*, *dare*, *need*, *make*, *see*, *hear*, *feel*; as also *let*, and sometimes *have*, not used as auxiliaries, and perhaps a few others; as, I *bade* him do it—you *dare* not do it; I saw him do it, &c.

*Subjunctive* (in grammar) the verb undergoes a different formation, to signify the

same intentions as the indicative; yet not absolutely, but relatively to some other verb; which is called the subjunctive mode. *Clarke.*

*Conjunctive*: the mode of a verb used subsequently to a conjunction.

The indicative and conjunctive modes are by modern writers frequently confounded, or rather the conjunctive is wholly neglected, when some convenience of versification does not invite its revival. It is used among the purer writers of former times, after *if, though, ere, before, till or untill, whether, except, unless, whatsoever, whomsoever*, and words of wishing; as, "Doubtless thou art our father, though Abraham *be* ignorant of us, and Israel *acknowledge* us not." *Johnson.*

The *Conjunctive* is so called; first, because it is generally used with *conjunctions* before it; and secondly, because it never makes a compleat sense, unless it be *joined* with the indicative. Some grammarians multiply the number of modes; and besides indicative, imperative, conjunctive, and infinitive, they reckon the potential, conditional, and op-

tative; but these three are all reducible to the conjunctive. *Boyer.*

*Optative*, expressive of desire.

The verb undergoes in Greek a different formation to signify *wishing*, which is called the optative mood.

*Potential* (in grammar) is a word denoting the possibility of doing any action.

Perhaps a boy should be taught to make a distinction between the potential and subjunctive, agreeable to the grammar which is in use at the school whither he is to be sent.

The Eton grammar explains them thus:

The *potential* mode signifies *power* or *duty*, and is commonly known by these signs, *may*, *can*, *might*, *would*, *could*, or *ought*.

The *subjunctive* differs from the potential only as it is *subjoined* to another verb going before it in the same sentence; and has evermore some conjunction or indefinite word joined to it.

In English the several expressions of conditional will, possibility, liberty, obligation, &c. come all under the subjunctive mode; the mere expressions of will, possibility, li-

berty, obligation, &c. belong to the indicative mode: it is their conditionality, their being subsequent and depending upon something preceding, that determines them to be the subjunctive mode. See *Lowth*, page 50.

Both in speech and writing it has been too customary of late years to discontinue the use of the conjunctive or subjunctive mode, which was formerly by our best authors introduced after such words; as, *if, though, before, whether, unless, &c.* as, If he *write*, I will answer him.—Though he *slay* me, I will trust in him.—I expect to see him before he *go* away, instead of which phrases many people would say, less properly,

If he *writes*; though he *slays*; before he *goes*: in all these cases add the word which is supposed to be omitted, and the absurdity will appear; for instance, if he *should* write, &c.

It is to be observed, that in the subjunctive mode, the event being spoken of under a condition or supposition, or in the form

of a wish, and therefore as doubtful or contingent; the verb itself in the present; and the auxilliary, both of the past and present, imperfect times often carry with them somewhat of a future sense; as,—“If he come to-morrow I may speak to him.”—“If he *should*, or *would* come to-morrow, I *might*, *would*, *could*, or *should* speak to him.”—Observe also, that the auxiliaries *should* and *could* in the imperfect tenses are used to express the present and future as well as the past; as, “It is my desire that he *should* or *would*, come now, or to-morrow.”—as well as, “It was my desire that he *should* or *would* come yesterday.” So that in this mode the precise time of the verb is very much determined by the nature and drift of the sentence.

The conjunctions *if*, *although*, *till*, *whether*, *except*, &c. require the verb to be in the subjunctive mode; as,

“If he *know* my heart, he knows I love him.”

“Though she *come* I will not see her.”

“Till the sun *set* it will be hot.”

“Whether she *believe* or not, it is truth.”

“Except the moon *shine* it will be dark;”  
that is, “except the moon *should* shine it  
will be dark.”

*Left* and *must* following a command require  
a subjunctive mode; as, Let him that stand-  
eth take heed *left* he *fall*; that is, left he  
*should fall*.

It should be kept in the mind that in the  
present time of the subjunctive mode all  
personal variation is wholly dropped.

---

## AUXILIARIES.

TO express the time of the verb the English use the assistance of other verbs, called therefore auxiliaries, or helpers: *do*, *be*, *have*, *shall*, *will*; as, I *do* love; I *did* love; I *have* loved; I *shall* or *will* love.

### AUXILIARIES.

*Shall*, *will*, *may*, *can*, *have*, *be*, *do*, *let*.

The peculiar force of the several auxiliaries is to be observed.

*Do* and *did* mark the action itself, or the time of it, with greater force and distinction; —I *do* love you; I *did* love her.

They are also of frequent, and almost necessary use in interrogative and negative sentences.

They sometimes also supply the place of another verb, and make the repetition of it in the same, or a subsequent sentence, unnecessary; as, James does not learn grammar as you *do*.

*Let* does not only express permission, but praying, exhorting, commanding.

*May* and *might* express the possibility or liberty of doing a thing; *can* and *could* the power; *must* is sometimes called in for a helper, and denotes necessity; *will*, in the first person singular and plural, promises or threatens; in the second and third persons only foretells;—*shall*, on the contrary, in the first person simply foretells; in the second and third persons promises, commands, or threatens.—But this must be understood of explicative sentences; for when the sentence is interrogative, just the reverse takes place:—thus, I *shall* go; you *will* go; express event only: but, *will* you go? imports intention; and, *shall* I go? refers to the will of another. But again, he *shall* go; and *shall* he go? both imply will; expressing or referring to a command.—*Would* primarily denotes inclination of will; and *should* obligation; but they both vary in their import, and are often used to express simple events.

*Do* and *have* make the present time; *did* and *had* the past; *shall* and *will* the future. *Let* is employed in forming the imperative

mode;—*may, might, could, would, should,* in forming the subjunctive.

*Have,* through its several modes and tenses, is placed only before the *perfect participle*; and *be,* in like manner, before the *present and passive participles*; the rest only before the verb, or another auxiliary in its primary form.

---

## KINDS of VERBS.

THERE are three kinds of verbs; *active*, *passive*, and *neuter*.

Verbs that signify *doing*, are called *active*; as, I *call*, he *reads*.

A very active expresses an *action*, and necessarily implies an agent, and an object acted upon: as, I love Mary.

A verb *passive* expresses a *passion*, or a *suffering*, or the receiving of an action, and necessarily implies an object acted upon, and an agent by which or whom it is acted upon; as, to *be loved*; Mary is loved by me.

