

which they are inherent; countries are separated by mountains or seas; their inhabitants are distinguished by their dress, language, or manners. The mind is never less abstracted from one's friends than when separated from them by immense oceans: it requires a keen eye to distinguish objects that bear a great resemblance to each other. Volatile persons easily abstract their minds from the most solemn scenes to fix them on trifling objects that pass before them: an unsocial temper leads some men to separate themselves from all their companions: an absurd ambition leads others to distinguish themselves by their eccentricities.

We ought to abstract our minds from the observation of an excellence in those we converse with, till we have received some good information of the disposition of their minds. STEELE.

Fontenelle, in his panegyric on Sir Isaac Newton, closes a long enumeration of that philosopher's virtues and attainments with an observation that he was not distinguished from other men by any singularity either natural or affected. JOHNSON.

It is an eminent instance of Newton's superiority to the rest of mankind, that he was able to separate knowledge from those weaknesses by which knowledge is generally disgraced. JOHNSON.

ABSTRACTED, ABSTRACT.

ABSTRACTED, as in the former case (*v. Absent*), is properly applied to persons or things personal. ABSTRACT, which is but a contraction of the former, is most commonly used to denote the qualities of things. A person is said to be abstracted who is in a state of abstraction; or a person may lead an abstracted life or course of life, or follow an abstracted theory, when the mind is altogether abstracted from external or sensible objects; a thing is said to be abstract which is formed by the operation of abstraction or abstracted thinking, as an abstract idea, which is abstracted or separated by the mind from the objects to which they belong or inhere; whiteness is an abstract idea, because it is conceived in the mind abstracted from snow, a wall, or any other substance that is white.

A youthful passion for abstracted devotion should not be encouraged. JOHNSON.

It is indeed difficult, perhaps impossible, to give limits to the mere abstract competence of the supreme power. BURKE.

ABSTRACTION, ALIENATION, ESTRANGEMENT.

ABSTRACTION expresses the state of being abstracted as to one's mind or person from any object generally. ALIENATION, the state of being alienated as to one's affections from others. ESTRANGEMENT, the state of being a stranger or unknown to others. Abstraction expresses less than alienation or estrangement; it is simply the abstaining to take a part with others in any matter, as an abstraction from the world, its cares, pursuits, and pleasures. Alienation and estrangement both suppose an altered state of mind toward any object: alienation is where the heart and affections become alien or strange to that on which they have been or ought to be fixed; estrangement is where the person becomes distant from that with which one has been or ought to be intimate.

Whether dark presages of the night proceed from any latent power of the soul during her abstraction, or from the operation of subordinate spirits, has been a dispute. ADDISON.

One is said to be abstracted from the thing, but alienated or estranged from the person or the thing.

The rough and impetuous manners of Townsend began to alienate the king and disgust the queen. COXE.

Upon this latter marriage the Lord Mandeville totally estranged himself from court. CLARENDON.

TO ABUSE, MISUSE.

ABUSE, in Latin *abusus*, participle of *abutor*, compounded of *ab*, from, and *utor*, to use, signifies to use away or wear away with using; in distinction from MISUSE, which signifies to use amiss.

Everything is abused which receives any sort of injury; it is misused if not used at all, or turned to a wrong use. Young people are too prone to abuse books for want of setting a proper value on their contents; they do not always avoid misusing them in their riper years, when they read for amusement only instead of improvement. Money is abused when it is clipped, or its value any way lessened; it is misused when it is spent in excess and debauchery.

I know no evil so great as the abuse of the understanding, and yet there is no one vice more common. STEELE.

God requires not men to wrong or misuse their faculties for him, nor to lie to others or themselves for his sake. LOCKE.

ABUSE, INVECTIVE.

ABUSE (*v. To abuse*) is here taken in the metaphorical application for ill-treatment of persons by the use of harsh words. INVECTIVE, from the Latin *inveho*, signifies to bear upon or against. Harsh and unseemly censure is the idea common to these terms; but the former is employed more properly against the person, the latter against the thing. Abuse is addressed to the individual, and mostly by word of mouth; invective is communicated mostly by writing. Abuse is dictated by anger, which throws off all constraint, and violates all decency; invective is dictated by party spirit, or an intemperate warmth of feeling in matters of opinion. Abuse is always resorted to by the vulgar in their private quarrels; invective is the ebullition of zeal and ill-nature in public concerns. The more rude and ignorant the man, the more liable he is to indulge in abuse; the more restless and opinated the partisan, whether in religion or politics, the more ready he is to deal in invective.

At an entertainment given by Pisistratus to some of his intimates, Thrasiippus, a man of violent passion and inflamed with wine, took some occasion, not recorded, to break out into the most violent abuse and insult. CUMBERLAND.

This is the true way of examining a libel; and, when men consider that no man living thinks the better of their heroes and patrons for the panegyric given them, none can think themselves lessened by their invective. STEELE.

ACCEPTABLE, GRATEFUL, WELCOME.

ACCEPTABLE signifies worthy to be accepted. Grateful, from the Latin *gratus*, pleasing, signifies altogether pleasing; it is that which recommends itself. The acceptable is a relative good; the grateful is positive; the former depends upon our external condition, the latter on our feelings and taste; a gift is acceptable to a poor man, which would be refused by one less needy than himself; harmonious sounds are always grateful to a musical ear.

I cannot but think the following letter from the Emperor of China to the Pope of Rome, proposing a coalition of the Chinese and Roman Churches, will be acceptable to the curious. STEELE.

The kids with pleasure browse the bushy plain: The showers are grateful to the swelling grain. DRYDEN.

WELCOME signifies come well or in season for us. Acceptable and welcome both apply to external circumstances, and are therefore relatively employed; but the former is confined to such things as are offered for our choice, the latter refers to whatever happens according to our wishes; we may not always accept that which is acceptable, but we shall never reject that which is welcome: it is an insult to offer anything by way of a gift to another which is not acceptable; it is a grateful task to be the bearer of welcome intelligence to our friends.

If the mind is at any time vacant from passion and desire, there are still some objects that are more acceptable to us than others. REID.

Whatever is remote from common appearances is always welcome to vulgar as to childish credulity. JOHNSON.

ACCEPTANCE, ACCEPTATION,

THOUGH both derived from the verb *accept*, have this difference, that the former is employed to express the active sense of the verb, the latter the passive sense. Acceptance is the act of accepting, acceptation the state of being accepted, as the acceptance of a favor lays a person under an obligation. A book, or whatever else is offered to us, may be worthy of our acceptance or not; a word acquires its acceptation from the manner in which it is generally accepted by the learned.

It is not necessary to refuse benefits from a bad man, when the acceptance implies no approbation of his crimes. JOHNSON.

On the subject of dress I may add, by way of caution, that the ladies would do well not to forget themselves. I do not mean this in the common acceptance of the phrase, which it may be sometimes convenient and proper to do. MACKENZIE.

ACCIDENT, CHANCE.

ACCIDENT, in Latin *accidens*, from *ac* or *ad* and *cadens*, and CHANCE, in French *chance*, also connected with *cadens*, both signify falling out, *i. e.*, without any design; but the former, by the force of the *ac* or *ad*, signifies falling out at a given time, or under given circumstances; *chance*, on the other hand, signifies falling out without any qualification or restriction. Both may be employed to de-

note either the manner or cause of things happening, or the things themselves that so happen; in the first sense, *accident* and *chance* may be used indifferently in the colloquial expressions to happen by *chance* or by *accident*, but otherwise *accident* is used only in respect to particular events, as, it was pure *accident*; but *chance* is employed to denote a hidden senseless cause of things, as opposed to a positive intelligent cause. Atheists ascribe all things to *chance*; whatever happens by secondary causes hidden from our view we are accustomed to ascribe to *chance*, which is only a mode of confessing our ignorance as to how it happens.

