

namely, the appropriateness of the examples; the classic purity of the author; the justness of the sentiment; and, last of all, the variety of the writers. But I am persuaded that the reader will not be dissatisfied to find that I have shown a decided preference to such authors as Addison, Johnson, Dryden, Pope, Milton, etc. At the same time it is but just to observe that this selection of authorities has been made by an actual perusal of the authors, without the assistance of Johnson's "Dictionary."

For the sentiments scattered through this work I offer no apology, although I am aware that they will not fall in with the views of many who may be competent to decide on its literary merits. I write not to please or displease any description of persons; but I trust that what I have written according to the dictates of my mind will meet the approbation of those whose good opinion I am most solicitous to obtain. Should any object to the introduction of morality in a work of science, I beg them to consider that a writer whose business it was to mark the nice shades of distinction between words closely allied could not do justice to his subject without entering into all the relations of society, and showing, from the acknowledged sense of many moral and religious terms, what has been the general sense of mankind on many of the most important questions which have agitated the world. My first object certainly has been to assist the philological inquirer in ascertaining the force and comprehension of the English language; yet I should have thought my work but half completed had I made it a mere register of verbal distinctions. While others seize every opportunity unblushingly to avow and zealously to propagate opinions destructive of good order, it would ill become any individual of contrary sentiments to shrink from stating his convictions when called upon, as he seems to be, by an occasion like that which has now offered itself. As to the rest, I throw myself on the indulgence of the public, with the assurance that, having used every endeavor to deserve their approbation, I shall not make an appeal to their candor in vain.

## ENGLISH SYNONYMES EXPLAINED.

### TO ABANDON, DESERT, FORSAKE, RELINQUISH.

THE idea of leaving or separating one's self from an object is common to these terms, which vary in the circumstances of the action; the two former are more positive acts than the two latter. To ABANDON, from the German *ban*, a proclamation of outlawry, signifying to put out of the protection of the law; or, a privative, and *bandum*, an ensign, *i. e.*, to cast off, or leave one's colors; is to leave thoroughly, to withdraw protection or support. To DESERT, in Latin *desertus*, from *de* privative, and *sero*, to sow; signifying to leave off sowing or cultivating; and FORSAKE, compounded of the privative *for* and *sake* or *seek*, signifying to leave off seeking, are partial modes of leaving; the former by withholding one's co-operation, the latter by withdrawing one's society. *Abandoning* is a violation of the most sacred ties, and exposes the object to every misery; *desertion* is a breach of honor and fidelity; it deprives a person of the assistance or the countenance which he has a right to expect; by *forsaking*, the kindly feelings are hurt, and the social ties are broken. A bad mother *abandons* her offspring; a soldier *deserts* his comrades; a man *forsakes* his companions.

He who *abandons* his offspring or corrupts them by his example, perpetrates a greater evil than a murderer. HAWKESWORTH.

After the death of Stella, Swift's benevolence was contracted, and his severity exasperated: he drove his acquaintance from his table, and wondered why he was *deserted*. JOHNSON.

*Forsake* me not thus, Adam! MILTON.

Things as well as persons may be *abandoned*, *deserted*, or *forsaken*; things only are *relinquished*. To *abandon* may be an act of necessity or discretion, as a captain *abandons* a vessel when it is no longer safe to remain in it. *Desertion* is often a dereliction of duty, as to *desert* one's post; and often an indifferent action, particularly in the sense of leaving any place which has had one's care and attention bestowed upon it, as people *desert* a village, or any particular country where they have been established. *Forsaking* is an indifferent action, and implies simply the leaving something to which one has been attached in one form or another; a person *forsakes* a certain house which he has been accustomed to frequent; birds *forsake* their nests when they find them to have been discovered. To RELINQUISH is an act of prudence or imprudence; men often inadvertently *relinquish* the fairest prospects in order to follow some favorite scheme which terminates in their ruin.

If he hides it privately in the earth or other secret place, and it is discovered, the finder acquires no property therein, for the owner hath not by this act declared any intention to *abandon* it. BLACKSTONE.

He who at the approach of evil betrays his trust, or *deserts* his post, is branded with cowardice. HAWKESWORTH.

When learning, abilities, and what is excellent in the world *forsake* the church, we may easily foretell its ruin without the gift of prophecy. SOUTH.

Men are wearied with the toil which they bear, but cannot find in their hearts to *relinquish* it. STEELE.

We may *desert* or *forsake* a place, but the former comprehends more than the



latter; a place that is *deserted* is left by all, and left entirely, as described in

*The Deserted Village.* GOLDSMITH.

A place may be *forsaken* by individuals or to a partial extent.

Macdonald and Macleod have lost many of its tenants and laborers, but Kaarsa has not yet been *forsaken* by its inhabitants. JOHNSON.

TO ABANDON, RESIGN, RENOUNCE,  
ABDICATE.

THE idea of giving up is common to these terms, which signification, though analogous to the former, admits, however, of this distinction, that in the one case we separate ourselves from an object, in the other we send or cast it from us. ABANDON, *v.* To *abandon*, *desert*. RESIGN, from *re* and *signo*, signifies to sign away or back from one's self. RENOUNCE, in Latin *renuncio*, from *nuncio*, to tell or declare, is to declare off from a thing. ABDICATE, from *ab*, from, and *dico*, to speak, signifies likewise to call or cry off from a thing.

We *abandon* and *resign* by giving up to another; we *renounce* by sending away from ourselves; we *abandon* a thing by transferring it to another; in this manner a debtor *abandons* his goods to his creditors: we *resign* a thing by transferring our possession of it to another; in this manner we *resign* a place to a friend; we *renounce* a thing by simply ceasing to hold it; in this manner we *renounce* a claim or a profession. As to *renounce* signified originally to give up by word of mouth, and to *resign* to give up by signature, the former is consequently a less formal action than the latter; we may *renounce* by implication; we *resign* in direct terms; we *renounce* the pleasures of the world when we do not seek to enjoy them; we *resign* a pleasure, a profit, or advantage, of which we expressly give up the enjoyment. To *abdicate* is a species of informal resignation. A monarch *abdicates* his throne who simply declares his will to cease to reign; but a minister *resigns* his office when he gives up the seals by which he held it. We *abandon* nothing but that over which we have had an entire control; we *abdicate* nothing but that which we have held by a certain right, but we may *resign* or re-

*nounce* that which may be in our possession only by an act of violence; a usurper cannot be said properly to *abandon* his people or *abdicate* a throne, but he may *resign* his power or *renounce* his pretensions to a throne.

The passive Gods beheld the Greeks defile Their temples, and *abandon* to the spoil Their own abodes. DRYDEN.

It would be a good appendix to "the art of living and dying," if any one would write "the art of growing old," and teach men to *resign* their pretensions to the pleasures of youth. STEELE.

For ministers to be silent in the cause of Christ is to *renounce* it, and to fly is to *desert* it. SOUTH.

Much gratitude is due to the Nine from their favored poets, and much hath been paid: for even to the present hour they are invoked and worshipped by the sons of verse, while all the other deities of Olympus have either *abdicated* their thrones, or been dismissed from them with contempt. CUMBERLAND.

To *abandon* and *resign* are likewise used in a reflective sense; the former in the bad sense, to denote the giving up the understanding to the passion, or the giving up one's self, mind, and body to bad practices; the latter in the good sense, to denote the giving up one's will and desires to one's circumstances or whatever is appointed. The soldiers of Hannibal *abandoned* themselves to pleasure at Capua. A patient man *resigns* himself to his fate, however severe that may be.

Reason ever continues to accuse the business and injustice of the passions, and to disturb the repose of those who *abandon* themselves to their dominion.

KENNETT. *Pascal's Thoughts.*

It is the part of every good man's religion to *resign* himself to God's will. CUMBERLAND.

When *resign* is taken in the bad sense, it is not so complete a giving up of one's self as *abandonment*.

These three leading desires for honors, knowledge, and pleasures, constitute, as may be, three factions, and those whom we compliment with the name of philosophers have really done nothing else but *resigned* themselves to one of these three. KENNETT. *Pascal's Thoughts.*

TO ABASE, HUMBLE, DEGRADE, DIS-  
GRACE, DEBASE.