So when the agent takes the lead in the sentence the verb is *active*, and is followed by the object;—when the object takes the lead the verb is *passive*, and is followed by the agent.

The verb *active* is called also *transitive*; because the action *passeth over* to the object, or hath an effect upon some other thing.

A verb *neuter* expresses *being*, or a state or condition of being: when the agent

and object acted upon coincide, and the event is properly neither action nor passion; but rather something between both; as, *I am; I sleep; I walk.*

The verb *neuter* is called *intransitive*; because the effect is confined within the agent; and doth *not pass over* to any other object.

The noun or pronoun which stands before the *active* verb may be called the *agent*; that which stands before the *neuter* the *subject* of the verb.

In English many verbs are used both in an *active* and a *neuter* signification; the construction only determining of which *kind* they are.

In *active* verbs the agent precedes the verb; when the verb is *passive* the agent and object change places in the sentence, and the thing *acted upon* is in the nominative case, and the agent is accompanied with a preposition;—as, William is loved by Mary:—change it to an active, and you say,—Mary loves William.

A neuter verb is by some called an essential verb, it being absolute in itself, and

expresses something to be done, but not the person or thing which the action is to affect; for it has no noun after it as an active verb has: it will not take a noun after it; as, to *stand*; to *run*, &c. we cannot say *stand* a thing, or *run* a thing. An active verb takes another subject, or passes over to some other object or thing, and therefore has a noun after it; whereas a *neuter* verb must have some word between it and the following noun, in order to make a compleat sense; as, to *stand in the rain*; to *sit upon* a chair.

The passive verb is only the participle passive joined to the auxiliary verb *to be* through all its variations; I *am* loved; I *was* loved; I *have been* loved; I *shall be* loved; and so on, through all the persons, numbers, times, and modes.

The neuter verb is varied like the active; but having somewhat of the nature of the passive, admits, in many instances, of the passive form, retaining still the neuter signification; chiefly in such verbs as signify some sort of motion, or change of place or condition; as, I *am come*, I *was*

gone; I *am grown*; I was *fallen*. The verb *am* in this case precisely defines the time of the action or event, but does not change the nature of the passive form, still expressing, not properly a passion, but only a state or condition of being. *Lowth.*

To *fit*, to *lie*, to *rise*, to *write*, to *fall*, are *neuters*; to which correspond the following *actives*:

To *set*, to *lay*, to *raise*, to *wreath*, to *fell*; that is, to cause to fit, to cause to lie; to cause to fall.

Is it not strange that in the present language of England, not only in conversation but even in some printed books of considerable name, the neuter to *lie* and the active to *lay* should be so frequently confounded; and that, instead of "he lies on the ground;" it should be said "he lays on the ground"—instead of, "he *lay* (or did lie)" it should be said "he laid?"

Would not a person of education be ashamed to be found ignorant of the difference between the *active* and *neuter* verb?

If the humour of confounding active verbs with neuter should continue to prevail, we may soon expect to see and to hear sentences like the following, "I *laid* in bed till eight; then I *raised*, and *set* a while in my chair; when on a sudden a qualm came over me, and I *felled* upon my face."

*Beattie.*

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 EXAMPLES

Of ACTIVE and NEUTER VERBS, and those PARTICIPLES which are most frequently mistaken.

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To SIT on a Seat.

SIT—SAT.

I sit in the middle aisle now.

I sat in the gallery last winter.

*Sitten* is the participle, but disused.

To *set*, to place or put.

This does not vary.

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To LIE, to rest horizontally.

LIE,—LAY,—LAIN.

You lie too long in bed.

You lay nine hours last night.

You have sometimes lain ten.

To *lay*, to deposit.

Lay, laid, laid.

We will lay aside our books.  
You laid yours aside early.  
We have all laid aside now.

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To RISE, to get up.

RISE,—ROSE,—RISEN.

I rise at eight in winter.  
I rose at six in autumn.  
I have risen at four for a journey.  
To *raise*, to lift up.  
Raise, raised, raised.

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To FALL.

FALL,—FELL,—FALLEN.

You will fall.  
You fell yesterday.  
You have often fallen.  
To *fell*, or hew down.  
Fell, felled, felled.

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 To COME.

COME,—CAME,—COME.

John will come to-morrow.

Mary came yesterday.

 The little folk will all be come soon.
 

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## To EAT.

EAT,—ATE,—EATEN.

You may eat that cake.

You ate two in the morning.

 You will soon have eaten all.
 

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## To TAKE.

May I take a plum?

You took one just now.

 You have now taken two.
 

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## To GIVE.

GIVE,—GAVE,—GIVEN.

I will give you a book.

I gave your sister one.

I have now given all away.

—◆—

To GO.

GO,—WENT,—GONE.

I go to church this morning.

You went yesterday.

We have each gone twice this week.

—◆—

To DRINK.

DRINK,—DRANK,—DRUNK.

I drink Bath water.

I drank it last year.

I have drunk it several times.

—◆—

To RING.

RING,—RANG,—RUNG.

Pray ring the bell.

I rang, and no one heard,

I have rung twice,

THE verb to *be* has always a nominative case after it; as, "It *was* I, and not *he*, &c." unless it be in the infinitive mode; as, though you took it *to be* him.

When the qualities of different things are compared, the latter noun is governed by the verb, or the preposition expressed or understood; as, "You are not so tall as I (*am*)"—in all other instances if you complete the sentence in like manner, by supplying the part which is understood, the case of the latter noun will be determined.

"Mary is as old as I (*am*)." )

"Tom is younger than *she* (*is*)." )

The most correct writers, who received their first knowledge of grammar from Lilly, &c. are apt to say, "as old as *me*." "younger than *her*." &c.

Young persons should be accustomed to fill up the sentence, and to discover what case ought to be used.

In the following sentences the accusative follows the verb.

“ You think him handsomer than (*you think*) *me.*”

You love her brother better than (*you love*) *me.*

In the next the verb *to be* requires the nominative.

“ Plato observes, and the same thing was observed before by a wiser man than *he,*” (that is, than *he was,*) &c.

In the following the latter noun is governed by the preposition understood.

“ It was well expressed by Plato; but more elegantly by Solomon than him,” (that is, than *by him,*) &c.

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 T E N S E S .

The TENSES or TIMES of the VERB.

Time is *past, present, future.*

THERE are six tenses or times; namely, Present, Preterimperfect, Preterperfect, Preterpluperfect; Future Imperfect, and Future Perfect.

## I.

The present denotes the time that *now* is; as, I *love*, or am *loving*.

