

GRAMMAR OF THE

is also a substitute for the preceding clause of the sentence, and it becomes redundant. The use then of the inceptive it appears to be to enable us to begin a sentence, without placing a verb as the introductory word; and by the use of it and *that* as substitutes for subsequent members of the sentence, the order is inverted without occasioning obscurity.

It is to be noticed also that this neuter substitute, *it*, is equally proper to begin sentences, when the name of a *person* is afterwards used; as, "*It* was John who exhibited such powers of eloquence." But if we transpose the words, and place *who* or *that*, the substitute which begins a new clause, next after the inceptive word, we must use *he* for the inceptive—"*He, who* or *that* exhibited such powers of eloquence, was John."

In interrogative sentences, the order of words is changed, and *it* follows the verb. *Who* is it that has been thus eloquent?

There is a sentence in Locke, in which the inceptive *it* is omitted. "Whereby comes to pass, that, as long as any uneasiness remains in the mind. *B. ch. 21.* In strictness, this is not a defective sentence, for *that* may be considered as the nominative to *comes*. Whereby that comes to pass which follows. Or the whole subsequent sentence may be considered as the nominative—for all that comes to pass. But the use of the inceptive *it* is so fully established as the true idiom of the language, that its omission is not to be vindicated.

That and those, these and those.

This and *that* are either definite attributes or substitutes. As attributes they are used to specify individuals, and distinguish them from others; as, "*This* my son was dead and is alive again." "Certainly this was a righteous man." "The end of that man is peace." "Wo to that man by whom the son of man is betrayed." *This* and *that* have plurals, *these* and *those*.

The general distinction between *this* and *that*, is, this denotes an object to be present or near in time or place; *that*, to be absent. But this distinction is not always observed. In correspondence however with this distinction, when, in discourse, two things are mentioned, *this* and *those* refer to the last named, or nearest in the order of construction; *that* and *those* to the most distant; as,

"Self love and reason to one end aspire,

Pain their aversion, pleasure their desire;

But greedily that [self love] its object would devour,

This [reason] taste the honey and not wound the flower." *Pope.*

"Some place the bliss in action, some in ease,"

Those call it pleasure, and contentment *these*," *Ibm.*

The poets sometimes contrast these substitutes in a similar manner, to denote individuals acting or existing in detached parties, or to denote the whole acting in various capacities; as,

"'Twas war no more, but carnage through the field,

Those lift their sword, and *these* their bosoms yield."

Hoole's Tasso, b. 20.

"Nor less the rest, the intrepid chief retain'd;

These urged by threats, and *those* by force constrain'd."

Ibm. There is a peculiarity in the use of *that*; for when it is an attribute, it is always in the singular number; but as a substitute for persons or things, it is plural as well as singular, and is used for persons as well as things more frequently than any word in the language; as,

"I knew a man that had it for a by-word, when he saw men hasten to a conclusion, 'Stay a little that we may make an end the sooner!'"

Bacon on Dispatch.

Here *that* is the representative of *man*, and it stands for the last clause of the sentence or by-word.

"Let states that all greatness take heed how their nobility and gentleness multiply to loss."

Bacon.

Here *that* is a substitute for a plural name. So also in the following, "*They that* are whole need not a physician, but *they that* are sick." "*They that* had eaten were about four thousand"—"*they that* are in the flesh"—"*they that* weep"—"*bless them that* curse you."

Another very common use of *this* and *that*, is to represent a sentence or part of a sentence; as,

"It is seldom known *that*, authority thus acquired is possessed without insolence, or *that* the master is not forced to confess *that*, he has enslaved himself by some foolish confidence." *Rambler, No. 88.*

In this sentence, the first *that* represents the next member—Authority thus acquired is possessed without insolence, *that* is seldom known." The second *that* represents all which follows, including two clauses or members. The third *that* is the substitute for the last clause. In strictness the comma ought always to be placed after *that*; which punctuation would elucidate the use of the substitute and the true construction; but the practice is otherwise, for *that*, in this and like sentences, is either a nominative or an objective. The first *that* in the foregoing sentence is the nominative, coinciding with *it*, or in apposition to it, and when the clauses are transposed, the inceptive *it*, being redundant, is dropped, and *that* becomes the nominative. The same remark is applicable to the second *that*; the verb and first clause, *it is seldom known*, being understood. The third *that* is the objective after *confess*. "The master has enslaved himself by some foolish confidence—he is forced to confess *that*—all that is seldom known."