Nothing in the revolution, no, not to a phrase or a gesture, not to the fashion of a hat or a shoe, was left to *accident*: all has been the result of design.

BURKE.

Chance never acts in perpetual uniformity and consistence with itself.

ADDISON.

When taken for the thing that happens, *accident* is said ordinarily of things that have been; *chance* of things that are to be. That is an *accident* which is done without intention; that is a *chance* which cannot be brought about by the use of means. It is an *accident* when a house falls; it is a *chance* when and how it may fall. *Accidents* cannot be prevented; *chances* cannot be calculated upon. *Accidents* may sometimes be remedied; *chances* can never be controlled. *Accidents* give rise to sorrow; they mostly occasion mischief: *chances* give rise to hope; they often produce disappointment; it is wise to dwell upon neither.

That little *accident* of Alexander's taking a fancy to bathe himself caused the interruption of his march, and that interruption gave occasion to that great victory that founded the third monarchy of the world.

SOUTH.

In futurity events and *chances* are yet floating at large without apparent connection with their causes, and we therefore easily indulge the liberty of gratifying ourselves with a pleasing choice.

JOHNSON.

Sometimes *chance* is used without reference to time for any fortuitous event, and in that case it is more expressive than the word *accident*.

Surely there could not be a greater *chance* than that which brought to light the Powder Treason.

SOUTH.

The term *accident* may likewise some-

times be taken for what may happen in future.

This natural impatience to look into futurity, and to know what *accidents* may happen to us hereafter, has given birth to many arts and inventions.

ADDISON.

ACCIDENT, CONTINGENCY, CASUALTY.

ACCIDENT, *v. Accident*. CONTINGENCY, in French *contingence*, Latin *contingens*, participle of *contingo*, compounded of *con* and *tango*, to touch one another, signifies the falling out or happening together, or the thing that happens in conjunction with another. CASUALTY, in French *casualté*, from the Latin *casualis*, and *cado*, to fall or happen, signifies the thing that happens in the course of events.

All these words imply whatever takes place independently of our intentions.

Accidents express more than *contingencies*; the former comprehend events with their causes and consequences; the latter respect collateral actions, or circumstances appended to events; *casualties* have regard simply to circumstances. *Accidents* are frequently occasioned by carelessness, and *contingencies* by trivial mistakes; but *casualties* are altogether independent of ourselves. The overturning a carriage is an *accident*; our situation in a carriage at the time is a *contingency*, which may occasion us to be more or less hurt; the passing of any one at the time is a *casualty*. We are all exposed to the most calamitous *accidents*, and our happiness or misery depends upon a thousand *contingencies*; the best concerted scheme may be thwarted by *casualties*, which no human foresight can prevent.

This (deformity) has the same effect in natural faults as maiming and mutilation has from *accidents*.

BURKE.

Nothing less than infinite wisdom can have an absolute command over fortune; the highest degree of it which man can possess is by no means equal to fortuitous events, and to such *contingencies* as may rise in the prosecution of our affairs.

ADDISON.

Men are exposed to more *casualties* than women, as battles, sea-voyages, with several dangerous trades and professions.

ADDISON.

ACCIDENTAL, INCIDENTAL, CASUAL, CONTINGENT.

ACCIDENTAL, *v. Accident*. INCIDENTAL, from *incident*, in Latin *incidens*

and *incido*, or *in* and *cado*, to fall upon, signifies belonging to a thing by chance. CASUAL, *v. Accident*. CONTINGENT, *v. Contingency*.

Accidental is opposed to what is designed or planned; *incidental* to what is premeditated; *casual* to what is constant and regular; *contingent* to what is definite and fixed. A meeting may be *accidental*, an expression *incidental*, a look, expression, etc., *casual*, an expense or circumstance *contingent*. We do not expect what is *accidental*; we do not suspect or guard against what is *incidental*; we do not heed what is *casual*; we are not prepared for what is *contingent*. Many of the most fortunate and important occurrences in our lives are *accidental*; many remarks, seemingly *incidental*, do in reality conceal a settled intent; a *casual* remark in the course of conversation will sometimes make a stronger impression on the minds of children than the most eloquent and impressive discourse or repeated counsel; in the prosecution of any plan we ought to be prepared for the numerous *contingencies* which we may meet with to interfere with our arrangements.

This book fell *accidentally* into the hands of one who had never seen it before.

ADDISON.

Savage lodged as much by *accident*, and passed the night sometimes in mean houses, which are set open at night to any *casual* wanderers.

JOHNSON.

This discourse (of Dr. Tillotson on the Reformation), though an excellent and judicious one in the main parts of it, yet contained some *incidental* assertions which gave no small offence to many.

BIRCH.

We see how a *contingent* event baffles man's knowledge and evades his power.

SOUTH.

ACCOMPANIMENT, COMPANION, CONCOMITANT.

ACCOMPANIMENT is properly a collective term to express what goes in company, and is applied only to things; COMPANION, which also signifies what is in the company, is applied either to persons or to things. CONCOMITANT, from the intensive syllable *con* and *comes*, a companion, implies what is attached to an object, or goes in its train, and is applied only to things.

When said in relation to things, *accompaniment* implies a necessary connection, *companion* an incidental connection; the

former is as a part to a whole, the latter is as one whole to another: the *accompaniment* belongs to the thing accompanied, inasmuch as it serves to render it more or less complete; the *companion* belongs to the thing accompanied, inasmuch as they correspond: in this manner singing is an *accompaniment* to instrumental music; subordinate ceremonies are the *accompaniments* in any solemn service; but a picture may be the *companion* of another picture from their fitness to stand together. A *concomitant* is as much of an appendage as the *accompaniment*, but it is applied only to moral objects; thus morality is a *concomitant* to religion.

We may well believe that the ancient heathen bards, who were chiefly Asiatic Greeks, performed religious rites and ceremonies in metre with *accompaniments* of music, to which they were devoted in the extreme.

CUMBERLAND.

Alas, my soul! thou pleasing *companion* of this body, thou fleeting thing that art now deserting it, whither art thou flying?

TATLER.

As the beauty of the body *accompanies* the health of it, so certainly is decency *concomitant* to virtue.

HUGHES.

TO ACCOMPANY, ATTEND, ESCORT.

ACCOMPANY, in French *accompagner*, is compounded of *ac* or *ad* and *compagner*, in Latin *compagino*, to put or join together, signifying to give one's company and presence to any object, to join one's self to its company. ATTEND, in French *attendre*, compounded of *at* or *ad* and *tendo*, to tend or incline toward, signifies to direct one's notice or care toward any object. ESCORT, in French *escorter*, from the Latin *cohors*, a cohort or band of soldiers that attended a magistrate on his going into a province, signifies to accompany by way of safeguard.

We *accompany* those with whom we wish to go; we *attend* those whom we wish to serve; we *escort* those whom we are called upon to protect or guard. We *accompany* our equals, we *attend* our superiors, and *escort* superiors or inferiors. The desire of pleasing or being pleased actuates in the first case; the desire of serving or being served, in the second case; the fear of danger or the desire of security, in the last place. One is said to have a numerous *company*, a crowd of *attendants*, and a strong *escort*; but otherwise one person only may *accompany* or

attend, though several are wanting for an *escort*. Friends *accompany* each other in their excursions; a servant *attends* his master on a journey; a strong *escort* is necessary in travelling through unfrequented and dangerous roads.

This account in some measure excited our curiosity, and at the entreaty of the ladies I was prevailed upon to *accompany* them to the playhouse, which was no other than a barn. GOLDSMITH.

When the Marquis of Wharton was appointed Lord-Heutenant of Ireland, Addison *attended* him as his secretary. JOHNSON.

He very prudently called up four or five of the hostlers that belonged to the yard, and engaged them to enlist under his command as an *escort* to the coach. HAWKSWORTH.