## II.

The preterimperfect denotes the time *not fully* compleated; as, I *loved*, or *was loving*.

## III.

The preterperfect denotes the time *fully past*; as, I *have loved*.

## IV.

The preterpluperfect denotes the time *more than past*; as, I *had loved*.

## V.

The future imperfect denotes the time *to come*; as, I *shall love*.

## VI.

The future perfect denotes the action to be past at some future time; as, I shall have loved.

## SIGNS of the TENSES.

- |                               |   |   |
|-------------------------------|---|---|
| 1. or present, <i>do, am</i>  | } | 4. pluperfect, <i>had.</i>                            |
| 2. or imperf. <i>did, was</i> |   | 5. future imperf. <i>shall</i><br>or <i>will</i>      |
| 3. or perfect, <i>have</i>    |   | 6. fut. perfect, <i>shall</i><br>or <i>will have.</i> |

- |                          |   |                             |
|--------------------------|---|-----------------------------|
| 1. Present               | now doing or being                                | I write.                    |
| 2. Preterim-<br>perfect. | doing or being at<br>some time past               | I wrote, or<br>was writing. |
| 3. Preter-<br>perfect.   | now done, or<br>having been                       | I have writ-<br>ten.        |
| 4. Preter-<br>pluperf.   | done, or having<br>been at some<br>time past      | I had written               |
| 5. Future<br>imperf.     | to be done, or to<br>be hereafter                 | I shall or<br>will write.   |
| 6. Future<br>perfect.    | done, or having<br>been at some time<br>hereafter | I shall have<br>written.    |

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TENSES from the ETON GRAMMAR.

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## I.

## PRESENT.

(Signs *do, am.*)

SPEAKETH of a thing present, or now doing; as, amo, I love; amor, I am loved; sum, I am.

## II.

## PRETERIMPERFECT.

(Signs *did, was.*)

Speaketh of a thing that was doing at some time past, but not ended; as, amabam, I did love; amabar, I was loved; eram, I was.

## III.

## PRETERPERFECT.

(Sign *have.*)

Speaketh of a thing lately done; as, amavi, I have loved: amatus sum, I have been loved: fui, I have been.

## IV.

## PRETERPLUPERFECT.

(Sign *had.*)

Refers to a thing done at some time past, and now ended; as, *amaveram*, I have loved: *amatus eram*, I had been loved: *fueram* I had been.

## V.

(Sign *shall* or *will.*)

Speaketh of a thing to be done hereafter; as, *amabo*, I shall or will love; *amabor*, I shall or will be loved; *ero*, I shall or will be.

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 PARTICIPLE.

THE Participle is often an adjective derived of a verb ; as, from the verb to *love* we derive the participles *loved* and *loving*. *Asb.*

The participle is a mere mode of the verb ; for it signifies being, doing, or suffering, with the designation of time super-added. *Lowth.*

The participle is a word partaking at once of the quality of a noun or verb. *Johnson.*

When a verb is expressed in a form in which it may be joined to a noun, as its quality or accident ; *partaking* thereby of the nature of an adjective, it is called the *participle*, as, *loving*, a *loving* father. Many words are participles when they imply any notion of time ; but adjectives when they denote a quality simply without regard to time.

The participle frequently becomes altogether an adjective when it is joined to a substantive, merely to denote the quality, without any regard to time ; expressing, not an action, but an habit, and, as such, it admits of the degrees of comparison ; as, a

*learned*, a *more learned*; a *most learned man*: a *loving*; a *more loving*; a *most loving father*.

We have in English a verbal noun of the same form with an active participle; as, he is incapable of *writing*.

The participle, with an article before it, and the preposition after it, becomes a substantive, expressing the action itself which the verb signifies; as,

“These are the rules of grammar, by *the observing of which* you may avoid mistakes:” or it may be expressed by the participle or gerund; as, “by *observing which*:”—not by *observing of which*; nor by *the observing which*;—for either of these two phrases would be a confounding of two distinct forms.

There are two participles pertaining to most verbs: the *active* which ends in *ing*, and the *passive*, which for the most part ends in *ed*; as from the verb *love* are derived the participles *loving* and *loved*.

A participle *active* or *imperfect* signifies

action or condition begun, continuing, and unfinished; as, *writing, sleeping.*

A participle *passive* or *perfect* denotes action compleat; as, *written.* The passive participle is generally the same as the preter or past tense of the verb; but there are many irregularities, which are best learned from a catalogue.

### FORMATION of PARTICIPLES.

| Present. | Past. | Participle. |
|----------|-------|-------------|
| Am       | Was   | Been        |
| arise    | arose | arisen      |
| awake    | awoke | awaked      |
| begin    | began | begun       |
| bear     | bore  | borne       |
| beat     | beat  | beaten      |
| blow     | blew  | blown       |
| break    | broke | broken      |
| choose   | chose | chosen      |
| come     | came  | came        |
| die      | died  | dead        |
| draw     | drew  | drawn       |
| drink    | drank | drunk       |

| Present.                | Past.      | Participle. |
|-------------------------|------------|-------------|
| drive                   | drove      | driven      |
| eat                     | ate        | eaten       |
| fall                    | fell       | fallen      |
| flee*                   | fled       | fled        |
| fly†                    | flew       | flown       |
| forsake                 | forsook    | forsaken    |
| freeze                  | froze      | frozen      |
| get                     | got        | gotten      |
| give                    | gave       | given       |
| go                      | went       | gone        |
| grave                   | graved     | graven      |
| grow                    | grew       | grown       |
| hide                    | hid        | hidden      |
| hew                     | hewed      | hewn        |
| know                    | knew       | known       |
| lay, <i>deposit</i> ‡   | laid       | laid        |
| lay, <i>place along</i> | laid       | laid        |
| lie, <i>to rest</i> §   | lay        | lain        |
| overflow                | overflowed | overflowed  |
| ring                    | rang       | rung        |
| rise                    | rose       | risen       |

\* To run from danger. † As a bird. ‡ Lay Eggs.