Such is the true construction of sentences—the definitive *that*, instead of being a conjunction, is the representative of a sentence or distinct clause, preceding that clause, and pointing the mind to it, as the subject which follows. And it is as definite or demonstrative in this application to sentences, as when it is applied to a name or noun.

The following sentence will exhibit the true use of *that* as a substitute—"He recited his former calamities; to which was now to be added that he was the destroyer of the man who had expiated him."

Beloe's Herodotus, Clio, 45.

According to our present grammars, *that* is a conjunction; if so, the preceding verb *was*, has no nominative word. But the sense is, "to which was to be added *that*" which is related in the following words.

The use and importance of this substitute are more clearly manifest, when it denotes purpose or effect: as in this passage, "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene.'" *Matth. ii. 23.* Here *that* is equivalent to *that purpose or effect*. "He came and dwelt in Nazareth, for the purpose expressed in what follows. It and which represent the last clause in the sentence—"He shall be called a Nazarene." The excellence and utility of substitutes and abbreviations are strikingly illustrated by this use of *that*.

This substitute has a similar use in this introductory sentence. *That we may proceed*—that here refers to the following words. The true construction is, *But that we may proceed*—but, as will hereafter be shown, denoting supply or something more or further—So that the literal interpretation of the expression is—*More than—or further than, we may proceed*. It is the simple mode our ancestors used to express addition to what has preceded, equivalent to the modern phrase, *let us add, or we may add* what follows, by way of illustrating or modifying the sense of what has been related.

That, like *who* and *which*, has a connecting power, which has given to the last clause of the sentence, in which character, it involves one member of a sentence without another, by introducing a new verb; as, "He, that keepeth his mouth, keepeth his life." *Prov. xiii.* In this passage, *that keepeth his mouth*, is a new affirmation, interposed between the first nominative and its verb, but dependent on the antecedent nominative.

"The poor of the flock, that waited upon me, knew that, it was the word of the Lord." *Zech. xi. 11.* In this passage we have *that* in both its characters—the first *that* is a substitute for *poor* of the flock; the second, for the last clause of the sentence, *it was the word of the Lord*.

This exposition of the uses of *that* enables us to understand the propriety of *that* that joined in construction.

"Let me also tell you that, that faith, which proceeds from insufficient or bad principles, is but little better than infidelity." In this passage, the first *that* is a substitute for the whole subsequent part of the sentence; the second *that* is an attribute agreeing with *faith*—"That faith which proceeds from bad principles is little better than infidelity—let me tell you *that*!" Hence it might be well always to separate the two words by a comma. We now distinguish these words by stronger emphasis on the last.

"He, whom thou now hast, is not thy husband; in that saidst thou truly." *John iv. 18.* This is, in that whole declaration.

From these passages and the explanation, we learn that *that* is a substitute, either for a single word or a sentence; nor has it any other character, except when an attribute.

This is much less frequently a substitute for sentences than *that*, but is used in this character, as well as in that of an attribute; as, "Let no prince measure the danger of discontents by this, *whether they be just or unjust*; for that were to imagine people to be reasonable, who do even spurn at their own good; nor yet by this, *whether the griefs whereupon they rise be in fact great or small*." *Bacon on Kingdoms.*

Here *this*, in each part of the sentence, is the representative of the clause in Italics succeeding.

"Can we suppose that all the united powers of hell are able to work such astonishing miracles, as were wrought for the confirmation of the christian religion? Can we suppose that they can control the laws of nature at pleasure, and that with an air of sovereignty, and professing themselves the lords of the universe, as we know Christ did? If we can believe this, then we deny." &c. We observe here, this represents a series of sentences.

In some cases, this represents a few words only in a preceding sentence, as in the following—"The rule laid down is in general certain, that the king only can convocate a parliament. And this, by the ancient statutes of the realm, he is bound to do, every year or oftener, if need be."

Black's Comment. B. 1. ch. 2.

If we ask, what is the king bound to do? The answer must be, *convocate a parliament*; for which words alone *this* is the substitute, and governed by *do*.

The plurals, *these* and *those*, are rarely or never used as substitutes for sentences.

Which.

Which is also a substitute for a sentence, or part of a sentence, as well as for a single word; as, "if there can be any other way shown, how men may come to that universal agreement, in the things they do consent in, *which* I presume may be done." *Locke on Und. B. 1. 2.*