Accompany and *attend* may likewise be said of things as well as persons. In this case the former is applied to what goes with an object so as to form a part of it; the latter to that which follows an object as a dependent upon it. Pride is often *accompanied* with meanness, and *attended* with much inconvenience to the possessor.

The old English plainness and sincerity, that generous integrity of nature and honesty of disposition, which always argues true greatness of mind, and is usually *accompanied* with undaunted courage and resolution, is in a great measure lost among us. TILLOTSON.

Humility lodged in a worthy mind is always *attended* with a certain homage, which no haughty soul, with all the arts imaginable, can purchase. HUGHES.

The practice of religion will not only be *attended* with that pleasure which naturally *accompanies* those actions to which we are habituated, but with those supernumerary joys that rise from the consciousness of such a pleasure. ADDISON.

TO ACCOMPLISH, EFFECT, EXECUTE, ACHIEVE.

ACCOMPLISH, in French *accomplir*, is compounded of the intensive syllable *ac* or *ad*, and *complir*, in Latin *compleo*, to complete, signifying to complete to the end, or according to the end proposed. EFFECT, in Latin *effectus*, participle of *efficio*, compounded of *ef* and *ex*, out of or up, and *facio*, to make, signifies to make up until nothing remains to be done. EXECUTE, in Latin *executus*, participle of *exequor*, compounded of *ex* and *sequor*, to follow, signifies to follow up or carry through to the end. ACHIEVE, in French *achever*, from *chef*, a chief, signifies to perform as a chief.

To *accomplish* is properly a mode of

effecting, namely, to effect completely, or to the utmost extent proposed; to *accomplish* an object, therefore, signifies more than simply to *effect* a purpose, both as to the thing aimed at and the means employed in bringing it about. Extraordinary means are requisite for *accomplishing*, and ordinary means for *effecting*. To *accomplish* is properly said of that which a person sets before himself; but to *effect*, *execute*, and *achieve* do not relate to the views of the person acting, but to the thing brought about. To *effect* expresses less than *execute* or *achieve*: whatever is brought about or into effect is *effected*; what is *executed* is complicated in its nature, as to *execute* a design or project; what is *achieved* is grand, as to *achieve* an enterprise. Practical abilities are requisite for *effecting*, skill for *executing*, spirit and talent for *achieving*. Some persons are always striving to attain an end without ever *accomplishing* what they propose. It is the part of wisdom to suit the means to the end when we have any scheme to *effect*. Those who are readiest in forming projects are not always the fittest for carrying them into *execution*. That ardor of character which impels to the *achievement* of arduous undertakings belongs but to very few. We should never give up what we have the least chance of *accomplishing*, if it be worth the labor; nor pursue any plan which affords us no prospect of *effecting* what we wish; nor undertake what we do not feel ourselves competent to *execute*, particularly when there is anything extraordinary to *achieve*.

It is the first rule in oratory that a man must appear such as he would persuade others to be; and that can be *accomplished* only by the force of his life. SWIFT.

Reason considers the motive, the means, and the end, and honors courage only when it is employed to *effect* the purpose of virtue. HAWKSWORTH.

We are not to indulge our corporeal appetites with pleasures that impair our intellectual vigor, nor gratify our minds with schemes which we know our lives must fail in attempting to *execute*. JOHNSON.

It is more than probable that in case our free-thinkers could once *achieve* their glorious design of sinking the credit of the Christian religion, and causing the revenues to be withdrawn which their wiser forefathers had appointed to the support and encouragement of its teachers, in a little time the Shaster would be as intelligible as the Greek Testament. BERKELEY.

ACCOMPLISHED, PERFECT.

THESE epithets express an assemblage of all the qualities suitable to the subject; and mark the qualification in the highest degree. ACCOMPLISHED refers only to the artificial refinements of the mind; PERFECT is said of things in general, whether natural or artificial, mental or corporeal.

An acquaintance with modern languages and the ornamental branches of the arts and sciences constitutes a person *accomplished*; the highest possible degree of skill in any art constitutes a man a *perfect* artist.

For who expects that under a tutor a young gentleman should be an *accomplished* public orator or logician? LOCKE.

Within a ken our army lies,
Our men more *perfect* in the use of arms. SHAKESPEARE.

An *accomplishment* is acquired; but a *perfection* is either acquired or natural.

The English nation in the time of Shakspeare was yet struggling to emerge from barbarity; and to be able to read and write was an *accomplishment* still valued for its rarity. JOHNSON.

A man endowed with great *perfections*, without good-breeding, is like one who has his pocket full of gold, but always wants change for his ordinary occasions. STEELE.

TO ACCOST, SALUTE, ADDRESS, GREET, HAIL, WELCOME.

ACCOST, in French *accoster*, is compounded of *ac* or *ad*, and the Latin *costa*, a rib or side, signifying to come by the side of a person. SALUTE, in Latin *saluto*, from *salus*, health, signifies to bid good-speed. ADDRESS, in French *adresser*, is compounded of *ad* and *dresser*, from the Latin *dirigi*, preterite of *dirigo*, to direct or apply, signifying to direct one's discourse to a person.

To *accost* and *salute* are said of persons on their first meeting; *address* may be said of those who direct their discourse to others at any time. The leading idea of *accost* is that of speaking to a person on coming up to them; *salute* is to notice a person, which may be by words or otherwise; that of *address* is to direct one's words to the individual, which may either be personally or by writing. *Accosting* is an act of famil-

ilarity not warranted by anything but an intimate acquaintance, or for purposes of business; *saluting* is an act of courtesy between friends which cannot be dispensed with; *addressing* is a matter of convenience or discretion.

When Æneas is sent by Virgil to the shades, he meets Dido the Queen of Carthage, whom his perfidy had hurried to the grave; he *accosts* her with tenderness and excuses, but the lady turns away like Ajax in mute disdain. JOHNSON.

Strabo tells us he saw the statue of Memnon, which, according to the poets, *saluted* the morning sun every day at its first rising, with a harmonious sound. PRIDEAUX.

I was harassed by the multitude of eager *salutations*, and returned the common civilities with hesitation and impropriety. JOHNSON.

I still continued to stand in the way, having scarcely strength to walk farther; when another soon *addressed* me in the same manner. JOHNSON.

GREET, in Saxon *gretan*, German *grüßen*, Low-German *gröten*, etc., probably from the Saxon *gryth*, Swedish *grud*, peace, implies a verbal and friendly salute between equals, conveying a good and kind wish. HAIL, from *heal* and *health*, denotes a wish for the health and long life of the person addressed, which was a customary form of address among the Eastern nations on approaching their sovereign; the word is now used to denote a similar expression on solemn occasions, particularly by the poets. WELCOME denotes an expression of good wishes and kind regards on a person's first arrival; it is therefore confined to strangers or those who have been absent for a time.

Not only those I named I there shall *greet*,
But my own gallant, virtuous Cato meet. DENHAM.

The Trojan bands returning Hector wait,
And *hail* with joy the champion of their state. POPE.

Our crosses on the way
Have made it tedious, wearisome, and heavy.
I want more uncles to *welcome* me. SHAKESPEARE.

ACCOUNT, RECKONING, BILL.

ACCOUNT, compounded of *ac* or *ad* and *count*, signifies to count to a person, or for a thing; an account is the thing so counted. RECKONING, from the verb to *reckon*, signifies the thing reckoned up. BILL, in Saxon *byla*, in all probability comes from the Swedish *byla*,

to build, signifying a written contract for building vessels, which in German is still called a *beilbrief*; hence it has been employed to express various kinds of written documents. These words, which are very similar in signification, may frequently be substituted for one another.