TO ABASE expresses the strongest degree of self-humiliation; like the French *abaissier*, it signifies literally to bring down

or make low, which is compounded of the intensive syllable *a* or *ad*, and *baisser*, from *bas*, low, in Latin *basis*, the base, which is the lowest part of a column. It is at present used principally in the Scripture language, or in a metaphorical style, to imply the laying aside all the high pretensions which distinguish us from our fellow-creatures—the descending to a state comparatively low and mean. To HUMBLE, in French *humilier*, from the Latin *humilis*, humble, and *humus*, the ground, naturally marks a prostration to the ground, and figuratively a lowering of the thoughts and feelings. According to the principles of Christianity whoever *abases* himself shall be exalted, and according to the same principles whoever reflects on his own littleness and unworthiness will daily *humble* himself before his Maker. The *abatement* consists in the greatest possible dejection of spirit which, if marked by an outward act, will lead to the utmost prostration of the body; *humbling*, in comparison with *abatement*, is an ordinary sentiment and expressed in the ordinary way.

Absorbed in that immensity I see,  
I shrink *abased*, and yet aspire to thee.

COWPER.

My soul is justly *humbled* in the dust. ROWE.

*Abase* and *humble* have regard to persons considered absolutely, *degrade* and *disgrace* to their relative situation. To DEGRADE (*v.* To *disparage*) signifies to lower in the estimation of others. It supposes a state of elevation either in outward circumstances or in public opinion. To DISGRACE, compounded of the privative *dis* and *grace*, or favor, properly implies to put out of favor, which is always attended with circumstances of more or less ignominy. To *abase* and *humble* one's self may be meritorious acts as suited to the infirmity and fallibility of human nature, but to *degrade* or *disgrace* one's self is always a culpable act. The penitent man *humbles* himself, the contrite man *abases* himself, the man of rank *degrades* himself by a too familiar deportment with his inferiors, he *disgraces* himself by his vices. The great and good man may also be *abased* and *humbled* without being *degraded* or *disgraced*; his glory follows him in his

*abatement* or *humiliation*, his greatness protects him from *degradation*, and his virtue shields him from *disgrace*.

'Tis immortality, 'tis that alone  
Amidst life's pains, *abasements*, emptiness,  
The soul can comfort. YOUNG.

If the mind be curbed and *humbled* too much in children; if their spirits be *abased* and broken much by too strict a hand over them, they lose all their vigor and industry. LOCKE.

To *degrade* has most regard to the external rank and condition, *disgrace* to the moral estimation and character. Whatever is low and mean is *degrading* for those who are not of mean condition; whatever is immoral is *disgraceful* to all, but most so to those who ought to know better. It is *degrading* to a nobleman to associate with prize-fighters and jockeys, it is *disgraceful* for him to countenance a violation of the laws which he is bound to protect. The higher the rank of the individual, the greater is his *degradation*; the higher his previous character, or the more sacred his office, the greater his *disgrace* if he act inconsistent with its duties.

So deplorable is the *degradation* of our natures, that whereas before we were the image of God, we now only retain the image of men.

SOUTH.

He that walketh uprightly, is secure as to his honor and credit; he is sure not to come off *disgracefully* either at home in his own approbation, or abroad in the estimation of men.

BARROW.

Persons may sometimes be *degraded* and *disgraced* at the will of others, but with a similar distinction of the words. He who is not treated with the outward honor and respect he deserves is *degraded*; he who is not regarded with the same kindness as before is *disgraced*.

When a hero is to be pulled down and *degraded*, it is best done in doggerel. ADDISON.

Phillips died honored and lamented before any part of his reputation had withered, and before his patron St. John had *disgraced* him.

JOHNSON.

These terms may be employed with a similar distinction in regard to things, and in that case they are comparable with *debase*. To DEBASE, from the intensive syllable *de* and *base*, signifying to make *base*, is applied to whatever may lose its purity or excellence.



All higher knowledge, in her presence, falls  
Degraded. MILTON.  
And where the vales with violets once were  
crown'd,  
Now knotty burrs and thorns disgrace the  
ground.

The great masters of composition know very  
well that many an elegant word becomes im-  
proper for a poet or an orator when it has been  
debased by common use. ADDISON.

## TO ABASH, CONFOUND, CONFUSE.

ABASH is an intensive of *abase*, signi-  
fying to abase thoroughly in spirit. CON-  
FOUND and CONFUSE are derived from  
different parts of the same Latin verb  
*confundo* and its participle *confusus*. *Con-  
fundo* is compounded of *con* and *fundo*,  
to pour together. To *confound* and *con-  
fuse* then signify properly to melt togeth-  
er or into one mass what ought to be dis-  
tinct; and figuratively, as it is here tak-  
en, to derange the thoughts in such man-  
ner as that they seem melted together.

*Abash* expresses more than *confound*,  
and *confound* more than *confuse*. *Abash*  
has regard to the spirit which is greatly  
abased and lowered, *confound* has regard  
to the faculties which are benumbed and  
crippled; *confuse* has regard to the feel-  
ings and ideas which are deranged and  
perplexed. The haughty man is *abashed*  
when he is humbled in the eyes of oth-  
ers; the wicked man is *confounded* when  
his villany is suddenly detected; a mod-  
est person may be *confused* in the pres-  
ence of his superiors.

If Peter was so *abashed* when Christ gave  
him a look after his denial; if there was so much  
dread in his looks when he was a prisoner; how  
much greater will it be when he sits as a judge?  
SOUTH.

Alas! I am afraid they have awak'd,  
And 'tis not done: th' attempt, and not the deed,  
Confounds us! SHAKESPEARE.

Alas! I ne have no language to tell  
The effecte, ne the torment of min hell;  
Min herte may, min harmes not bewrey  
I am so *confuse*, that I cannot say. CHAUCER.

*Abash* is always taken in a bad sense;  
neither the scorn of fools, nor the taunts  
of the oppressor, will *abash* him who has  
a conscience void of offence toward God  
and man. To be *confounded* is not al-  
ways the consequence of guilt; supersti-  
tion and ignorance are liable to be *con-  
founded* by extraordinary phenomena;  
and Providence sometimes thinks fit to  
*confound* the wisdom of the wisest by

signs and wonders, far above the reach  
of human comprehension. *Confusion* is  
at the best an infirmity more or less ex-  
cusable according to the nature of the  
cause: a steady mind and a clear head  
are not easily *confused*; but persons of  
quick sensibility cannot always preserve  
a perfect collection of thought in trying  
situations; and those who have any con-  
sciousness of guilt, and are not very hard-  
ened, will be soon thrown into *confusion*  
by close interrogatories.

They heard and were *abash'd*, and up they sprung  
Upon the wing: as when men went to watch  
On duty, sleeping found by whom they dread,  
Rouse, and bestir themselves ere well awake.  
MILTON.

Whereat amaz'd, as one that unaware  
Hath dropp'd a precious jewel in the flood,  
Or 'stonish'd as night-wanderers often are,  
Their light blown out in some mistrustful wood,  
Even so *confounded* in the dark she lay.  
SHAKESPEARE.

The various evils of disease and poverty, pain  
and sorrow, are frequently derived from others;  
but shame and *confusion* are supposed to  
proceed from ourselves, and to be incurred only by  
the misconduct which they furnish.  
HAWKSWORTH.

## TO ABATE, LESSEN, DIMINISH, DECREASE.

ABATE, from the French *abatre*, sig-  
nified originally to beat down, in the ac-  
tive sense; to come down, in the neuter  
sense. DIMINISH, or, as it is sometimes  
written, *minish*, from the Latin *diminuo*,  
and *minuo*, to lessen, and *minus*, less, ex-  
presses, like the verb LESSEN, the sense  
of either making less or becoming less.  
DECREASE is compounded of the privative  
*de* and *crease*, in Latin *creasco*, to grow,  
signifying to grow less.

*Abate*, *lessen*, and *diminish*, agree in the  
sense of becoming less and of making  
less; *decrease* implies only becoming less.  
*Abate* respects only vigor of action, and  
applies to that which is strong or violent,  
as a fever *abates*, pain, anger, etc., *abates*;  
*lessen* and *diminish* are applied to size,  
quantity, and number, but *lessen* is much  
seldom used intransitively than *dimin-  
ish*; things are rarely said to *lessen* of  
themselves, but to *diminish*. The passion  
of an angry man ought to be allowed to  
*abate* before any appeal is made to his  
understanding. Objects apparently *dim-  
inish* as they recede from the view.

My wonder *abated*, when, upon looking around  
me, I saw most of them attentive to three sirens  
clothed like goddesses, and distinguished by the  
names of Sloth, Ignorance, and Pleasure.

ADDISON.

Cassini allows, I think, ten French toises of el-  
evation for every line of mercury, adding one foot  
to each ten, two to the second, three to the third,  
and so on; but surely the weight of the air *dim-  
inishes* in a much greater proportion.

BRYDONE.