§ In bed.

| Present.                 | Past.         | Participle. |
|--------------------------|---------------|-------------|
| rot                      | rotted        | rotten      |
| run                      | ran           | run         |
| see                      | saw           | seen        |
| shake                    | shook         | shaken      |
| shear                    | or<br>sheared | shorn       |
| sing                     | sang          | sung        |
| sit on a seat            | sat           | sitten      |
| set *                    | set           | set         |
| slay                     | slew          | slain       |
| smite                    | smote         | smitten     |
| strew                    | strewed       | strewn      |
| sew <i>with a needle</i> | sewed         | sewed       |
| sow, <i>scatter seed</i> | sowed         | sown        |
| speak                    | spoke         | spoken      |
| spring                   | sprang        | sprung      |
| steal                    | stole         | stolen      |
| swim                     | swam          | swum        |
| swear                    | swore         | sworn       |
| take                     | took          | taken       |
| tear                     | tore          | torn        |

| Present. | Past.   | Participle. |
|----------|---------|-------------|
| thrive   | throve  | thriven     |
| tread    | trode   | trodden     |
| throw    | threw   | thrown      |
| wear     | wore    | worn        |
| weave    | wove    | woven       |
| work     | wrought | wrought     |
| write    | wrote   | written     |

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### ADVERBS.

ADVERBS are *added to verbs* and to adjectives, to denote some modification or circumstance of an action, or quality; as, the manner, order, time, place, distance, motion, relation, quantity, quality, comparison, doubt, affirmative and negative, demonstrative, interrogation.

An adverb is sometimes joined to another adverb, to modify or qualify its meaning; as, "very much;" "much too little;" "not very prudently."

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## CONJUNCTION.

THE Conjunction connects or joins together sentences, so as out of two to make one sentence.

Thus, You *and* I *and* Peter rode to London, is one sentence made up of these three by the conjunction *and* twice employed. You rode to London; I wrote to London; Peter wrote to London.

Again: You *and* I rode to London; *but* Peter staid at home, is one sentence made up of three by the conjunctions *and* and *but*, both of which equally connect the sentences, but the latter expresses an opposition in the sense.

The first is therefore called a conjunction copulative, the other a conjunction disjunctive.

The use of copulative conjunctions is to connect, or to continue, the sentence, by expressing an addition, *and*; a supposition, or condition, *if, as*: a cause, *because, then*; a motive *that*; an inference, *therefore*.

The use of Disjunctives is to connect and to continue the sentence; but withal to express opposition of meaning in different degrees; as, *or, but, than, although, unless, &c.*

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### PREPOSITION.

PREPOSITIONS, so called, because they are commonly *put before* the words to which they are applied, serve to connect words with one another, and to shew the relation between them.

One great use of prepositions in English is to express those relations, which in some languages are chiefly marked by cases, or the different endings of the noun.

Most prepositions originally denote the relation of place, and have been thence transformed to denote, by similitude, other relations. Thus *out, in, through, under, by, to, from, of, &c.* *Of* is much the same as *from*; "ask *of* me;" that is, *from* me: "made *of* wood," &c. *For*, in its primary sense, is the stead, or place of another. The notion of place is very obvious in all the rest.

Prepositions are also prefixed to words in such manner as to coalesce with them, and to become a part of them. Prepositions standing by themselves in construction, are put before nouns and pronouns, and sometimes after verbs; but in this sort of composition they are chiefly prefixed to verbs; as, to *out go*, to *overcome*, to *undervalue*. There are also certain particles which are thus employed in construction; as, *a*, *be*, *con*, *mis*, &c. in *abide*, *bedeck*, *conjoin*, *mistake*, &c. these are called inseparable prepositions. Prepositions have government of cases; and in English they always require the objective case after them; as, “*with him*,” “*from her*,” “*to me*,” “*to whom*?”

In the use of *who* and *whom* many persons commit errors.

*Who* do you speak to?

It ought to be *whom*—and the phrase would be better turned thus:

*To whom* do you speak?—it is inelegant to conclude a sentence with a preposition.

*Who* do you serve under?

It should be *whom*; and would be better turned thus:

*Under whom* do you serve?

*Wh?* do you speak of; Mr. or Mrs. Smith? it should be *whom*—and the phrase turned thus:

*Of whom, &c.*

The answer is—"I speak of *him*"—or, "I speak of *her*."

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### INTERJECTION.

They are merely a kind of natural words *thrown in* to express the affection of the speaker.

The interjection *O*, placed before a substantive, expresses more strongly an address to that person, or thing; as it marks in Latin the vocative case.

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## PARSING LESSONS.

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### SENTENCES.

THE twelve following Sentences are taken from an "Introduction to the Study of Polite Literature. Part I." an elegant publication now out of print. It contains excellent rules for reading well; and very pleasing lessons for practice. An Essay on Punctuation, by the same author, appears to be designed as a continuation of the plan: the regularity of the construction in each work renders them favourable for parsing; and I think a young person cannot be too conversant with them.

---

*Be more ready to forgive, than revenge an injury.*

*Be*                      verb imperative

*more*                    adverb

*ready*                  adjective

|                   |                    |
|-------------------|--------------------|
| <i>to forgive</i> | verb infinitive    |
| <i>than</i>       | adverb             |
| <i>to revenge</i> | verb infinitive    |
| <i>an</i>         | article indefinite |
| <i>injury</i>     | noun               |

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 II.

## Of GOD.

*He is thy father.*

|               |   |
|---------------|---|
| <i>He</i>     | pronoun 3d sing. nom. masc.                 |
| <i>is</i>     | verb indic. 3d. sing. agrees with <i>be</i> |
| <i>thy</i>    | pronoun                                     |
| <i>father</i> | noun.                                       |

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 III.

*He is infinitely amiable.*

|                   |   |
|-------------------|---|
| <i>He</i>         | pronoun 3d sing. nom. masc.                 |
| <i>is</i>         | verb indic. 3d. sing. agrees with <i>be</i> |
| <i>infinitely</i> | adverb                                      |
| <i>amiable</i>    | adjective.                                  |

## IV.

*We feel his mercy.*

|              |                        |
|--------------|------------------------|
| <i>We</i>    | pronoun 1st plur. nom. |
| <i>feel</i>  | verb indic. pres.      |
| <i>his</i>   | pronoun                |
| <i>mercy</i> | noun.                  |

## V.

*Riches, honours, pleasures, steal away the heart from God.*

*Riches,—honours,—pleasures,—heart,* } nouns  
*—God*

|              |                            |
|--------------|----------------------------|
| <i>steal</i> | verb indic. pres. 3d plur. |
| <i>away</i>  | adverb                     |
| <i>the</i>   | article def.               |
| <i>from</i>  | prep.                      |

## VI.

*Forget not, that the brightest part of thy life is nothing but a flower, which is almost as soon withered as blown.*

*Forget not* verb imper.

|                           |                       |
|---------------------------|-----------------------|
| <i>brightest</i>          | adjective—superlative |
| <i>as, that, but</i>      | conjunctions          |
| <i>soon</i>               | adverb                |
| <i>withered and blown</i> | participles.          |