Account is the generic, the others the specific terms: a *reckoning* and *bill* is an *account*, though not always *vice versa*: *account* expresses the details, with the sum of them counted up; *reckoning* implies the register and notation of the things to be reckoned up; *bill* denotes the details, with their particular charges. An *account* should be correct, containing neither more nor less than is proper; a *reckoning* should be explicit, leaving nothing unnoticed as to dates and names; a *bill* should be fair. We speak of keeping an *account*, of coming to a *reckoning*, of sending in a *bill*. Customers have an *account* with their tradespeople; masters have a *reckoning* with their workpeople; tradesmen send in their *bills* at stated periods.

Account, from the extensive use of the term, is applicable to everything that is noted down, the particulars of which are considered worthy of notice, individually or collectively: merchants keep their *accounts*; an *account* is taken at the Custom-house of all that goes in and out of the kingdom; an *account* is taken of all transactions, of the weather, of natural phenomena, and whatever is remarkable. *Reckoning*, as a particular term, is more partial in its use: it is mostly confined to the dealings of men with one another; in which sense it is superseded by the preceding term, and now serves to express only an explanatory enumeration, which may be either verbal or written. *Bill*, as implying something charged or engaged, is used not only in a mercantile, but a legal sense; hence we speak of a *bill* of lading, a *bill* of parcels, a *bill* of exchange, a *bill* of indictment, or a *bill* in Parliament.

At many times I brought in my *accounts*,
Laid them before you; you would throw them off,
And say you found them in my honesty.

SHAKESPEARE.

Merchant with some rudeness demanded a
room, and was told that there was a good fire in
the next parlor, which the company were about
to leave, being then paying their *reckoning*.

JOHNSON.

Ordinary expense ought to be limited by a man's estate, and ordered to the best, that the *bills* may be less than the estimation abroad.

BACON.

ACCOUNT, NARRATIVE, DESCRIPTION.

ACCOUNT (*v.* *Account*) is the most general of these terms; whatever is noted as worthy of remark is an *account*. NARRATIVE, from *narrate*, in Latin *narratus*, participle of *narro* or *gnaro*, signifies the thing made known. DESCRIPTION, from *describe*, in Latin *describo*, or *de* and *scribo*, to write down, signifies the thing written down.

Account has no reference to the person giving the account; a *narrative* must have a narrator; a *description* must have a describer. An *account* may come from one or several quarters, or no specified quarter; but a *narrative* and *description* bespeak themselves as the production of some individual. *Accounts* from the armies are anxiously looked for in time of war; he suddenly broke off his *narrative*; his book is full of *descriptions*.

The *accounts* which charge him with having maltreated the Pope's person are not only unauthenticated, but positively false.

SIR WALTER SCOTT.

Cynthia was much pleased with my *narrative*.

TATLER.

Most readers, I believe, are more charmed with Milton's *description* of paradise than of hell.

ADDISON.

An *account* may be given of political events, domestic occurrences, or natural phenomena, but more particularly of matters of temporary and immediate interest; it may be true or false: a *narrative* is mostly personal, respecting the proceedings, accidents, or adventures of individuals; it may be real or fictitious; a *description* does not so much embrace occurrences as local circumstances, properties, and characteristics; it is either correct or otherwise.

A man of business, in good company, who gives an *account* of his abilities and despatches, is hardly more insupportable than her they call a notable woman.

STEELE.

Few *narratives* will, either to men or women, appear more incredible than the histories of the Amazons.

JOHNSON.

It (the catacomb) remains entire, and answers the *description* he (Polybius) gives of it.

BYRDSE.

ACCURATE, EXACT, PRECISE.

ACCURATE, in French *accurate*, Latin *accuratus*, participle of *accuro*, compounded of the intensive *ac* or *ad* and *curo*, to take care of, signifies done with great care. EXACT, in French *exacte*, Latin *exactus*, participle of *exigo*, to finish or complete, denotes the quality of completeness, the absence of defect. PRECISE, in French *précis*, Latin *præcisus*, participle of *præcido*, to cut by rule after the manner of carpenters, signifies the quality of doing by rule.

Accurate refers to the care bestowed upon any matter to make it what it ought to be; *exact* and *precise* simply denote the quality of the thing, the former implying completeness, the latter nicety as to the manner of executing anything. From this difference in their meaning arises a difference in their application; a painting, on examination or on observation, is more properly said to be *accurate*; a model, figure, or measure, to be *exact*; a line, a rule, or a form, to be *precise*.

Halley was the first who made an *accurate* observation of the transit of Mercury over the disk of the sun.

ADAMS.

If we differ in opinion about two quantities, we can have recourse to a common measure, to determine the question with the greatest *exactness*.

BURKE.

The rose is even more beautiful before it is full blown and in the bud, before the *exact* figure is formed.

BURKE.

When more of these orders than one are to be set in several stories, there must be an exquisite care to place the columns *precisely* over one another.

WOTTON.

The law in this point is *precise*.

BACON.

These epithets rise in sense upon each other, *exact* signifying more than *accurate*, and *precise* a greater degree of minuteness than either. With this distinction they may be applied to the same or similar objects: a description or view may be *accurate* and *exact*, but in the former case it is only just as far as it goes, in the latter it is fuller of particulars and details.

The destruction volcanoes occasion engrosses the attention of people too much to permit them to examine *accurately* the appearances which occur.

ADAMS.

I have not particularized any more: I do not pretend to *exactness*.

BURKE.

A time or a period is said to be *exact*; an hour, a moment, or instant, *precise*; an expression *accurate*; the meaning of a word *precise*.

The time of this great revolution in our landed property cannot be ascertained with *exactness*.

BLACKSTONE.

For the hour *precise*
Exacts our parting.

MILTON.

An aptness to jumble things together wherein can be found any likeness, hinders the mind from *accurate* conceptions of them.

LOCKE.

Angels and spirits, in their several degrees of elevation above us, may be endowed with more comprehensive faculties; and some of them perhaps have perfect and *exact* views of all finite beings that come under their consideration.

LOCKE.

The term taste, like other figurative terms, is not extremely *accurate*.

BURKE.

A definition is the only way whereby the *precise* meaning of moral words can be known.

LOCKE.

In denoting moral qualities or habits, *accuracy* may be applied to whatever men attempt to do; *exactness* to matters of economy, prudence, and duty; *precision*, in regard to manners, modes, and forms. *Accuracy* is indispensable in either business or science, but particularly in commercial and legal transactions; *exactness* is requisite in the payment of debts and the observance of all obligations. Some men may be very *accurate* in their particular line who are not very *exact* in fulfilling their engagements. In some cases, where great results may flow from trifling causes, the greatest *precision* becomes requisite; we may, however, be too *precise* when we dwell on unimportant particulars, or adhere too tenaciously to forms and modes, but we never can be too *accurate* or *exact*; hence the epithet *precise* is sometimes taken for affectedly *exact*. A man may be *precise* in his dress who is not remarkable either for *accuracy* or *exactness* in his general conduct.

An eminent artist who wrought up his pictures with the greatest *accuracy*, and gave them all those delicate touches which are apt to please the nicest eye, is represented as tuning a theorbo.

ADDISON.

This lady is the most *exact* economist, without appearing busy.

CONGREVE.

An apparent desire of admiration, a reflection upon their own merit, and a *precise* behavior in their general conduct, are almost inseparable accidents in beauties.

HUGHES.

TO ACCUSE, CHARGE, IMPEACH, ARRAIGN.

ACCUSE, in Latin *accuso*, compounded of *ac* or *ad* and *causa*, a cause or trial, signifies to bring to trial. CHARGE, from the word *cargo*, a burden, signifies to lay on a burden. IMPEACH, in French *empêcher*, to hinder or disturb, compounded of *em* or *in* and *pes*, the foot, signifies to entangle the feet in anything. ARRAIGN, compounded of *ar* or *ad* and *raign* or *range*, signifies to range, or set at the bar of a tribunal.