*Abate*, transitively taken, signifies to  
bring down, *i. e.*, to make less in height  
or degree by means of force or a particu-  
lar effort, as to *abate* pride or to *abate*  
misery; *lessen* and *diminish*, the former  
in the familiar, the latter in the grave  
style, signify to make less in quantity or  
magnitude by an ordinary process, as the  
size of a room is *lessened*, the credit of a  
person is *diminished*. We may *lessen* the  
number of our evils by not dwelling upon  
them; nothing *diminishes* the lustre of  
great deeds more than cruelty.

Tully was the first who observed that friend-  
ship improves happiness and *abates* misery.

ADDISON.

He sought fresh fountains in a foreign soil;  
The pleasure *lessened* the attending toil.

ADDISON.

The freeness of the giver, his not exacting se-  
curity, nor expressing conditions of return, doth  
not *diminish*, but rather increase the debt.

BARROW.

To *decrease* is to fall off; a retreating  
army will *decrease* rapidly when, exposed  
to all the privations and hardships attend-  
ant on forced marches, it is compelled to  
fight for its safety; some things *decrease*  
so gradually that it is some time before  
they are observed to be *diminished*.

These leaks shall then *decrease*; the sails once  
more  
Direct our course to some relieving shore.

FALCONER.

The *decrease* is the process, the *dimin-  
ution* is the result; as a *decrease* in the  
taxes causes a *diminution* in the revenue.  
The term *decrease* is peculiarly applicable  
to material objects which can grow less,  
*diminution* is applicable to objects gen-  
erally which may become or be actually  
less from any cause.

If this spring had its origin from rain and va-  
por, there would be an increase and *decrease* of  
the one as there should happen to be of the other.

DERHAM.

If Parthenissa can now possess her own mind,  
and think as little of her beauty as she ought to  
have done when she had it, there will be no great  
*diminution* of her charms.

HUGHES.

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## ABETTOR, ACCESSARY, ACCOMPLICE.

ABETTOR, or one that abets, gives  
aid and encouragement by counsel, prom-  
ises, or rewards. An ACCESSARY, or  
one added and annexed, takes an active,  
though subordinate part. An ACCOM-  
PLICE, from the word *accomplish*, im-  
plies the principal in any plot, who takes  
a leading part and brings it to perfec-  
tion. *Abettors* propose, *accessaries* assist,  
*accomplices* execute. The *abettor* and *ac-  
cessary*, or the *abettor* and *accomplice*, may  
be one and the same person; but not so  
the *accessary* and *accomplice*. In every  
deep-laid scheme there must be *abettors*  
to set it on foot, *accessaries* to co-operate,  
and *accomplices* to put it into execution:  
in the Gunpowder Plot there were many  
secret *abettors*, some noblemen who were  
*accessaries*, and Guy Fawkes the principal  
*accomplice*.

I speak this with an eye to those cruel treat-  
ments which men of all sides are apt to give the  
characters of those who do not agree with them.  
How many men of honor are exposed to public  
obloquy and reproach! Those, therefore, who  
are either the instruments or *abettors* in such  
infernal dealings ought to be looked upon as  
persons who make use of religion to support  
their cause, not their cause to promote religion.

ADDISON.

Why are the French obliged to lend us a part  
of their tongue before we can know they are  
conquered? They must be made *accessaries*  
to their own disgrace; as the Britons were for-  
merly so artificially wrought in the curtain of  
the Roman theatre, that they seemed to draw it  
up in order to give the spectators an opportu-  
nity of seeing their own defeat celebrated on the  
stage.

ADDISON.

Either he picks a purse, or robs a house,  
Or is *accomplice* with some knavish gang.

CUMBERLAND.

*Accomplice*, like the other terms, may  
be applied to other objects besides crim-  
inal offences.

Parliament cannot with any great propriety  
punish others for that in which they themselves  
have been *accomplices*.

BURKE.

## TO ABHOR, DETEST, ABOMINATE, LOATHE.

THESE terms equally denote a senti-  
ment of aversion. ABHOR, in Latin  
*abhorreo*, compounded of *ab*, from, and  
*horreo*, to stiffen with horror, signifies  
to start from with a strong emotion of  
horror. DETEST, in Latin *detestor*, com-



pounded of *de*, from or against, and *tes-tor*, to bear witness, signifies to condemn with indignation. **ABOMINATE**, in Latin *abominatus*, participle of *abominor*, compounded of *ab*, from or against, and *ominor*, to wish ill-luck, signifies to hold in religious abhorrence, to detest in the highest possible degree. **LOATHE**, in Saxon *lathen*, may possibly be a variation of *load*, in the sense of overload, because it expresses the nausea which commonly attends an overloaded stomach.

What we *abhor* is repugnant to our moral feelings; what we *detest* is opposed to our moral principles; what we *abominate* does violence to our religious and moral sentiments; what we *loathe* offends our physical taste. We *abhor* what is base and ungenerous, we *detest* hypocrisy; we *abominate* profanation and open impiety; we *loathe* food when we are sick.

The lie that flatters I *abhor* the most. COWPER.  
This thirst of kindred blood my sons *detest*.  
DRYDEN.

The passion that is excited in the fable of the sick kite is terror, the object of which is the despair of him who perceives himself to be dying, and has reason to fear that his very prayer is an *abomination*. HAWKSWORTH.

No costly lords the sumptuous banquet deal,  
To make him *loathe* his vegetable meal.

GOLDSMITH.

In the moral acceptation *loathe* is a strong figure of speech to mark the abhorrence and disgust which the sight or thought of offensive objects produce.

Revolving in his mind the stern command,  
He longs to fly, and *loathes* the charming land.  
DRYDEN.

TO ABIDE, SOJOURN, DWELL, LIVE,  
RESIDE, INHABIT.

**ABIDE**, in Saxon *abitan*, old German *beiten*, comes from the Arabic or Persian *but* or *bil*, to pass the night, that is, to make a partial stay. **SOJOURN**, in French *sejourner*, from *sub* and *diurnus*, in the daytime, signifies to pass the day, that is, a certain portion of one's time, in a place. **DWELL**, from the Danish *dwelger*, to abide, and the Saxon *dwelian*, Dutch *dwalen*, to wander, conveys the idea of a movable habitation, such as was the practice of living formerly in tents. At present it implies a stay in a place by way of residence, which is expressed in common discourse by the word **LIVE**,

for passing one's life. **RESIDE**, from the Latin *re* and *sideo*, to sit down, conveys the full idea of a settlement. **INHABIT**, from the Latin *habito*, a frequentative of *habeo*, signifies to have or occupy for a permanency.

The length of stay implied in these terms is marked by a certain gradation. *Abide* denotes the shortest stay; to *sojourn* is of longer continuance; *dwell* comprehends the idea of perpetuity in a given place, but *reside* and *inhabit* are partial and local—we *dwell* only in one spot, but we may *reside* at or *inhabit* many places. These words have likewise a reference to the state of society. *Abide* and *sojourn* relate more properly to the wandering habits of men in a primitive state of society. *Dwell*, as implying a stay under a cover, is universal in its application; for we may *dwell* either in a palace, a house, a cottage, or any shelter. *Live*, *reside*, and *inhabit*, are confined to a civilized state of society; the former applying to the abodes of the inferior orders, the latter to those of the higher classes. The word *inhabit* is never used but in connection with the place *inhabited*.

The Easterns *abode* with each other, *sojourned* in a country, and *dwelt* in tents. The angels *abode* with Lot that night; Abram *sojourned* in the land of Canaan; the Israelites *dwelt* in the land of Goshen. Savages either *dwell* in the cavities which nature has formed for them, or in some rude structure erected for a temporary purpose; but as men increase in cultivation they build places for themselves which they can *inhabit*: the poor have their cottages in which they can *live*; the wealthy provide themselves with superb buildings in which they *reside*.

From the first to the last of man's *abode* on earth, the discipline must never be relaxed of guarding the heart from the dominion of passion. BLAIR.

By the Israelites' *sojourning* in Egypt, God made way for their bondage there, and their bondage for a glorious deliverance through those prodigious manifestations of the Divine power. SOUTH.

Hence from my sight! Thy father cannot bear thee;

Fly with thy infamy to some dark cell,  
Where, on the confines of eternal night,  
Mourning, misfortunes, cares, and anguish *dwell*.  
MASSINGER.

Being obliged to remove my *habitation*, I was led by my evil genius to a convenient house in the street where the nobility *reside*. JOHNSON.

By good company, in the place which I have the misfortune to *inhabit*, we understand not always those from whom good can be learned. JOHNSON.