## VII.

*Sport not with pain and distress; nor use the meanest insect with wonton cruelty.*

|                  |                               |
|------------------|-------------------------------|
| <i>Sport not</i> | verb imperative, use the same |
| <i>with</i>      | preposition                   |
| <i>and, nor</i>  | conjunctions                  |
| <i>meanest</i>   | adjective superlative         |
| <i>wanton</i>    | adjective                     |

## VIII.

*All mankind want assistance: all therefore ought to assist.*

|                  |   |
|------------------|---|
| <i>All</i>       | adjective   |
| <i>mankind</i>   | and 2d <i>all</i> , and <i>assistance</i> , nouns |
| <i>want</i>      | verb indic.                                       |
| <i>ought</i>     | verb properly indic. it declares                  |
| <i>to assist</i> | verb infin.                                       |

## IX.

*Religion does not require a gloomy, but a cheerful aspect.*

|                          |                    |
|--------------------------|--------------------|
| <i>Religion, aspect,</i> | nouns.             |
| <i>does not require</i>  | verb indic.        |
| <i>gloomy, cheerful</i>  | adjectives         |
| <i>a</i>                 | article indefinite |
| <i>but</i>               | conjunction        |

## X.

*Let your words be ingenuous. Sincerity possesses the most powerful charm.*

|  |   |
|--|---|
| <i>Let be</i>                            | verb imp.   |
| <i>ingenuous</i>                         | adjective   |
| <i>powerful</i>                          | + adj. superl. formed by adv. <i>most</i>                         |
| <i>your</i>                              | pronoun   |
| <i>sincerity, charm,</i><br><i>words</i> | } nouns   |
| <i>possesses</i>                         | } verb indic. 3d. sing. pres.<br>agreeing with <i>sincerity</i> . |

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 XI.

*If you would be free from sin, avoid temptation.*

|                        |                                    |
|------------------------|------------------------------------|
| <i>would be</i>        | verb subjunctive mode              |
| <i>if</i>              | conjunction                        |
| <i>you</i>             | pron. addressed to 2d. pers. sing. |
| <i>free</i>            | adjective                          |
| <i>from</i>            | preposition                        |
| <i>avoid</i>           | verb imperative                    |
| <i>temptation, sin</i> | nouns.                             |

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 XII.

*Read the Scriptures: they are the dictates of divine wisdom.*

|                            |                              |
|----------------------------|------------------------------|
| <i>Read</i>                | verb imperative              |
| <i>scriptures, wisdom,</i> | } nouns                      |
| <i>dictates,</i>           |                              |
| <i>they</i>                | pronoun 3d. pers. plur. nom. |
| <i>are</i>                 | verb indic. pres. plur.      |
| <i>the</i>                 | article definite             |
| <i>of</i>                  | preposition                  |

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 GOD'S FAMILY.
 

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SEE where standeth the cottage of the labourer, covered with warm thatch; the mother is spinning at the door; the young children sport before her on the grass, the elder ones learn to labour, and are obedient; the father worketh to provide them food; either he tilleth the ground, or he, &c. &c;

|          |                             |
|----------|-----------------------------|
| See      | verb imperative             |
| where    | adverb                      |
| stands   | verb indic. pres. 3d. sing. |
| the      | article definite            |
| cottage  | noun                        |
| of       | preposition                 |
| the      | article definite            |
| labourer | noun                        |
| covered  | participle                  |
| with     | preposition                 |
| warm     | adjective                   |
| thatch   | noun                        |
| the      | article definite            |

|           |                              |
|-----------|------------------------------|
| mother    | noun                         |
| is        | verb indic. pres. 3d. sing.  |
| spinning  | participle active            |
| at        | preposition                  |
| the       | article definite             |
| door      | noun                         |
| the       | article definite             |
| young     | adjective                    |
| children  | noun                         |
| sport     | verb pres. 3d plural indic.  |
| before    | preposition                  |
| her       | pronoun 3d. sing. accusative |
| on        | preposition                  |
| the       | article definite             |
| grafs     | noun                         |
| the       | article definite             |
| elder     | adjective definite           |
| ones      | noun                         |
| learn     | verb indic. pres. 3d. plural |
| to labour | verb infinitive              |
| and       | conjunction                  |
| are       | verb indic. pres. 3d. plural |
| obedient  | adjective                    |

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GOD IS PERFECTION.

COME, and I will shew you what is beautiful; it is a rose fully blown: see how she sits upon her mossy stem, like the queen of all the flowers; she is beautiful: but He that made the rose is more beautiful than the rose.

Who is this great name; and what is He called, that my lips may praise him?

This great name is God:—He made all things; but He is more excellent than all which He hath made: they are beautiful; but He is beauty: they are strong; but He is strength: they are perfect; but He is perfection.

|                  |                                |
|------------------|--------------------------------|
| <i>Come</i>      | verb imperative                |
| <i>and</i>       | conjunction                    |
| <i>I</i>         | pronoun 1st sing. nom.         |
| <i>will shew</i> | verb indicative future imperf. |
| <i>you</i>       | pronoun 2d accus.              |
| <i>what</i>      | pronoun                        |
| <i>is</i>        | verb 3d sing. indic. pres.     |
| <i>beautiful</i> | adjective                      |

|                  |  |
|------------------|--|
| <i>It</i>        | pronoun 3d sing. neuter                      |
| <i>is</i>        | as before                                    |
| <i>a</i>         | article indefinite                           |
| <i>rose</i>      | noun   |
| <i>fully</i>     | adverb                                       |
| <i>blown</i>     | participle                                   |
| <i>see</i>       | verb imperative                              |
| <i>how</i>       | adverb                                       |
| <i>she</i>       | pronoun 3d sing. nom. fem.                   |
| <i>sits</i>      | verb indic. pres. 3 sing.                    |
| <i>upon</i>      | preposition                                  |
| <i>her</i>       | pronoun possessive                           |
| <i>mossy</i>     | adjective                                    |
| <i>stem</i>      | noun   |
| <i>like</i>      | ( <i>in such a manner as befits</i> ) adverb |
| <i>the</i>       | article definite                             |
| <i>queen</i>     | noun   |
| <i>of</i>        | preposition                                  |
| <i>all</i>       | adjective                                    |
| <i>the</i>       | article definite                             |
| <i>flowers</i>   | noun   |
| <i>She</i>       | pronoun sing. 3d fem. nom.                   |
| <i>is</i>        | verb indic. pers. 3d sing.                   |
| <i>beautiful</i> | adjective                                    |
| <i>but</i>       | conjunction                                  |