The idea of asserting something to the prejudice of another is common to these terms; but *accuse* is said of acts, *charge* of moral qualities constituting the character: we *accuse* a person of murder; we *charge* him with dishonesty. *Accuse* is properly a formal action; *charge* is an informal action: criminals are *accused*, and their *accusation* is proved in a court of judicature to be true or false; any person may be *charged*, and the *charge* may be either substantiated or refuted in the judgment of a third person.

The Countess of Hertford, demanding an audience of the Queen, laid before her the whole series of his mother's cruelty, exposed the improbability of an *accusation*, by which he was charged with an intent to commit a murder that could produce no advantage. JOHNSON'S LIFE OF SAVAGE.

Nor was this irregularity the only *charge* which Lord Tyrconnel brought against him. Having given him a collection of valuable books stamped with his own arms, he had the mortification to see them in a short time exposed for sale. JOHNSON'S LIFE OF SAVAGE.

Impeach and *arraign* are both species of *accusing*; the former in application to statesmen and state concerns, the latter in regard to the general conduct or principles; with this difference, that he who *impeaches* only asserts the guilt, but does not determine it; but those who *arraign* also take upon themselves to decide: statesmen are *impeached* for misdemeanors in the administration of government: kings *arraign* governors of provinces and subordinate princes, and in this manner kings are sometimes *arraigned* before mock tribunals: our Saviour was *arraigned* before Pilate; and creatures in the madness of presumption *arraign* their Creator.

Aristogiton, with revengeful cunning, *impeached* several courtiers and intimates of the tyrant. CUMBERLAND.

O the inexpressible horror that will seize upon a poor sinner, when he stands *arraigned* at the bar of divine justice! SOUTH.

TO ACCUSE, CENSURE.

ACCUSE, *v.* To *accuse*, *charge*. CENSURE, in French *censure*, in Latin *cen-sura*, is derived from *ensor*, a Roman magistrate who took cognizance of the morals and manners of the citizens, as also of the domestic arrangements of the city. It signifies not only the office of censor, but, in an extended sense, the act of blaming or punishing offenders against morality, which formed a prominent feature in his office.

To *accuse* is only to assert that which is prejudicial to another; to *censure* is to take the fault for granted. We *accuse* only to make known the offence, to provoke inquiry; we *censure* in order to inflict a punishment. An *accusation* may be false or true; a *censure* mild or severe. It is extremely wrong to *accuse* another without sufficient grounds; but still worse to *censure* him without the most substantial grounds. Every one is at liberty to *accuse* another of offences which he knows him for a certainty to have committed; but none can *censure* who are not authorized by their age or station.

Mr. Locke *accuses* those of great negligence who discourse of moral things with the least obscurity in the terms they make use of. BUDGELL.

If any man measure his words by his heart, and speak as he thinks, and do not express more kindness to every man than men usually have for any man, he can hardly escape the *censure* of the want of breeding. TILLOTSON.

TO ACKNOWLEDGE, OWN, CONFESS, AVOW.

ACKNOWLEDGE, compounded of *ac* or *ad* and *knowledge*, implies to bring to knowledge, to make known. OWN is a familiar figure, signifying to take to one's self, to make one's own; it is a common substitute for *confess*. CONFESS, in French *confesser*, Latin *confessus*, participle of *confiteor*, compounded of *con* and *fateor*, signifies to impart to any one. AVOW, in French *avouer*, Latin *advoveo*, signifies to vow or protest to any one.

These words all denote the making

known to others what relates to one's self, or that in which one has taken a part; *acknowledge* is used in this general sense in a diversity of applications; the other terms are partially employed, and with various modifications in their meaning. *Acknowledge* and *own* are employed either in matters of indifference or those which are blameworthy; *confess* mostly in such matters as are criminal or in a high degree culpable. A person *acknowledges* that he was present, or *owns* that he assisted another, he *confesses* a theft, or *confesses* his guilt, or a sinner *confesses* his sins. To *acknowledge* and *own*, when applied to culpable matters, may either have respect to particular transactions or general characteristics, as to *acknowledge* or *own* the fact, to *acknowledge* or *own* one's weakness, fallibility, incapacity, etc.; to *confess* is mostly said of particular transactions, as to *confess* the crime laid to one's charge. To *acknowledge*, being a voluntary act, may be either by words or actions, or tacitly without any outward expression; *confessing*, on the other hand, being mostly called for in consequence of an interrogatory or the necessities of the party, it must always be by express words.

None of them (the nuns) had the sincerity to *acknowledge* the unhappiness of their condition. BRYDONE.

And now, my dear, cried she to me, I will fairly *own* that it was I that instructed my girls to encourage our landlord's addresses. GOLDSMITH.

To *acknowledge* and *own* also signify to admit that a thing belongs to one, but the former denotes only a general relationship, the latter a special ownership; with this distinction we may speak of *acknowledging* or *owning* a son; but we may likewise *acknowledge* many things which we cannot properly *own*, as to *acknowledge* a woman as one's wife, or any particular person as a prince, or any particular state as independent.

Louis XIV. was obliged to abandon James II., and to *acknowledge* King William, though he had at first treated him as an usurper. BURKE.

Those who were deified in one place were not *owned* with the same honor in all places. PARSONS.

To *acknowledge*, *own*, and *confess* are all used in the sense of expressing one's mind or what passes in one's mind, in

which application they are comparable with *avow*. In this case to *acknowledge* is most properly applied to matters of opinion, *own* to matters of feeling, although they may in many such cases be indifferently employed.

I must *acknowledge*, for my own part, that I take greater pleasure in considering the works of the creation in their immensity than in their minuteness. ADDISON.

In such an assembly it was impossible for the heart not to dilate and expand itself; I *own* that mine was often so full that I could hardly find utterance. BRYDONE.

To *acknowledge* is to declare in a general manner one's assent to anything, to *confess* is to declare in a solemn manner one's assent to matters of faith; to *avow* is to declare the motives or reasons of one's actions, particularly such as might with more propriety be concealed; as to *acknowledge* the justness of a remark, to *confess* the faith, to *avow* one's motives, contempt, scorn, etc.

They *acknowledge* no power not directly emanating from the people. BURKE.
Spite of herself, e'en envy must *confess*
That I the friendship of the great possess. FRANCIS.

Whether by their settled and avowed scorn of thoughtless talkers, the Persians were able to diffuse to any great extent the virtue of taciturnity, we are hindered by the distance of those times from being able to discover. JOHNSON.

ACQUAINTANCE, FAMILIARITY, INTIMACY.

ACQUAINTANCE comes from *acquaint*, which is compounded of the intensive syllable *ac* or *ad* and *quaint*, in old French *coint*, Teut. *gekannt*, known, signifying known to one. FAMILIARITY comes from *familiar*, in Latin *familiaris* and *familia*, signifying known as one of the family. INTIMACY, from *intimate*, in Latin *intimatus*, participle of *intimo*, to love entirely, from *intimus*, innermost, signifies known to the innermost recesses of the heart. These terms mark different degrees of closeness in the social intercourse; *acquaintance* expressing less than *familiarity*, and that less than *intimacy*.

A slight knowledge of any one constitutes an *acquaintance*; to be *familiar* requires an *acquaintance* of some standing; *intimacy* supposes such an *acquaintance* as is supported by friendship. TRUSLER.

Acquaintance springs from occasional intercourse; *familiarity* is produced by a daily intercourse, which wears off all constraint, and banishes all ceremony; *intimacy* arises not merely from frequent intercourse, but unreserved communication. An *acquaintance* will be occasionally a guest; but one that is on terms of *familiarity* has easy access to our table; and an *intimate* likewise lays claim to a share at least of our confidence. An *acquaintance* with a person affords but little opportunity for knowing his character; *familiarity* puts us in the way of seeing his foibles, rather than his virtues; but *intimacy* enables us to appreciate his worth.