#### ABILITY, CAPACITY.

**ABILITY**, in French *habilité*, Latin *habilitas*, comes from *able*, *habile*, *habilis*, and *habeo*, to have, because possession and power are inseparable. **CAPACITY**, in French *capacité*, Latin *capacitas*, from *capax* and *capio*, to receive, marks the abstract quality of being able to receive or hold.

*Ability* is to capacity as the genus to the species. *Ability* comprehends the power of doing in general, without specifying the quality or degree; *capacity* is a particular kind of *ability*. *Ability* may be either physical or mental; *capacity*, when said of persons, is mental only. *Ability* respects action, *capacity* respects thought. *Ability* always supposes something able to be done; *capacity* is a mental endowment, and always supposes something ready to receive or hold.

Riches are of no use if sickness take from us the *ability* of enjoying them. SWIFT.

In what I have done I have rather given a proof of my willingness and desire than of my *ability* to do him (Shakspeare) justice. POPE.

The object is too big for our *capacity* when we would comprehend the circumference of a world. ADDISON.

*Ability* is nowise limited in its extent; it may be small or great: *capacity* of itself always implies a positive and superior degree of power, although it may be modified by epithets to denote different degrees; a boy of *capacity* will have the advantage over his school-fellows, particularly if he be classed with those of a dull *capacity*.

St. Paul requireth learning in presbyters, yea such learning as doth enable them to exhort in doctrine which is sound, and disprove them that gainsay it; what measure of *ability* in such things shall serve to make men capable of that kind of office, he doth not determine. HOOKER.

Sir Francis Bacon's *capacity* seemed to have grasped all that was revealed in books before. HUGHES.

*Abilities*, when used in the plural only, is confined to the signification of mental endowments, and comprehends the opera-

tions of thought in general; *capacity*, on the other hand, is that peculiar endowment, that enlargement of understanding, that exalts the possessor above the rest of mankind. Many men have the *abilities* for managing the concerns of others, who would not have the *capacity* for conducting a concern of their own. We should not judge highly of that man's *abilities* who could only mar the plans of others, but had no *capacity* for conceiving and proposing anything better in their stead.

I grieve that our senate is dwindled into a school of rhetoric where men rise to display their *abilities* rather than to deliberate.

SIR W. JONES.

An heroic poem requires the accomplishment of some great undertaking which requires the duty of a soldier and the *capacity* of a general. DRYDEN.

#### ABILITY, FACULTY, TALENT.

THESE terms all agree in denoting a power. **ABILITY** is, as in the preceding case, the general term. **FACULTY**, in Latin *facultas*, changed from *facilitas* and *facio*, to do, signifying doableness, or an ability to do; and **TALENT**, in Latin *talentum*, a Greek coin exceeding one hundred pounds sterling, and employed figuratively for a gift, possession, or power—denote definite kinds of power.

*Ability* relates to human power generally, by which a man is enabled to act; it may vary in degree and quality with times, persons, and circumstances; health, strength, and fortune are *abilities*; *faculty* is a gift of nature directed to a certain end, and following a certain rule. An *ability* may be acquired, and consequently is properly applied to individuals, an *ability* to speak extempore or an *ability* to write; but a *faculty* belongs to the species, as a *faculty* of speech, or of hearing, etc.

*Ability* to teach by sermons is a grace which God doth bestow on them whom he maketh sufficient for the commendable discharge of their duty. HOOKER.

No fruit our palate courts, or flower our smell,  
But on its fragrant bosom nations dwell,  
All form'd with proper *faculties* to share  
The daily bounties of their Maker's care. JENNINGS.

*Ability* being in general the power of doing, may be applied in its unqualified



sense to the whole species, without any distinction.

Human *ability* is an unequal match for the violent and unforeseen vicissitudes of the world.

BLAIR.

*Faculty* is always taken in a restricted sense, although applied to the species.

The vital *faculty* is that by which life is preserved, and the ordinary functions of speech are preserved; the animal *faculty* is what conducts the operations of the mind.

QUINCY.

*Faculty* and *talent* are both gifts of nature, but a *faculty* is supposed to be given in an equal degree to all, a *talent* in an unequal degree; as the *faculty* of seeing, the *talent* of mimicry, the *talent* for music; a *faculty* may be impaired by age, disease, or other circumstances; a *talent* is improved by exercise.

*Reason* is a noble *faculty*, and, when kept within its proper sphere, and applied to useful purposes, proves a means of exalting human creatures almost to the rank of superior beings.

BEATTIE.

'Tis not indeed my *talent* to engage  
In lofty trifles, or to swell my page  
With wind and noise.

DRYDEN.

As all these terms may be applied to different objects, they are aptly enough used in the plural to denote so many distinct powers: *abilities* denote all our powers generally, corporeal and mental, but more especially the latter; *faculties* relate to the ordinary powers of body and mind, as when we speak of a person's retaining or losing his *faculties*; *talents* relate to the particular gifts or powers which may serve a beneficial purpose, as to employ one's *talents* usefully.

Amidst the agitations of popular government, occasions will sometimes be afforded for eminent *abilities* to break forth with peculiar lustre.

BLAIR.

It may be observed that young persons little acquainted with the world, and who have not been used to approach men in power, are commonly struck with an awe which takes away the free use of their *faculties*.

BURKE.

Weakness of counsels, fluctuation of opinion, and deficiency of spirit marked his administration during an inglorious period of sixteen years, from which England did not recover until the mediocrity of his ministerial *talents* was controlled by the ascendancy of Pitt.

COXE.

## ABILITY, DEXTERITY, ADDRESS.

ABILITY is, as before observed (*v. Ability, Capacity*), a general term, without

any qualification. DEXTERITY, from *dexter*, the right hand, signifying mechanical or manual facility; and ADDRESS, signifying a mode of *address*, are particular terms. *Ability* may be used to denote any degree, as to do according to the best of one's *ability*; and it may be qualified to denote a small degree of *ability*.

It is not possible for our small party and small *ability* to extend their operations so far as to be much felt among numbers.

COWPER.

*Dexterity* and *address* are positive degrees of *ability*.

It is often observed that the race is won as much by the *dexterity* of the rider as by the vigor and fleetness of the animal.

EARL OF BATH.

I could produce innumerable instances, from my own observation, of events imputed to the profound skill and *address* of a minister which in reality were either mere effects of negligence, weakness, humor, or pride, or at best the natural course of things left to themselves.

SWIFT.

*Ability* is, however, frequently taken in a restricted sense for a positive degree of *ability*, which brings it still nearer to the two other terms, from which it differs only in the application; *ability* in this case refers to intellectual endowment generally, *dexterity* relates to a particular power or facility of executing, and *address* to a particular mode or manner of addressing one's self on particular occasions. *Ability* shows itself in the most important transactions, and the general conduct in the highest stations, as a minister of state displays his *ability*; *dexterity* and *address* are employed occasionally, the former in removing difficulties and escaping dangers, the latter in improving advantages and accommodating tempers; the former in directing the course of things, the latter in managing of men.

The *ability* displayed by the commander was only equalled by the valor and adroitness of the seamen.

CLARKE.

His wisdom, by often evading from perils, was turned rather into a *dexterity* to deliver himself from dangers when they pressed him, than into a providence to prevent and remove them afar off.

BACON.

It was no sooner dark, than she conveyed into his room a young maid of no disagreeable figure, who was one of her attendants, and did not want *address* to improve the opportunity for the advancement of her fortune.

SPECTATOR.

## ABLE, CAPABLE, CAPACIOUS.

THESE epithets, from which the preceding abstract nouns are derived, have distinctions peculiar to themselves. *Able* and *capable* are applied to ordinary actions, but not always indifferently, the one for the other: *able* is said of the abilities generally, as a child is *able* or not *able* to walk; *capable* is said of one's ability to do particular things, as to be *capable* of performing a great journey. *Able* is said of that which one can do, as to be *able* to write or read; *capable* is said of that which either a person or a thing can take, receive, or hold; a person is *capable* of an office, or *capable* of great things; a thing is *capable* of improvement.

Whom farre before did march, a goodly band  
Of tall young men, all *able* armes to sound.

SPENSER.

What measure of *ability* in such things shall  
serve to make men *capable* of that kind of office,  
he doth not determine.

HOOKER.

*Able* may be added to a noun by way of epithet, when it denotes a positive degree of *ability*, as an *able* commander, an *able* financier.

I look upon an *able* statesman out of business  
like a huge whale, that will endeavor to overturn  
the ship unless he has an empty cask to play  
with.

TATLER.

*Capable* may be used absolutely to express a mental power.

Look you how pale he glares!

His form and cause conjoined, preaching to stones,  
Would make them *capable*.

SHAKESPEARE.