|                       |                                      |
|-----------------------|--------------------------------------|
| <i>He</i>             | pronoun 3d sing. masc. nom.          |
| <i>that</i>           | pronoun                              |
| <i>made</i>           | verb indic. (with no relat. to time) |
| <i>the</i>            | article definite                     |
| <i>rose</i>           | noun                                 |
| <i>is</i>             | verb indic. &c. as before            |
| <i>more beautiful</i> | adjective in comparative degree      |
| <i>than</i>           | adverb                               |
| <i>the</i>            | article definite                     |
| <i>rose</i>           | noun                                 |
| <i>Who</i>            | pronoun                              |
| <i>is</i>             | verb indic. 3d sing.                 |
| <i>this</i>           | pronoun                              |
| <i>great</i>          | adjective                            |
| <i>name</i>           | noun                                 |
| <i>and</i>            | conjunction                          |
| <i>what</i>           | pronoun                              |
| <i>is</i>             | verb as before                       |
| <i>He</i>             | pronoun masc. 3d sing. nom.          |
| <i>called</i>         | participle                           |
| <i>that</i>           | conjunction                          |
| <i>my</i>             | pronoun                              |
| <i>lips</i>           | noun                                 |
| <i>may praise</i>     | verb                                 |
| <i>Him</i>            | pronoun sing. 3d masc. accus.        |

|                       |   |
|-----------------------|---|
| <i>This</i>           | pronoun                                     |
| <i>great</i>          | adjective                                   |
| <i>name</i>           | noun  |
| <i>is</i>             | verb, &c. as before.                        |
| <i>God</i>            | noun  |
| <i>He</i>             | pronoun 3d sing. masc. nom.                 |
| <i>made</i>           | verb  |
| <i>all</i>            | adjective                                   |
| <i>things</i>         | noun  |
| <i>but</i>            | conjunction                                 |
| <i>he is</i>          | as before                                   |
| <i>more excellent</i> | adjective comparative                       |
| <i>than</i>           | adverb                                      |
| <i>all</i>            | } (all things understood therefore)<br>noun |
| <i>which</i>          |   |
| <i>He</i>             | pronoun, as before                          |
| <i>hath made</i>      | verb indicative                             |
| <i>they</i>           | pronoun 3d plur. nom.                       |
| <i>are</i>            | verb indic. plur. pres.                     |
| <i>beautiful</i>      | adjective                                   |
| <i>but</i>            | conjunction                                 |
| <i>he</i>             | pronoun, as before                          |
| <i>is</i>             | verb, as before                             |
| <i>beauty</i>         | noun  |

|                   |                    |
|-------------------|--------------------|
| <i>they</i>       | pronoun, as before |
| <i>are</i>        | verb, as before    |
| <i>strong</i>     | adjective          |
| <i>but he is</i>  | (all as before)    |
| <i>strength</i>   | noun               |
| <i>they are</i>   | (as before)        |
| <i>perfect</i>    | adjective          |
| <i>but he is</i>  | (all as before)    |
| <i>Perfection</i> | noun.              |

The following extracts from various authors, are designed at once to supply lessons for parsing; and a miscellany of a moral nature for young persons.

## P R E C E P T S.

EDUCATION is aptly compared to a weeding hook and a hand ; for this reason ; if there be any vice in the soul it will eradicate it ; and if there be no virtue yet in the soul, it will plant some in.

Emulation is a noble passion, as it strives to excel by raising itself, and not by depressing others.

Learn the art of entertaining yourself alone, without being weary or melancholy ; and then you will never be distressed for want of recreation and company.

If there were but one virtuous man in the world, he would hold up his head with confidence and honour : he would shame the world, and not the world him.

Be not diverted from your duty by any idle reflections which the silly world may make upon you.

One of the greatest artifices which the Devil uses to engage men in vice and debauchery, is to fasten names of contempt on certain virtues, and to fill weak minds with

a foolish fear of passing for scrupulous men, should they desire to put them in practice.

Strive to be first in thy calling; neither let another go before thee in goodness; nevertheless envy not the merits of another; but improve thine own talents: strive to raise thyself above him only by excelling him: so shall thy contest be crowned with honour; if not with success.

Since the days that are gone are gone forever, and those which are to come may not come to thee, it behoveth thee, oh! man, to employ the present time without regretting the loss of that which is past, or too much depending on that which is to come.

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ADDRESS to YOUTH.

AT your age not a moment can be wasted, without taking from the stock of happiness intended for you.

The time that is suffered to remain idle is lost

From gaining knowledge ;

From discharging your duty ;

From improving your virtue ;

From giving joy to your friends ;

From serving your God.

*Birth Day Present ; or, nine Days Conversation  
between a Mother and Daughter.*

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 SENTENCES

*Taken from an essay on punctuation, by the author of  
an Introduction to the study of Polite Literature.*

THE verdant lawn, the shady grove, the variegated landscape, the boundless ocean, and the starry firmament, are beautiful and magnificent objects.

Religion breathes a spirit of gentleness and affability.

True religion gives a native unaffected ease to the behaviour.

Christianity affords a bright and glorious prospect.

Truth is fair and artless, simple and sincere, uniform and consistent.

The most innocent pleasures are the sweetest, the most sensible, the most affecting, and the most lasting.

It is labour only that gives a relish to pleasure.

The study of natural history expands and elevates the mind.

To relieve the indigent, to comfort

the afflicted, to protect the innocent, to instruct the ignorant, to reward the deserving is a great and god-like employment.

Youth is the proper season for cultivating the humane and benevolent affections.

Politeness is the art of making those persons easy with whom we converse.

There is not any virtue, to which Providence has not annexed a secret satisfaction.

Virtue is so amiable, that even the vicious admire it.

The good you do is not lost, though disregarded by the world.

No tree bears fruit in autumn, unless it blossoms in the spring.

An idle man is a monster in the creation; every thing around him is active.

The mind, if not stored with knowledge, will become a magazine of trifles and follies.

The highest art of the mind of man, is to possess itself with tranquility in imminent danger.

A principal point of wisdom, is to know how to value things.

Let your behaviour be mild and unassuming; and it will certainly be engaging.

Modesty is one of the chief ornaments of youth; and has always been esteemed a presage of rising merit.

Listen to the affectionate commands of your parents; treasure up their precepts; respect their riper judgments; and endeavour to merit the approbation of the wise and good.

The well-bred man desires only to please; the coxcomb wishes to shine.

Do not flatter yourself with the idea of perfect happiness: there is no such thing in the world.