Those who are apt to be *familiar* on a slight *acquaintance* will never acquire any degree of *intimacy*. THUSLER.

An *acquaintance* is a being who meets us with a smile and salute, who tells us with the same breath that he is glad and sorry for the most trivial good and ill that befalls us.

HAWKESWORTH.

His *familiar*s were his entire friends, and could have no interested views in courting his *acquaintance*. STEELE.

At an entertainment given by Pisistratus to some of his *intimates*, Thrasippus took some occasion, not recorded, to break out into the most violent abuse. CUMBERLAND.

A simple *acquaintance* is the most desirable footing on which to stand with all persons, however deserving. If it have not the pleasures of *familiarity* or *intimacy*, it can claim the privilege of being exempted from their pains. "Too much *familiarity*," according to the old proverb, "breeds contempt." The unlicensed freedom which commonly attends *familiarity* affords but too ample scope for the indulgence of the selfish and unamiable passions. *Intimacies* begun in love often end in hatred, as ill chosen friends commonly become the bitterest enemies. A man may have a thousand *acquaintances*, and not one whom he should make his *intimate*.

Acquaintance grew; th' *acquaintance* they improve
To friendship; friendship ripen'd into love.

EUSDEN.

That *familiarity* produces neglect has been long observed. JOHNSON.

The *intimacy* between the father of Eugenio and Agrestis produced a tender friendship between his sister and Amelia. HAWKESWORTH.

These terms may be applied to things as well as persons, in which case they bear a similar analogy. An *acquaintance* with a subject is opposed to entire ignorance upon it; *familiarity* with it is the consequence of frequent repetition; and *intimacy* of a steady and thorough research. In our intercourse with the world we become daily *acquainted* with fresh subjects to engage our attention. Some men have by extraordinary diligence acquired a considerable *familiarity* with more than one language and science; but few, if any, can boast of having possessed an *intimate acquaintance* with all the particulars of even one language or science. When we can translate the authors of any foreign language, we may claim an *acquaintance* with it; when we can speak or write it freely, we may be said to be *familiar* with it; but an *intimate acquaintance* comprehends a thorough critical *intimacy* with all the niceties and subtleties of its structure.

With Homer's heroes we have more than historical *acquaintance*: we are made *intimate* with their habits and manners. CUMBERLAND.

The frequency of envy makes it so *familiar* that it escapes our notice. JOHNSON.

TO ACQUIRE, OBTAIN, GAIN, WIN, EARN.

ACQUIRE, in French *acquiro*, Latin *acquirō*, is compounded of *ac* or *ad* and *quero*, to seek, signifying to seek or get to one's self. OBTAIN, in French *obtenir*, Latin *obtineo*, is compounded of *ob* and *teneo*, to hold, signifying to lay hold or secure within one's reach. GAIN and WIN are derived from the same source; namely, the French *gagner*, German *gewinnen*, Saxon *winnen*, Latin *vinco*, Greek *καίνομαι* or *νικω*, to conquer, signifying to get the mastery over, to get into one's possession. EARN comes from the Saxon *tharnan*, German *erndten*, Frieslandish *arnan*, to reap, which is connected with the Greek *αρπάζω*, to take or get.

The idea of getting is common to these terms, but the circumstances of the action vary. We *acquire* by our own efforts; we *obtain* by the efforts of others as well as ourselves; we *gain* or *win* by striving; we *earn* by labor. Talents and industry are requisite for *acquiring*; what we *acquire* comes gradually to us in con-

sequence of the regular exercise of our abilities; in this manner, knowledge, honor, and reputation are *acquired*. Things are *obtained* by all means, honest or dishonest; whatever comes into our possession agreeable to our wishes is *obtained*; favors and requests are always *obtained*. Fortune assists in both *gaining* and *winning*, but particularly in the latter case; a subsistence, a superiority, a victory, or battle, is *gained*; a game or a prize in the lottery is *won*. A good constitution and full employment are all that is necessary for *earning* a livelihood. Fortunes are *acquired* after a course of years; they are *obtained* by inheritance, or *gained* in trade.

No virtue is *acquired* in an instant, but step by step. SIR W. SCOTT.

The Directory made a tyrannical use of the power which they had *obtained*. SIR W. SCOTT.

Were not this desire of fame very strong, the difficulty of *obtaining* it, and the danger of losing it when *obtained*, would be sufficient to deter a man from so vain a pursuit. ADDISON.

He whose mind is engaged by the *acquisition* or improvement of a fortune, not only escapes the insipidity of indifference and the tediousness of inactivity, but *gains* enjoyments wholly unknown to those who live lazily on the toils of others. JOHNSON.

What is *acquired* is solid, and produces lasting benefit: what is *obtained* may often be injurious to one's health, one's interest, or one's morals: what is *gained* or *won* is often only a partial advantage, and transitory in its nature; it is *gained* or *won* only to be lost; what is *earned* serves sometimes only to supply the necessity of the moment; it is hardly got and quickly spent. Scholars *acquire* learning, *obtain* rewards, *gain* applause, and *win* prizes, which are often hardly *earned* by the loss of health.

It is Sallust's remark upon Cato, that the less he coveted glory the more he *acquired* it.

ADDISON.

If a prince place men in wealthy circumstances, the first thing they think of in danger is how to preserve the advantages they have *obtained*, without regard to his fate to whom they owe them. SIR W. SCOTT.

Where the danger ends, the hero ceases: when he has *won* an empire, or *gained* his mistress, the rest of his story is not worth relating. STEELE.

An honest man may freely take his own; The goat was mine, by singing fairly *won*.

DRYDEN.

They who have *earned* their fortune by a laborious and industrious life are naturally *conscious* of what they have painfully *acquired*.

BLAIR.

TO ACQUIRE, ATTAIN.

To ACQUIRE (*v. To acquire, obtain*) is a progressive and permanent action. To ATTAIN, in Latin *attineo*, compounded of *ab* or *ad* and *teneo*, to hold, signifying to rest at a thing, is a perfect and finished action. We always go on *acquiring*; but we stop when we have *attained*. What is *acquired* is something got into one's possession; what is *attained* is the point arrived at. We *acquire* a language; we *attain* to a certain degree of perfection. By abilities and perseverance we may *acquire* a considerable fluency in speaking several languages; but we can scarcely expect to *attain* to the perfection of a native in any foreign language. Ordinary powers coupled with diligence will enable a person to *acquire* whatever is useful; but we cannot *attain* to superiority without extraordinary talents and determined perseverance. *Acquirements* are always serviceable; *attainments* always creditable.

A genius is never to be *acquired* by art, but is the gift of nature. GAY.

Inquiries after happiness, and rules for *attaining* it, are not so necessary and useful to mankind as the arts of consolation, and supporting one's self under affliction. SHEPHERD.

ACQUIREMENT, ACQUISITION.

Two abstract nouns, from the same verb, denoting the thing acquired. ACQUIREMENT implies the thing acquired for and by ourselves; ACQUISITION, that which is acquired for the benefit of one's self or another. People can expect to make but slender *acquirements* without a considerable share of industry; and without them they will be no *acquisition* to the community to which they have attached themselves. *Acquirement* respects rather the exertions employed; *acquisition* the benefit or gain accruing. To learn a language is an *acquirement*; to gain a class or a degree, an *acquisition*. The *acquirements* of literature far exceed in value the *acquisitions* of fortune.

Men of the greatest application and *acquirements* can look back upon many vacant spaces and neglected parts of time. HUGHES.

To me, who have taken pains to look at beauty, abstracted from the consideration of its being an object of desire; at power only as it sits upon another without any hopes of partaking any share of it; at wisdom and capacity without any pretension to rival or envy its *acquisitions*; the world is not only a mere scene, but a pleasant one.

STEELE.

ACRIMONY, TARTNESS, ASPERITY, HARSHNESS.