*Capable* and *capacious*, though derived from the same verb *capio*, to take or receive, are distinguished from each other in respect to the powers or properties of the objects to which they are applied, *capable* being said of powers generally, *capacious* only of the property of having amplitude of space, or a power to take in or comprehend; as men are *capable* of thought or reason, of life or death, etc.; a hall may be said to be *capacious*, or, figuratively, a man has a *capacious* mind.

His violence thou fear'st not, being such  
As we, not *capable* of death or pain.

MILTON.

If heaven to men such mighty thoughts would  
give,

What breast but thine *capacious* to receive  
The vast infusion?

COWLEY.

## TO ABJURE, RECENT, RETRACT, REVOKE, RECALL.

ABJURE, in Latin *abjuro*, is compounded of the privative *ab* and *juro*, to swear, signifying to swear to the contrary, or give up with an oath. RECENT, in Latin *recanto*, is compounded of the privative *re* and *canto*, to sing or declare, signifying to unsay, to contradict by a counter declaration. RETRACT, in Latin *retractus*, participle of *traho*, is compounded of *re*, back, and *traho*, to draw, signifying to draw back what has been let go. REVOKE and RECALL have the same original sense as *recent*, with this difference only, that the word *call*, which is expressed also by *voke*, or in Latin *voco*, implies an action more suited to a multitude than the word *canto*, to sing, which may pass in solitude. We *abjure* a religion, we *recent* a doctrine, we *retract* a promise, we *revoke* a command, we *recall* an expression.

What has been solemnly professed is renounced by *abjuration*; what has been publicly maintained as a settled point of belief is as publicly given up by *reconting*; what has been pledged so as to gain credit is contradicted by *retracting*; what has been pronounced by an act of authority is rendered null by *revocation*; what has been misspoken through inadvertence or mistake is rectified by *recalling* the words.

Although Archbishop Cranmer *recented* the principles of the Reformation, yet he soon after *recalled* his words, and died boldly for his faith. Henry IV. of France *abjured* Calvinism, but he did not *retract* the promise which he had made to the Calvinists of his protection. Louis XIV. drove many of his best subjects from France by *revoking* the edict of Nantes. Interest but too often leads men to *abjure* their faith; the fear of shame or punishment leads them to *recent* their opinions; the want of principle dictates the *retracting* of one's promise; reasons of state occasion the *revoking* of decrees; a love of precision commonly induces a speaker or writer to *recall* a false expression.

The pontiff saw Britannia's golden fleece,  
Once all his own, invest her worthier sons!  
Her verdant valleys, and her fertile plains,  
Yellow with grain, *abjure* his hateful sway.

SHENSTONE.



A false satire ought to be *recanted* for the sake of him whose reputation may be injured.

JOHNSON.

When any scholar will convince me that these were futile and malicious tales against Socrates, I will *retract* all credit in them, and thank him for the conviction.

CUMBERLAND.

What reason is there, but that those grants and privileges should be *revoked*, or reduced to their first intention?

SPENSER.

That society hath before consented, without *revoking* the same after.

HOOKER.

'Tis done, and since 'tis done 'tis past *recall*,  
And since 'tis past recall must be forgotten.

DRYDEN.

TO ABOLISH, ABROGATE, REPEAL, REVOKE, ANNUL, CANCEL.

**ABOLISH**, in French *abolir*, Latin *aboleo*, is compounded of *ab* and *oleo*, to lose the smell, signifying to lose every trace of former existence. **ABROGATE**, in French *abroger*, Latin *abrogatus*, participle of *abrogo*, compounded of *ab* and *rogo*, to ask, signifying to ask away, or to ask that a thing may be done away; in allusion to the custom of the Romans, among whom no law was valid unless the consent of the people was obtained by asking, and in like manner no law was unmade without asking their consent. **REPEAL**, in French *rappeller*, from the Latin words *re* and *appello*, signifies literally to call back or unsay what has been said, which is in like manner the original meaning of **REVOKE**. **ANNUL**, in French *annuler*, comes from *nul*, in Latin *nihil*, signifying to reduce to nothing. **CANCEL**, in French *canceler*, comes from the Latin *cancello*, to cut crosswise, signifying to strike out crosswise, that is, to cross out.

The word *abolish* conveys the idea of putting a total end to a thing, and is applied properly to those things which have been long in existence, and firmly established: an *abolition* may be effected either by an act of power, as to *abolish* an institution, or an order of men, and the like.

On the parliament's part it was proposed that all the bishops, deans, and chapters might be immediately taken away and *abolished*.

CLARENDON.

Or it may be a gradual act, or effected by indirect means, as to *abolish* a custom, practice, etc.

The long-continued wars between the English and Scots had then raised invincible jealousies

and hate, which long-continued peace hath long since *abolished*.

SIR JOHN HAYWARD.

All the other terms have respect to the partial acts of men, in undoing that which they have done. Laws are either *repealed* or *abrogated*, but *repealing* is a term of modern use, applied to the acts of public councils or assemblies, where laws are made or unmade by the consent or open declaration of numbers. *Abrogate* is a term of less definite import; to *abrogate* a law is to render it null by any act of the legislature; thus, the making of a new law may *abrogate* the old one.

If the Presbyterians should obtain their ends, I could not be sorry to find them mistaken in the point which they have most at heart, by the *repeal* of the test; I mean the benefit of enjoyments.

SWIFT.

Solon *abrogated* all Draco's sanguinary laws except those that affected murder.

CUMBERLAND.

*Revoking* is an act of individual authority—edicts are *revoked*; *annulling* is an act of discretion, as official proceedings or private contracts are *annulled*; *cancelling* is a species of annulling, as in the case of *cancelling* deeds, bonds, obligations, etc. None can *abrogate* but those who have the power to make. Any one who has the power to give his word may also *revoke* it, if he see reason so to do. Any one who can bind himself or others, by any deed or instrument, may *annul* or render this null and void, provided it be done for a reasonable cause, and in the proper manner. As *cancelling* serves to blot out or obliterate what has been written, it may be applied to what is blotted out of the memory. It is a voluntary resignation of right or demand which one person has upon another.

When we *abrogate* a law as being ill made, the whole cause for which it was made still remaining, do we not herein *revoke* our own deed, and upbraid ourselves with folly?

HOOKER.

I will *annul*,

By the high power with which the laws invest me,

Those guilty forms in which you have entrapp'd,  
Basely entrapp'd, to thy detested nuptials,  
My queen betroth'd.

THOMSON.

This hour make friendships which he breaks the next,

And every breach supplies a vile pretext,  
Basely to *cancel* all concessions past,

If in a thousand you deny the last.

CUMBERLAND.

ABOMINABLE, DETESTABLE, EXECRABLE.

The primitive idea of these terms, agreeable to their derivation, is that of badness in the highest degree; conveyed by themselves the strongest signification, and excluding the necessity for every other modifying epithet.

The **ABOMINABLE** thing excites aversion; the **DETESTABLE** thing, hatred and revulsion; the **EXECRABLE** thing, indignation and horror.

These sentiments are expressed against what is *abominable* by strong ejaculations, against what is *detestable* by animadversion and reprobation, and against what is *execrable* by imprecations and anathemas.

In the ordinary acceptation of these terms, they serve to mark a degree of excess in a very bad thing; *abominable* expressing less than *detestable*, and that less than *execrable*. This gradation is sufficiently illustrated in the following example. Dionysius, the tyrant, having been informed that a very aged woman prayed to the gods every day for his preservation, and wondering that any of his subjects should be so interested for his safety, inquired of this woman respecting the motives of her conduct, to which she replied, "In my infancy I lived under an *abominable* prince, whose death I desired; but when he perished, he was succeeded by a *detestable* tyrant worse than himself. I offered up my vows for his death also, which were in like manner answered; but we have since had a worse tyrant than he. This *execrable* monster is yourself, whose life I have prayed for, lest, if it be possible, you should be succeeded by one even more wicked."

The exaggeration conveyed by these expressions has given rise to their abuse in vulgar discourse, where they are often employed indifferently to serve the humor of the speaker.

This *abominable* endeavor to suppress or lessen everything that is praiseworthy is as frequent among the men as among the women.

STEELE.

Nothing can atone for the want of modesty, without which beauty is ungraceful, and wit *detestable*.

STEELE.

All vote to leave that *execrable* shore,  
Polluted with the blood of Polydore.

DRYDEN.

ABOVE, OVER, UPON, BEYOND.

When an object is **ABOVE** another, it exceeds it in height; when it is **OVER** another, it extends along its superior surface; when it is **UPON** another, it comes in contact with its superior surface; when it is **BEYOND** another, it lies at a greater distance. Trees frequently grow *above* a wall, and sometimes the branches hang *over* the wall, or rest *upon* it, but they seldom stretch much *beyond* it.