Only good and wise men can be friends, others are but companions.

Study to acquire a habit of thinking; no study is more important.

The path of truth is a plain and safe path; that of falsehood is a perplexing maze.

## I.

## ADDRESS

*To an only Daughter upon the Birth of a Son.*

OBSERVE well the care we shall take of your little brother, and then say to yourself, and I also have given as much trouble to my parents.

This conversation made a deep and lasting impression upon *Fanny's* mind; and when she saw her mamma's tenderness for her little brother; her uneasiness for his health; her patience in feeding and nursing him; the sorrow with which she heard his cries; the earnestness of her papa to share some part of her fatigue; and their mutual trouble and difficulty in teaching the child both to walk and speak; she said in her heart, Ah! my dear papa and mamma, you have already taken the same pains with me! This thought filled her with so much tenderness and gratitude, that she faithfully remembered the

promise she made them of never wilfully giving them the smallest displeasure.

*The Children's Friend.*

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## II.

### THE CHILD SEDUCED.

GOD has commanded all children to honour their father and mother, and to submit in every thing to their orders:—This command is for their own happiness. Poor little things! they know nothing of the world themselves: they cannot foresee the consequences of their own actions: God, therefore, has put the care of you into the hands of your parents, who love you as they love themselves: and who have experience and reflection, to enable them to save you from the dangers which every where surround you.—This, however, you did not choose to believe, and you now find, with but too much affliction, the wisdom of God in His commands, since your disobedience to them hath cost you so dear. Ah! my *Amelia*, may your sufferings at least be your improve-

ment!—Every commandment of God is equally wise: He ordains nothing that is not for our advantage: He forbids nothing that would not do us an injury. It is ourselves, therefore, that we hurt every time we commit any evil. You very often find yourself in situations where you cannot, at first, perceive either how vice may harm, or virtue serve you. Always, at those times, call back to your mind your own sufferings for a single failure in duty; and regulate every action of your life by this infallible maxim.

“Whatever is contrary to wisdom, is contrary to happiness.”

*Berquin.*

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### III.

#### INDOLENCE.

INDOLENCE is a kind of cowardly sloth; which gives us a disgust for every thing that can in the least degree fatigue either mind or body. With such a propensity a child would neither run, leap,

dance, play at shuttlecock, nor any other game that required the smallest degree of activity. The same cause would render study irksome; because such a child would not willingly be at the trouble of learning or repeating, and might rather be said to vegetate than live.

*Tale of the Castle.*

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IV.

DOCILE CHILDREN.

WE read of children who were esteemed prodigies, on account of their progress in learning; but they were only children of extraordinary industry: their chief merit was that of incessant application, added to great docility: they all had an unbounded respect and unalterable affection for their teachers, consequently a sweetness of temper, and an active obedience;—their prodigious memories, where the effects neither of wit nor genius, but of qualities which I am going to describe. A child always remembers those things to which he listens with

attention; a proof of which is, there never was an industrious child known whose memory was not remarkable.

*Madame Genlis,*

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V.

REFRACTORY CHILD.

MAKE a calculation, if you can, how much time is lost by impatience, ill-humour, pettishness, and ill-timed arguing to a mutinous and disobedient child. If he be made to begin again, instead of doubling his attention, and listening with submission, he is employed in making idle and vexatious excuses; he is bid to be silent perhaps; and if he obeys, he pouts, and murmurs inwardly, is absent, and knows nothing that is said to him:—thus is there a lesson entirely lost.

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VI.

COURAGE.

IN a child, the sole species of courage which gives hopes for the future, is to en-

dure sickness and pain with patience, and without complaining: it is, above all, to be able to conquer his caprices, to keep his resolutions, and to correct his faults.

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## VII.

*FATHER.*

HOW affecting, how delightful is it to contemplate the expressive movements of physiognomy in a father, who is satisfied with his children!—It is to see the most perfect image of the purest happiness upon earth.

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## VIII.

*ROYAL GOVERNESS.*

WHAT a sublime employment is that of forming the principles and character of a Prince!—every idea which I offer to my pupil, every virtue which I impress on his young heart, are so many benefits which I scatter over my nation.

*Madame Genlis.*

## IX.

## CHEARFUL OBEDIENCE.

A parent must be obeyed : we therefore give young persons little credit for doing as they are bidden ; but if children can change their schemes, or give up their inclinations, with unaffected willingness and a smiling countenance, there is a beauty in their behaviour which seldom escapes observation.

*Birth Day Present.*

## X.

## CHEARFULNESS.

A chearful temper is the most pleasing and desirable thing in the world : it keeps a person alive to every impression of gladness and delight which is presented to him by the objects about him, enables him to give and receive pleasure from a thousand little incidents ; which, though they may seem trifling, because they are occurring every day, yet altogether make up a very considerable sum of happiness.

*Birth Day Present.*

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 XI.

## JOY.

JOY wholly from without is false, precarious, and short:—From without it may be gathered; but, like *gathered flowers*, though fair, and sweet for a season, it must soon wither and become offensive. Joy from within, is like the *rose* which we *smell* on the *tree*; it is more sweet and fair; it is lasting; and, I must add, immortal. *Young.*

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## XII.

## HAPPINESS.

IF you cultivate in yourself a pious, calm, cheerful and benevolent temper of mind, Happiness will flow in upon you from a thousand sources; it will meet you in the path of duty, and join you in the innocent amusements of life, without your going out of your way to seek it; and those ingredients which are tasteless or unpleasant to others will make your cup overflow with joy. *Birth-Day Presents.*

## XIII.

## MUSIC.

SOUND was intended to be the vehicle of sentiment, and should be employed in the conveyance of such sentiments as may instruct, improve, purify, and exalt the mind; such as, when received and retained, may inspire resolutions, and produce actions tending to the glory of God, and the good of mankind.

*Horne.*

## XIV.

## TASTE for FLOWERS.

A taste for the beauties of vegetation is the mark of a pure and innocent mind, and at the same time one of the best preservatives of purity and innocence. It diverts the attention from the turbulent scenes of folly, and super-induces a placid tranquility, highly favourable to the gentle virtues, and to the permanency of our most refined enjoyments.

*Knox.*

## XV.

*MODESTY.*

**MODESTY** always fits gracefully upon youth, it covers a multitude of faults, and doubles the lustre of every virtue, which it seems to hide:—the perfections of men being like those flowers which appear more beautiful when their leaves are a little contracted and folded up, than when they are full blown, and display themselves, without any reserve, to the view.