THESE epithets are figuratively employed to denote sharpness of feeling corresponding to the quality in natural bodies. ACRIMONY, in Latin *acrimonia*, from *acer*, sharp, is the characteristic of garlic, mustard, and pepper, that is, a biting sharpness. TARTNESS, from *tart*, is not improbably derived from *tartar*, the quality of which it in some degree resembles; it is a high degree of acid peculiar to vinegar. ASPERITY, in Latin *asperitas*, from *asper*, and the Greek *ασπρος*, fallow, without culture and without fruit, signifying land that is too hard and rough to be tilled. HARSHNESS, from *harsh*, in German and Teutonic *herbe*, *herbisch*, Swedish *kerb*, Latin *acerbus*, denotes the sharp, rough taste of unripe fruit.

A quick sense produces *acrimony*; it is too frequent among disputants, who embitter each other's feelings. An acute sensibility coupled with quickness of intellect produces *tartness*; it is too frequent among females. *Acrimony* is a transient feeling that discovers itself by the words; *tartness* is an habitual irritability that mingles itself with the tone and looks. An *acrimonious* reply frequently gives rise to much ill-will; a *tart* reply is often treated with indifference, as indicative of the natural temper, rather than of any unfriendly feeling.

The genius, even when he endeavors only to entertain or instruct, yet suffers persecution from innumerable critics, whose *acrimony* is excited merely by the pain of seeing others pleased.

JOHNSON.

They cannot be too sweet for the king's *tartness*.

SHAKESPEARE.

Asperity and *harshness* respect one's conduct to inferiors; the latter expresses a strong degree of the former. *Asperity* is opposed to mildness and forbearance; *harshness* to kindness. A reproof is conveyed with *asperity*, when the words and looks convey strong displeasure; a treat-

ment is *harsh* when it wounds the feelings, and does violence to the affections. Mistresses sometimes chide their servants with *asperity*; parents sometimes deal *harshly* with their children.

No *harsh* reflection let remembrance raise;
Forbear to mention what thou canst not praise.

PRIOR.

The nakedness and *asperity* of the wintry world always fills the beholder with pensive and profound astonishment.

JOHNSON.

TO ACT, DO, MAKE.

ACT, in Latin *actus*, participle of *ago*, to drive or impel, signifies literally to move or put in motion. DO, in German *thun*, like the Greek *θειναι*, signifies to put or put in order, to bring to pass. MAKE, in Saxon *macan*, German *machen*, etc., is connected with the Greek *μηχανη*, art, signifying to put together with art.

All these terms imply to exert a power in a given form and manner: *act*, which is the general term, conveys this general idea without any further qualification; the other terms convey this idea with modifications. We always *act* when we *do*, but we do not always *do* when we *act*. To *act* is applied either to persons or things, as a spring or a lock *acts*; to *do* applies in this sense to persons only. To *act* is also mostly intransitive or reflective, as to *act* well or ill in this or that manner; to *do* is always transitive, as to *do* right or wrong, to *do* one's duty.

If we look down from the sublime of nature to its minutiae, we shall still find the same power (of electricity) *acting*, though perhaps in less legible characters.

BRYDENE.

Marcus Aurelius declares that, by imitating the Gods, it was always his study to have as few wants as possible in himself, and to *do* all the good he could to others.

ADDISON.

One may either *act* a part or *do* one's part, which are essentially different things; to *act* a part is either really or fictitiously to *act* in any part; but to *do* our part is to *do* that which is allotted to us as our part or duty.

He *acted* every part of an orator.

GULLIVER'S TRAVELS.

The church hath *done* her part, in compliance with the designs of God's mercy and providence, to deliver it (the scripture) safely to us, and make it useful for us.

COMBER.

To *do* and to *make*, in regard to persons, are both used in the sense of voluntarily exerting a power to bring a thing

to pass; but *do* applies to the ordinary business of life or what is *done* by a given rule, as to *do* a work, to *do* justice; *make* applies to that which is *done* by a particular contrivance or for a particular purpose, as to *make* a pen or a table, etc. What is *done* once may have been *done* before, and may be *done* again; but what is *made* is at once brought into existence, and, if it be *made* again, it can only be by imitation.

What shall I *do* to be forever known,
And *make* the age to come my own? COWLEY.
Empire! thou poor and despicable thing,
When such as these *make* and *unmake* a king.

DRYDEN.

To *do* and to *make*, as applied to things, signify to cause; but the former is used only in the expressions to *do* good or harm, the latter is ordinarily used, to *make* room, to *make* a thing easy, etc.

TO ACT, WORK, OPERATE.

To ACT (*v. To act*) is to exert a simple power, or by simple means, as a wire *acts*. WORK, like the German *wirken*, etc., Greek *εργαζομαι*, is to exert complex powers, or exert power by a gradual process. A machine *works*, but each of its parts is said to *act*; so beer *works*, and bread *works*; *acting* may be accompanied with no particular effect or change in the body that *acts*, but that which *works* mostly undergoes a change and also produces changes, as medicine, which *works* in the system. Sometimes *act* as well as *work* is taken in the sense of exerting a power upon other bodies and producing changes, as the sun *acts* on the plants.

An increase of the electrical matter adds much to the progress of vegetation; it probably *acts* there in the same manner as in the animal body.

BRYDENE.

This so *wrought* upon the child that afterwards he desired to be taught.

LOCKE.

To *work* and OPERATE both imply to *act*, or exert a power in order to bring about some end or purpose; but *operate* is applied to matters of a general nature in science or morals, as a measure *operates*, or words may *operate* on the mind, or reasons may *operate* on the understanding. To *work* is mostly applied to familiar matters and particular objects, as the hand *works*, the head *works*, the brain *works*; *operate* is always intransitive.

Sometimes a passion seems to *operate*.
Almost in contradiction to itself. SHIRLEY.
Some deadly draught, some enemy to life,
Boils in my bowels and *works* out my soul.

DRYDEN.

As nouns, *action* implies either the act of acting or the thing done (*v. Action, deed*); *work*, the act or state of working, or what results from the *work*, as to go to *work* or be at *work*, the *work* of one's hands; *operation*, either to the act of operating, as the *operation* of thought or the *operation* of vegetation, or the mode of operating, as the *operations* of time are various.

Nor was the *work* impaired by storms alone,
But felt th' approaches of too warm a sun. POPE.

Speculative painting, without the assistance of manual *operation*, can never attain to perfection, but slothfully languishes; for it was never with his tongue that Apelles performed his noble works.

DRYDEN.

There are in men *operations* natural, rational, supernatural, some politic, some finally ecclesiastic.

HOOKER.

ACT, ACTION, DEED.

THE words *act*, *action*, and *deed*, though derived from the preceding verbs, have an obvious distinction in their meaning. ACT, in French *acte*, Latin *actum*, denotes the thing done. ACTION, in French *action*, Latin *actio*, signifies doing. *Act* is a single exercise of power, as an *act* of the will or an *act* of the mind, the *act* of walking, speaking, and the like; *action*, a continued exercise of power, or a state of exercising power, as to be in *action*, as opposed to rest; the *action* of walking is agreeable in fine weather.

I shall distribute the redress of private wrongs into three several species: first, that which is obtained by the mere *act* of the parties themselves; secondly, that which is effected by the mere *act* and operation of law; and, thirdly, that which arises from suits, etc.

BLACKSTONE.

Good company, lively conversations, and the endearments of friendship, fill the mind with great pleasure; a temporary solitude, on the other hand, is itself agreeable. This may perhaps prove that we are creatures designed for contemplation as well as *action*.

BURKE.

When these words are taken in the sense of the thing done, they admit of a similar distinction. An *act* is the single thing done, or what is done by a single effort, as that is your *act* or his *act*; an *action* may consist of more *acts* than one, or embrace the causes and consequences

of the action, as a bold *action*, to judge of *actions*, etc.