So when with crackling flames a caldron fries,  
The bubbling waters from the bottom rise,  
*Above* the brim they force their fiery way,  
Black vapors climb aloft and cloud the day.

DRYDEN.

The geese fly *o'er* the barn, the bees in arms  
Drive headlong from their waxen cells in swarms.

DRYDEN.

As I did stand my watch *upon* the hill  
I look'd toward Birnam, and anon methought  
The wood began to move.

SHAKESPEARE.

He that sees a dark and shady grove  
Stays not, but looks *beyond* it on the sky.

HERBERT.

In the figurative sense, the first is most-ly employed to convey the idea of superiority; the second, of authority; the third, of immediate influence; and the fourth, of extent. Every one should be *above* falsehood, but particularly those who are set *over* others, who may have an influence *on* their minds *beyond* all calculation.

The public power of all societies is *above* every soul contained in the same societies.

HOOKER.

The church has *over* her, bishops able to silence the factions, no less by their preaching than their authority.

SOUTH.

This is thy work, Almighty Providence,  
Whose power *beyond* the stretch of human thought

Revolves the orbs of empire.

THOMSON.

TO ABRIDGE, CURTAIL, CONTRACT.

**ABRIDGE**, in French *abrèger*, Latin *ab breviare*, is compounded of the intensive syllable *ab* and *breviare*, from *brevis*, short, signifying to make short. **CURTAIL**, in French *courte*, short, and *tailer*, to cut, signifies to diminish in length by cutting. **CONTRACT**, in Latin *contractus*, participle of *contraho*, is compounded of *con* and *traho*, signifying to draw close together.

By *abridging*, in the figurative as well as the literal sense, the quantity is dimin-



ished; by *curtailing*, the measure or number is reduced; by *contracting*, the compass is reduced. Privileges are *abridged*, pleasures *curtailed*, and powers *contracted*. It is ungenerous to *abridge* the liberty of any one, or *curtail* him of his advantages, while he makes no improper use of them; otherwise it is advisable, in order to *contract* his means of doing mischief.

This would very much *abridge* the lover's pains in this way of writing a letter, as it would enable him to express the most useful and significant words with a single touch of the needle.

ADDISON.

I remember several ladies who were once very near seven feet high, that at present want some inches of five: how they came to be thus *curtailed* I cannot learn.

ADDISON.

He that rises up early and goes to bed late only to receive addresses is really as much tied and *abridged* in his freedom as he that waits all that time to present one.

SOUTH.

God has given no man a body as strong as his appetites; but has corrected the boundlessness of his voluptuous desires, by stinting his strength and *contracting* his capacities.

SOUTH.

ABRIDGMENT, COMPENDIUM, EPITOME, DIGEST, SUMMARY, ABSTRACT.

THE first four terms are applied to a distinct work, the two latter to parts of a work.

AN ABRIDGMENT is the reduction of a work into a smaller compass. A COMPENDIUM is a general and concise view of any science, as geography or astronomy. An EPITOME is a compressed view of all the substantial parts of a thing, or, in other words, the whole of any matter brought into a small compass. A DIGEST is any materials digested in order. A SUMMARY comprehends the heads and subdivisions of a work. An ABSTRACT includes a brief but comprehensive view of any particular proceeding. *Abridgments* often surpass the originals in value when they are made with judgment. *Compendiums* are fitted for young persons to commit to memory on commencing the study of any science. There is perhaps not a better *epitome* than that of the Universal History by Bossuet, nor a better *digest* than that of the laws made by order of Justinian. Systematic writers give occasional *summaries* of what they have been treating upon. It is necessary to make *abstracts* of deeds or judicial proceedings.

I shall lay before my readers an *abridgment* of some few of their extravagancies, in hopes that they will in time accustom themselves to dream a little more to the purpose.

SPECTATOR.

Indexes and dictionaries are the *compendium* of all knowledge.

POPE.

From hence (as Servius remarks) Virgil took the hint of his Silenus, the subject of whose song is so exact an *epitome* of the contents of the Metamorphoses of Ovid, that among the ancient titles of that eclogue, the Metamorphosis was one.

WARBURTON.

If we had a complete *digest* of Hindoo and Mahomedan laws, after the model of Justinian's celebrated Pandects, we should rarely be at a loss for principles and rules of law applicable to the cases before us.

SIR W. JONES.

As the Theseida, upon which Chaucer's Knight's Tale is founded, is very rarely to be met with, it may not be displeasing to the reader to see here a short *summary* of it.

TYRWHITT.

Though Mr. Halhed performed his part with fidelity, yet the Persian interpreter had supplied him only with a loose, injudicious epitome of the original Sanscrit; in which *abstract* many essential passages are omitted.

SIR W. JONES.

*Epitome* and *abstract* are taken for other objects, which contain within a small compass the essence of a thing.

The face is the *epitome* of the whole man, and the eyes are, as it were, the *epitome* of the face.

HUGHES.

But man the *abstract* Of all perfection, which the workmanship Of heaven hath modelled, in himself contains Passions of several qualities.

FORD.

ABRUPT, RUGGED, ROUGH.

ABRUPT, in Latin *abruptus*, participle of *abrumpe*, to break off, signifies the state of being broken off. RUGGED, in Saxon *hrugge*, comes from the Latin *rugosus*, full of wrinkles. ROUGH is in Saxon *reoh*, high German *rauh*, low German *rug*, Dutch *ruig*, in Latin *rudis*, uneven.

These words mark different degrees of unevenness. What is *abrupt* has greater cavities and protuberances than what is *rugged*; what is *rugged* has greater irregularities than what is *rough*. In the natural sense *abrupt* is opposed to what is unbroken, *rugged* to what is even, and *rough* to what is smooth. A precipice is *abrupt*, a path is *rugged*, a plank is *rough*. The *abruptness* of a body is generally occasioned by a violent concussion and separation of its parts; *ruggedness* arises from natural, but less violent causes; *roughness* is mostly a natural property, although sometimes produced by friction.

The precipice *abrupt* Projecting horror on the blackened flood, Softens at thy return.

THOMSON'S SUMMER.

The evils of this life appear like rocks and precipices, *rugged* and barren at a distance; but at our nearer approach we find them little fruitful spots.

SPECTATOR.

The common, overgrown with fern, and *rough* With prickly gorse, that shapeless and deformed, And dangerous to the touch, has yet its bloom.

COWPER.

Not the *rough* whirlwind, that deforms Adria's black gulf, and vexes it with storms, The stubborn virtue of his soul can move.

FRANCIS.

In the figurative or extended application, the distinction is equally clear. Words and manners are *abrupt* when they are sudden and unconnected; the temper is *rugged* which is exposed to frequent ebullitions of angry humor; actions are *rough* when performed with violence and incaution. An *abrupt* behavior is the consequence of an agitated mind; a *rugged* disposition is inherent in the character; a *rough* deportment arises from an undisciplined state of feeling. An habitual steadiness and coolness of reflection is best fitted to prevent or correct any *abruptness* of manners; a cultivation of the Christian temper cannot fail of smoothing down all *ruggedness* of humor; an intercourse with polished society will inevitably refine down all *roughness* of behavior.

My lady craves

To know the cause of your *abrupt* departure.

SHAKESPEARE.

The greatest favors to such an one can neither soften nor win upon him, neither melt nor endear him, but leave him as hard and *rugged* as ever.

SOUTH.

Kind words prevent a good deal of that perverseness which *rough* and imperious usage often produces in generous minds.

LOCKE.

TO ABSCOND, STEAL AWAY, SECRETE ONE'S SELF.

ABSCOND, in Latin *abscondo*, is compounded of *abs* and *condo*, signifying to hide from the view, which is the original meaning of the other words; to *abscond* is to remove one's self for the sake of not being discovered by those with whom we are acquainted. To STEAL AWAY is to get away so as to elude observation. To SECRETE ONE'S SELF is to get into a place of secrecy without being perceived.

Dishonest men *abscond*, thieves *steal away* when they dread detection, and fugitives *secrete themselves*. Those who *abscond* will have frequent occasion to *steal away*, and still more frequent occasion to *secrete themselves*.

ABSENT, ABSTRACTED, ABSTRACT, DIVERTED, DISTRACTED.

ABSENT, in French *absent*, Latin *absens*, comes from *ab*, from, and *sum*, to be, signifying away or at a distance from all objects. ABSTRACTED, or ABSTRACT, in French *abstrait*, Latin *abstractus*, participle of *abstrahere*, or *ab*, from, and *trahere*, to draw, signifies drawn or separated from all objects. DIVERTED, in French *divertir*, Latin *diverto*, compounded of *di* or *dis*, asunder, and *verto*, to turn, signifies turned aside from the object that is present. DISTRACTED, of course, implies drawn asunder by different objects.