## XVI.

*RELIGIOUS BOTANIST.*

**HERBS** and flowers may be regarded by some persons as objects of inferior consideration in philosophy: but every thing must be great which hath God for its author.—The contemplation of nature should always be seasoned with a mixture of devotion; the highest faculty of the human mind, by which alone contemplation is improved and dignified, and directed to its proper object.—With

this devotion, the study of Botany seems to restore man, in his fallen state, to a participation of that felicity, which he enjoyed whilst innocent in Paradise.

*Sermons on the religious use of Botannical Philosophy. Mr. Jones.*

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## XVII.

### DOMESTIC HAPPINESS.

THAT sweet repose which is necessary to restore, by relaxing the tones of the weary mind, has been sought for by the wisest and greatest of men at their own fire-side.

The nursery has often alleviated the fatigues of the bar and the senate-house. Nothing contributes more to raise the gently-pleasing emotions, than the view of infant innocence, enjoying the raptures of a game at play. All the sentiments of uncontrolled nature display themselves to the view, and furnish matter for agreeable reflection to the mind of the philosophical observer. To partake with children in their little pleasures, is by no means unmanly. It is one

of the purest scenes of mirth. It has an influence in amending the heart, which necessarily takes a tincture from the company that surrounds us. Innocence, as well as guilt, is communicated and increased by the contagion of example.

And the Great Author of evangelical philosophy has taught us to emulate the simplicity of the infantine age. He seems, indeed, Himself to have been delighted with young children, and found in them, what he in vain sought among those who judged themselves their superiors, unpolluted purity of heart.

The contempt in which domestic pleasures have in modern times been held, is a mark of profligacy. It is also a proof of prevailing ignorance of real enjoyment. It argues a defect in taste and judgment, as well as in morals.—For the general voice of the experienced has in all ages declared, that the truest Happiness is to be found AT HOME.

*Knox.*

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XVIII.

## MORNING.

BEFORE the sun was risen above the horizon, to give light to the most beautiful morning of the spring, the young Arabella was already in her father's garden, intending to make her breakfast a greater regale to her by first strolling up and down the allies. Whatever could add to the charms of these earliest hours of the day seemed now united to delight her. The purity and freshness of the air gave a calm to all her senses.

*Children's Friend.*

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## XIX.

## SPRING.

AFTER many flattering, but deceitful promises, the Spring at length returned.—The soft-blowing wind again warms the air; the snow was melted; the grass recovered its beautiful green; the flowers put forth their sweets; and the birds were every where heard singing.—Little Louisa was already

taken into the country by her father, and already she had listened with delight to the early songs of the chaffinch and the black-bird, and had gathered the first-budding violets.

*Children's Friend.*

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XX.

*THE AFFECTIONATE DAUGHTER.*

EVERY moment of her life attentive to her mother, and seizing every mean of pleasing her; each occupation in which she was engaged had charms for her.—If she learned verses by rote she said to herself, “Mamma will with pleasure hear me repeat them; this evening, as we walk, I will recite them to her; she will praise my memory and application.”—If she studied French or Italian—“What,” said she, “will be my mamma’s surprise, her joy, when she finds that, instead of the page which was my task, I have translated two!”—In writing, in drawing, in playing upon the harp, the harpsichord, or the guitar, she made the same reflections.—“This picture will adorn my mamma’s

closet; every time that she looks upon it she will think of her Eugenia:—this sonata which I now thrum, when I am perfect in it will enchant my mamma.”

This idea, which she applied to every thing, made her experience an inexpressible charm in study: it removed the most fatiguing difficulties, and changed into delicious pleasures all her duties.

*Tales of the Castle.*

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## XXI.

### *The SEARCH after TRUE HAPPINESS.*

“Let me,” said Gelanus, “question that woman who sits opposite to us, in the midst of a charming group of young persons and children:—“Madam,” continued the philosopher, “you are the mother of a family?”

“You see me surrounded by my children.”  
“Are you happy?”

“My children,” said the stranger, “the question is addressed to you; reply to it.”

The two young persons, melted at these words, threw themselves into the arms of their mother, with an air of the tenderest

gratitude, and all the children exclaimed at once—"Yes, yes, she is happy; she is satisfied with us; and we love her with all our hearts."

*Tales of the Castle.*

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XXII.

*LETTER from a MOTHER of her SON.*

I know not how, my love, to point out to you the road of fortune as I wish to do; I am forced to continue still in solitude, and at a distance; but I will never cease to give you the best advice that my affection and understanding can dictate: and my voice, to the last moment that it can be heard, shall always call upon, and conjure you to follow the paths of virtue and honour. I beg you, my child, as a farther proof of that obedience you have constantly paid me, never to part with this letter; but to keep it always about you; and when you are in any danger of failing in your duty; or of forgetting the counsel I gave you when I embraced you for the last time, and bathed you in my tears.—Oh, my child! fly then to this letter; open it; and think of your mother—your unfortunate

mother; who has no support in her retreat, but from her hopes in you! remember that your behaving ill must make her die with grief; and that you will then yourself have pierced that heart that loves you more than all things upon earth.

*Berquin.*

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XXIII.

*The ATTACHMENT of KINDRED.*

AN interchange of the parental and filial duties is friendly to the happiness, and to the virtue of all concerned.

It gives a peculiar sensibility to the heart of man; infusing a spirit of generosity and a sense of honour, which have a most benign influence on public good, as well as private manners.

Epaminondas, after the battle of Leuctra, declared, that one chief cause of his joy, was the consideration of the pleasure which his victory would give his father and mother.

*Beatti.*

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 XXIV.

## WORKS of CREATION.

THE noblest employment of the mind of man is contemplating the works of his Creator:—in the face of nature we see His wisdom: His beneficence, in pages written by His own immortal hand; in characters legible to every eye, and stamped with ample proof of all that they speak.

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## XXV.

## TENDERNESS to MOTHERS.

MARK that parent hen, said a father to his beloved son, with what anxious care does she call together her offspring, and cover them with her expanded wings. The kite is hovering in the air, and, disappointed of his prey, may perhaps dart upon the hen herself, and bear her off in his talons. Does not this sight suggest to you the tenderness of your mother? her watchful care protected you in the helpless period of infancy when

She nourished you with her milk, taught your limbs to move, and your tongue to lip its unformed accents; in childhood she has mourned over your little griefs, has rejoiced in your innocent delights, has administered to you the healing balm in sickness, and has instilled into your mind the love of truth, of virtue, and of wisdom. O cherish every sentiment of respect for such a mother, she merits your warmest gratitude, esteem, and veneration.

*Percival's Father's Instruction.*

THE END.