Any malfeasance, or *act* of one man, whereby another is injuriously treated or damnified, is a transgression or trespass.

BLACKSTONE.

Many of those *actions* which are apt to procure fame are not in their nature conducive to our ultimate happiness.

ADDISON.

Hence it is that the term *act* is more proper than *action*, where it is so defined as to imply what is single and simple, as an *act* of authority, an *act* of government, an *act* of folly, and the like; but otherwise the word *action* is to be preferred where the moral conduct or character is in question. We may enumerate particular *acts* of a man's life, as illustrative of certain traits in his character, or certain circumstances in his life; but to speak at large of his *actions* would be to describe his character.

He (the court favorite) can do an infinite number of *acts* of generosity and kindness.

BURKE.

A man thus armed (with proper assurance), if his words or *actions* are at any time misinterpreted, retires within himself.

ADDISON.

Act and *deed* are both employed for what is done; but *act* refers to the power exerted, and *deed* to the work performed; as a voluntary or involuntary *act*, a good or bad *deed*.

Who forth from nothing call'd this comely frame; His will and *act*, his word and work the same.

PAIOR.

To bring the man into judgment to answer for his *deeds*, the soul and the body must be brought together again.

SHERLOCK.

Act is mostly employed either in an abstract or familiar application; *deed* is employed for whatever men do in the business of life, particularly in those things which are extraordinary.

Cato said, the best way to keep good *acts* in memory was to refresh them with new.

BACON.

On the other side, Us'd no ambition to commend my *deeds*.

MILTON.

Acts are either public or private, of individuals or of bodies, as *acts* of government, *acts* of Parliament; *deeds* are always private, or what is done by men individually.

Opposition to *acts* of power was to be marked by a kind of civil proscription.

BURKE.

So creeping close as snake in hidden weeds, Inquireth of our states and of our knightly *deeds*.

SPENSER.

Acts are in their proper sense informal; but *deeds* may sometimes be formal instruments: when you speak of a thing as a man's *act* and *deed*, this is not tautology; it is his *act* as far as he and no one else *acts* in it, it is his *deed* as far as it is that which is done completely, or is accomplished.

ACTION, GESTURE, GESTICULATION, POSTURE, ATTITUDE.

ACTION, *v. To act*. **GESTURE**, in French *geste*, Latin *gestus*, participle of *gero*, to carry one's self, signifies the manner of carrying one's body. **GESTICULATION**, in Latin *gesticulatio*, comes from *gesticulator*, to make many gestures. **POSTURE**, in French *posture*, Latin *positura*, a position, comes from *positus*, participle of *pono*, signifying the manner of placing one's self. **ATTITUDE**, in French *attitude*, Italian *attitudine*, is changed from *aptitude*, signifying a propriety as to disposition.

All these terms are applied to the state of the body; the three former indicating a state of motion: the two latter a state of rest. *Action* respects the movements of the body in general; *gesture* is an *action* indicative of some particular state of mind; *gesticulation* is a species of artificial *gesture*. Raising the arm is an *action*; bowing is a *gesture*. *Actions* may be ungraceful; *gestures* indecent. A suitable *action* sometimes gives great force to the words that are uttered; *gestures* often supply the place of language between people of different nations. *Actions* characterize a man as vulgar or well-bred; *gestures* mark the temper of the mind. There are many *actions* which it is the object of education to prevent from growing into habits; savages express the vehement passions of the mind by vehement *gestures* on every occasion, even in their amusements. An extravagant or unnatural *gesture* is termed a *gesticulation*; a sycophant, who wishes to cringe into favor with the great, deals largely in *gesticulation* to mark his devotion; a buffoon who attempts to imitate the *gestures* of another will use *gesticulation*; and the monkey who apes the *actions* of human beings does so by means of *gesticulations*.

Cicero concludes his celebrated book "de Oratore" with some precepts for pronunciation and

action, without which part he affirms that the best orator in the world can never succeed.

HUGHES.

Our best actors are somewhat at a loss to support themselves with proper *gesture* as they move from any considerable distance to the front of the stage.

STEELE.

Neither the judges of our laws, nor the representatives of the people, would be much affected by labored *gesticulation*, or believe any man the more, because he rolled his eyes, or puffed his cheeks.

JOHNSON.

Posture and *attitude* both imply a mode of placing the body, but the *posture* is either natural or assumed; the *attitude* is always assumed or represented: natural *postures* are those in which the body places itself for its own conveniences, as sitting, standing, or lying *postures*.

They (who went to consult the oracle of Amphiaraus) then went to sleep lying on a victim's skin, and in that *posture* expected a revelation by dream.

POTTER.

A *posture*, when assumed, may be distorted or ridiculous, to suit the humor of the party, as mountebanks put themselves into ridiculous *postures*; or they may be artfully contrived to improve the carriage of the body, as the *postures* of a dancing-master; and, in graver matters, a person may put himself in a *posture* of defence.

Some strange commotion

Is in his brain:

In most strange *postures*

We've seen him set himself.

SHAKESPEARE.

An *attitude* is assumed in order to display some grace of the body, or some affection or purpose of the mind, as to stand in a graceful *attitude*, to represent any one in the *attitude* of prayer.

He was armed in mail: his body covered with a short gown; his legs crossed; for he had either the merit of visiting the Holy Land or (which would entitle him to that *attitude*) made a vow to perform that expiatory pilgrimage.

PENNANT.

These terms may be applied to things personified, with precisely the same distinction.

Falsehood in a short time found, by experience, that her superiority consisted only in the celerity of her course, and the change of her *posture*.

JOHNSON.

Falsehood always endeavored to copy the mien and *attitudes* of truth.

JOHNSON.

They may also be applied figuratively to other objects besides the body, as an army assumes a menacing *attitude*, a critical *posture* of affairs.

Milton has represented this violent spirit (Moloch) as the first that rises in that assembly to give his opinion on their present *posture* of affairs.

ADDISON.

His *attitude* was now an alarming one to Europe.

SIR W. SCOTT.

ACTION, AGENCY.

ACTION (*v. To act*) is the effect; **AGENCY** (*v. To act*) the cause. *Action* is inherent in the subject: *agency* is something exterior; it is, in fact, putting a thing into *action*: in this manner the whole world is in *action* through the *agency* of the Divine Being.

It is better therefore that the earth should move about its own centre, and make those useful vicissitudes of night and day, than expose always the same side to the *action* of the sun.

BENTLEY.

A few advances there are in the following papers tending to assert the superintendence and *agency* of Providence in the natural world.

WOODWARD.

ACTIVE, DILIGENT, INDUSTRIOUS, ASSIDUOUS, LABORIOUS.

ACTIVE, from the verb *to act*, implies a propensity to act, to be doing something without regard to the nature of the object. **DILIGENT**, in French *diligent*, Latin *diligens*, participle of *diligo*, to choose or like, implies an attachment to an object, and consequent attention to it. **INDUSTRIOUS**, in French *industrieux*, Latin *industrius*, is probably changed from *endostruus*, that is, *endo* or *intro*, within, and *struo*, to build, make, or do, signifying an inward or thorough inclination to be engaged in some serious work. **ASSIDUOUS**, in French *assidu*, in Latin *assiduus*, is compounded of *as* or *ad*, and *siduus*, from *sedeo*, to sit, signifying to sit close to a thing. **LABORIOUS**, in French *laborieux*, Latin *laboriosus*, from *labor*, implies belonging to labor, or the inclination to labor.

We are *active* if we are only ready to exert our powers, whether to any end or not; we are *diligent* when we are active for some specific end; we are *industrious* when no time is left unemployed in some serious pursuit; we are *assiduous* if we do not leave a thing until it is finished; we are *laborious* when the bodily or mental powers are regularly employed in some hard labor. A man may be *active* without being *diligent*, since he may employ