A want of proper attention is implied in all these terms, but in different degrees and under different circumstances. *Absence* of mind is either a state or a habit; a man may be occasionally *absent*.

I have hardly seen a line from any of these gentlemen, but spoke them as *absent* from what they were doing, as they profess they were when they come into company.

SPECTATOR.

Or a man may contract an habitual *absence*, either from profound study, or from any other less commendable cause.

Nothing is so incompatible with politeness as any trick of *absence* of mind.

EARL OF CHATHAM.

*Abstraction* denotes a state, and, for the most part, a temporary state.

He would begin the ceremony again, and having gone through it, break from his *abstraction*, walk briskly on, and join his companions.

BOSWELL.

The term *absent* simply implies not present with one's mind, not observant of present objects, but it does not necessarily imply thinking on anything; a man may be *absent* who is thinking on nothing.

Theophrastus called one who barely rehearsed his speech, with his eyes fixed, an "*absent* actor."

HUGHES.

*Abstracted*, on the other hand, denotes a deep thought on something not present.



That space the evil one *abstracted* stood  
From his own evil, and for the time remained  
Stupidly good. MILTON.

*Abstract* may in poetry be used in the sense of *abstracted*.

*Abstract* as in a trance, methought I saw,  
Though sleeping, where I lay, and saw the shape,  
Still glorious, before whom awake I stood. MILTON.

*Absent* and *abstracted* denote an exclusion of present objects; *diverted* and *distracted*, a misapplied attention to present objects, or to such objects as do not demand attention. An *absent* man never has his body and mind in the same place; the *abstracted* man is lost in thinking; a man who is easily *diverted* seeks to take an interest in every passing object; a *distracted* man is unable to think properly on anything: it may be good to be sometimes *diverted*.

The mind is refrigerated by interruption; the thoughts are *diverted* from the principal subject; the reader is weary he knows not why. JOHNSON'S PREFACE TO SHAKESPEARE.

It is bad at any time to be *distracted*, particularly when it arises from passion.

He used to rave for his Marianne, and call upon her in his *distracted* fits. ADDISON.

## TO ABSOLVE, ACQUIT.

ABSOLVE, in Latin *absolvo*, is compounded of *ab*, from, and *solvo*, to loose, signifying to loose from that with which one is bound. ACQUIT, in French *acquitter*, is compounded of the intensive syllable *ac* or *ad*, and *quit*, *quitter*, in Latin *quietus*, quiet, signifying to make easy by the removal of a charge.

These terms imply the setting free from guilt or its consequences. *Absolving* may sometimes be applied to offences against the laws of man, but more frequently to offences against God; *acquitting* applies solely to offences against man. The conscience is released by *absolution*; the body, goods, or reputation are set free by an *acquittal*.

Yet to be secret, makes not sin the less;  
'Tis only hidden from the vulgar view,  
Maintains indeed the reverence due to princes,  
But not *absolves* the conscience from the crime. DRYDEN.

The fault of Mr. Savage was rather negligence than ingratitude; but Sir Richard Steele must likewise be *acquitted* of severity; for who is

there that can patiently bear contempt from one whom he has relieved and supported? JOHNSON.

## TO ABSOLVE, ACQUIT, CLEAR.

ABSOLVE in this case, as distinguished from the former article (*v. To absolve*), is extended to all matters affecting the conscience generally. ACQUIT (*v. To absolve, acquit*) and CLEAR, in the sense of making *clear* or free from, are applied to everything which may call for blame, or the imputation of what is not right. A person may be *absolved* from his oath, *acquitted* or pronounced quit of every charge, and *cleared* from every imputation.

Compell'd by threats to take that bloody oath  
And the act ill, I am *absolv'd* by both. WALLER.

Those who are truly learned will *acquit* me in this point, in which I have been so far from offending, that I have been scrupulous perhaps to a fault in quoting the authors of several passages which I might have made my own. ADDISON.

He set himself with very great zeal to *clear* the Romish church of idolatry. BURNET.

## ABSOLUTE, DESPOTIC, ARBITRARY, TYRANNICAL.

ABSOLUTE, in Latin *absolutus*, participle of *absolvo*, signifies absolved or set at liberty from all restraint as it regards persons; unconditional, unlimited, as it regards things. DESPOTIC, from *despot*, in Greek *δεσπότης*, a master or lord, implies being like a lord, uncontrolled. ARBITRARY, in French *arbitraire*, from the Latin *arbitrium*, will, implies belonging to the will of one independent of that of others. TYRANNICAL signifies being like a tyrant.

*Absolute* power is independent of and superior to all other power: an *absolute* monarch is uncontrolled not only by men, but things; he is above all law except what emanates from himself. When this absolute power is assigned to any one according to the constitution of a government, it is *despotic*. *Despotic* power is therefore something less than *absolute* power: a prince is *absolute* of himself; he is *despotic* by the consent of others. In the early ages of society monarchs were *absolute*, and among the Eastern nations they still retain the *absolute* form of government, though much limited by es-

tablished usage. In the more civilized stages of society the power of *despots* has been considerably restricted by prescribed laws, insomuch that *despotism* is now classed among the regular forms of government.

An honest private man often grows cruel and abandoned when converted into an *absolute* prince. ADDISON.

Such an history as that of Suetonius is to me an unanswerable argument against *despotic* power. ADDISON.

*Absolute* is a term of a general application in the sense of *absolved* or freed from all control or limit; in this sense God is said to be absolute.

Unerring power!  
Supreme and *absolute*, of these your ways  
You render no account. LILLO.

Sometimes it is applied either to the power itself or to the exercise of power, as *absolute* rule or dominion; *despotic* is likewise applied to the exercise of the power as well as the power itself, as *despotic* sway; *arbitrary* and *tyrannical* are used only in this last application: the latter is always taken in a bad sense, the former sometimes in an indifferent sense. With *arbitrariness* is associated the idea of caprice and selfishness. With *tyranny* is associated the idea of oppression and injustice. Among the Greeks the word *τυραννος*, a tyrant, implied no more than what we now understand by *despot*, or, more properly, one who gained the supreme power in a republic; but from the natural abuse of such power, it has acquired the signification now attached to it, namely, of exercising power to the injury of another. If *absolute* power come into the hands of any one man or body of men, it is fair to expect that it will be used arbitrarily. In *despotic* governments the *tyrannical* proceedings of the subordinate officers are often more intolerable than those of the prince.

The power of the viceroy is very *absolute*; he has not only the command of all the military force in the kingdom, but likewise presides with unbounded authority in all civil tribunals. BRYDENE.

Whatever the will commands, the whole man must do; the empire of the will over all the faculties being absolutely overruling and *despotic*. SOUTH.

By an *arbitrary* proceeding I mean one conducted by the private opinions or feelings of the man who attempts to regulate. BURKE.

Our sects a more *tyrannical* power assume,  
And would for scorpions change the rod of Rome. ROSCOMMON.

## TO ABSORB, SWALLOW UP, INGULF, ENGROSS, IMBIBE.

ABSORB, in French *absorber*, Latin *absorbeo*, is compounded of *ab* and *sorbeo*, to sup up, in distinction from SWALLOW UP—the former denoting a gradual consumption; the latter, a sudden envelopment of the whole object. The excessive heat of the sun *absorbs* all the nutritious fluids of bodies animal and vegetable. The gaming-table is a vortex in which the principle of every man is *swallowed up* with his estate. INGULF, compounded of *in* and *gulf*, signifies to be enclosed in a great gulf, which is a strong figurative representation for being swallowed up. As it applies to grand and sublime objects, it is used only in the higher style.

The rays of the sun are reflected by a white body, and *absorbed* by a black one. BACON.

Surely the bare remembrance that a man was formerly rich or great cannot make him at all happier there, where an infinite happiness or an infinite misery shall equally *swallow up* the sense of these poor felicities. SOUTH.

*Ingulf'd*, all helps of art we vainly try  
To weather leeward shores alas! too high. FALCONER.

ENGROSS, which is compounded of the French words *en gros*, whole, signifies to purchase wholesale, so as to swallow up the profits of others. In the moral application therefore it is very analogous to *absorb*. The mind is *absorbed* in the contemplation of any subject when all its powers are so bent upon it as not to admit distraction. The mind is *engrossed* by any subject when the thoughts of it force themselves upon its contemplation to the exclusion of others which should engage the attention.

*Absorbed* in that immensity I see,  
I shrink abased, and yet aspire to thee. COWPER.

Those two great things that so *engross* the desires and designs of both the nobler and ignobler sort of mankind, are to be found in religion, namely, wisdom and pleasure. SOUTH.

*Absorb* conveys the idea not only of taking from something, but also of taking to itself; *engross* conveys the idea only of taking to itself, but that to the exclusion of others; a certain subject *absorbs* the faculties, and metaphorically,



the roots of plants *absorb* moisture; a person *engrosses* the conversation so that others cannot take a part in it.

From the earliest accounts of the Greeks to their *absorption* into the Roman empire, we cannot judge that their intestine divisions consumed less than millions of their inhabitants. BURKE.

This inconvenience the politician must expect from others, as well as they have felt from him, unless he thinks that he can *engross* this principle to himself, and that others cannot be as false and atheistical as himself. SOUTH.

*Absorb*, and *IMBIBE*, from *in* and *bibo*, to drink, both imply the taking in by a gradual process; but the former includes the idea of being taken in so as to be lost, the latter that of being taken in so as to form a part of that by which it is received.

I have been tempted to think that they (the comets) did not return at all, but were *absorbed* in the body of the sun. BRYDENE.

As meadows parch'd, brown groves, and with'ring flowers,

*Imbibe* the sparkling dew and genial showers, Thus to man's grateful soul from Heav'n descend The mercies of his Father, Lord, and Friend. SIR W. JONES.

So in the improper application, an idea *absorbs* the mind, and the mind *imbibes* the idea.

The agreeable prospect of soon meeting *absorbed* all melancholy thoughts. BRYDENE.

The colonies had formed within themselves assemblies so exceedingly resembling a parliament in all their functions and power, that it was impossible they should not *imbibe* some opinion of a similar authority. BURKE.

#### TO ABSTAIN, FORBEAR, REFRAIN.

**ABSTAIN**, in French *abstenir*, Latin *abstineo*, is compounded of *ab* or *abs*, from, and *teneo*, to keep, signifying to keep one's self from a thing. **FORBEAR** is compounded of the preposition *for*, or *from*, and the verb to bear or carry, signifying to carry or take one's self from a thing. **REFRAIN**, in French *refrèner*, Latin *refreno*, is compounded of *re*, back, and *fræno*, from *frænum*, a bridle, signifying to keep back as it were by a bridle, to bridle in.

All these terms imply the omission to do anything, but vary in the circumstances and in the motives for the omission. To *abstain* is the general term, to *forbear* and *refrain* are particular modes of *abstaining*. *Abstaining* is an act that

may require no self-denial, nor oppose any inclination; *forbearing* and *refraining* both imply a certain degree of opposition to the will or inclination, the latter much more than the former. We *abstain* from doing indifferent things from motives of convenience, as to *abstain* from speaking upon a particular subject, or we *abstain* from important matters from a sense of duty, as "to *abstain* from the appearance of evil." We *forbear* from prudence or duty to do that which we have motives for doing; as we *forbear* to do an injury though in return for an injury. We *refrain*, from the same motives, from doing that which we are strongly inclined or impelled to do, as to *refrain* from expressing the feelings of the moment.

A little wisdom and an easy observation were enough to make all men that love themselves to *abstain* from such diet which does not nourish. TAYLOR.

By *forbearing* to do what may be innocently done, we may add hourly new vigor and resolution, and secure the power of resistance when pleasure or interest shall lead their charms to guilt. JOHNSON.

These words are often coupled with a negative, to show the inability of the agent to omit doing a thing, as when it is said, "I cannot *abstain* from the gratification," or "I cannot *forbear* mentioning," etc., or "she was so affected that she could not *refrain*" from tears.

Though a person cannot *abstain* from being weak, he may from being wicked. ADDISON.

We are so used and accustomed to this imperfection in ourselves, that we cannot *forbear* in some measure ascribing it to him in whom there is no shadow of imperfection. ADDISON.

If we conceive a being, created with all his faculties and senses, to open his eyes in a most delightful plain, to view for the first time the serenity of the sky, the splendor of the sun, the verdure of the fields and woods, the glowing colors of the flowers, we can hardly believe it possible that he should *refrain* from bursting into an ecstasy of joy, and pouring out his praises to the Creator of those wonders. SIR W. JONES.

*Abstaining* as a religious duty is mostly said of indulgences as to food or otherwise which are prohibited; as it is the part of the Mohammedan faith to *abstain* from wine; *forbearing* is mostly said of that which concerns others. Every one is too liable to offend, not to have motives for *forbearing* to deal harshly with the offences of others.

As for fasting and *abstinence*, which is many times very helpful and subservient to the ends of religion, there is no such extraordinary trouble in it if it be discreetly managed. TILLOTSON.

The kindest and the happiest pair Will find occasion to *forbear*, And something, every day they live, To pity and perhaps forgive. COWPER.

#### ABSTINENCE, FAST.

**ABSTINENCE** is a general term, applicable to any object from which we abstain; **FAST** is a species of abstinence, namely, an abstaining from food. The general term is likewise used in the particular sense, to imply a partial *abstinence* from particular food; but *fast* signifies an abstinence from food altogether.

Fridays are appointed by the Church as days of *abstinence*; and Good-Friday as a day of *fast*. TAYLOR.

I am verily persuaded that if a whole people were to enter into a course of *abstinence*, and eat nothing but water gruel for a fortnight, it would abate the rage and animosity of parties. Such a *fast* would have the natural tendency to the procuring of these ends for which a *fast* is proclaimed. ADDISON.

#### ABSTINENT, SOBER, ABSTEMIOUS, TEMPERATE.

**ABSTINENT** (*v. To abstain*) respects everything that acts on the senses, and in a limited sense applies particularly to solid food. **SOBER**, from the Latin *sobrius*, or *sebrinus*, that is, *sine ebrius*, not drunk, implies an abstinence from excessive drinking. **ABSTEMIOUS**, from the Latin *abstemius*, compounded of *abs* and *temetum*, wine, implies the abstaining from wine or strong liquor in general. **TEMPERATE**, in Latin *temperatus*, participle of *tempero*, to moderate or regulate, implies a well regulated abstinence in all manner of sensual indulgence.

The first of these terms is generic, the rest specific. We may be *abstinent* without being *sober*, *sober* without being *abstemious*, and all together without being *temperate*. An *abstinent* man does not eat or drink so much as he could enjoy; a *sober* man may drink much without being affected; an *abstemious* man drinks nothing strong; a *temperate* man enjoys all in a due proportion. A particular passion may cause us to be *abstinent* either partially or totally; *sobriety* may often depend upon the strength of the con-

stitution, or be prescribed by prudence: necessity may dictate *abstemiousness*, but nothing short of a well-disciplined mind will enable us to be *temperate*.

To set the mind above the appetites is the end of *abstinence*, which one of the fathers observes to be, not a virtue, but the groundwork of virtue. JOHNSON.

Cratinus carried his love of wine to such an excess, that he got the name of *φίλοσοτος*, launching out in praise of drinking, and rallying all *sobriety* out of countenance. CUMBERLAND.

The strongest oaths are straw To th' fire i' th' blood; be more *abstemious*, Or else good-night your vow. SHAKESPEARE.

If we consider the life of these ancient sages, a great part of whose philosophy consisted in a *temperate* and *abstemious* course of life, one would think the life of a philosopher and the life of a man were of two different dates. ADDISON.

#### TO ABSTRACT, SEPARATE, DISTINGUISH.

**ABSTRACT**, *v. Absent*. **SEPARATE**, in Latin *separatus*, participle of *separo*, is compounded of *se* and *paro*, to dispose apart, signifying to put things asunder, or at a distance from each other. **DISTINGUISH**, in French *distinguer*, Latin *distinguo*, is compounded of the separative preposition *dis* and *tingo*, to tinge or color, signifying to give different marks to things, by which they may be known from each other.

*Abstract*, as compared with the other terms, is used in the moral sense only: *separate* mostly in a physical sense: *distinguish* either in a moral or physical sense: we *abstract* what we wish to regard particularly and individually; we *separate* what we wish not to be united; we *distinguish* what we wish not to confound. The mind performs the office of *abstraction* for itself; *separating* and *distinguishing* are exerted on external objects. Arrangement, place, time, and circumstances serve to *separate*: the ideas formed of things, the outward marks attached to them, the qualities attributed to them, serve to *distinguish*. By the operation of *abstraction* the mind creates for itself a multitude of new ideas; in the act of *separation* bodies are removed from each other by distance of place; in the act of *distinguishing* objects are discovered to be similar or dissimilar. Qualities are *abstracted* from the subjects in