

the sense here taken, is involuntary, and springs from the forms and distinctions of society. *Ask* is here, as before, generic or specific; *claim* and *demand* are specific: in its specific sense it conveys a less peremptory sense than either *claim* or *demand*. To *ask for* denotes simply the expressed wish to have what is considered as due; to *claim* is to assert a right, or to make it known; to *demand* is to insist on having, without the liberty of a refusal. *Asking* respects obligation in general, great or small; *claim* respects obligations of importance. *Asking for* supposes a right not questionable; *claim* supposes a right hitherto unacknowledged; *demand* supposes either a disputed right, or the absence of all right, and the simple determination to have: a tradesman *asks* for what is owed to him as circumstances may require; a person *claims* the property he has lost; people are sometimes pleased to make *demands*, the legality of which cannot be proved. What is lent must be *asked for* when it is wanted; whatever has been lost and is found must be recovered by a *claim*; whatever a selfish person wants, he strives to obtain by a *demand*, whether just or unjust.

Virtue with them is only to abstain  
From all that nature *asks*, and covet pain.

JENYNS.

My country *claims* me all, *claims* ev'ry passion.

MARTYN.

Even mountains, vales,  
And forests seem impatient to *demand*  
The promis'd sweetness.

THOMSON.

TO ASK, INQUIRE, QUESTION, INTERROGATE.

ASK, *v.* To ask, beg. INQUIRE, Lat. in *inquirō*, compounded of *in* and *quero*, signifies to search after. QUESTION, in French *questionner*, signifies to put a question, from the Latin *questio* and *quero*, to seek or search, to look into. INTERROGATE, Latin *interrogatus*, participle of *interrogo*, compounded of *inter* and *rogo*, signifies to ask.

We perform all these actions in order to get information: but we *ask* for general purposes of convenience; we *inquire* from motives of curiosity; we *question* and *interrogate* from motives of discretion. To *ask* respects simply one thing;

to *inquire* respects one or many subjects; to *question* and *interrogate* is to *ask* repeatedly, and in the latter case more authoritatively than in the former. Indifferent people *ask* of each other whatever they wish to know: learners *inquire* the reasons of things which are new to them: masters *question* their servants, or parents their children, when they wish to ascertain the real state of any case: magistrates *interrogate* criminals when they are brought before them. It is very uncivil not to answer whatever is *asked* even by the meanest person: it is proper to satisfy every *inquiry*, so as to remove doubt: *questions* are sometimes so impertinent that they cannot with propriety be answered: *interrogations* from unauthorized persons are little better than insults.

Upon my *asking* her who it was, she told me it was a very grave elderly gentleman, but that she did not know his name.

ADDISON.

Not only what is great, strange, or beautiful, but anything that is disagreeable when looked upon, pleases us in an apt description. Here we must *inquire* after a new principle of pleasure, which is nothing else but the actions of the mind, which compares the ideas that arise from words with the ideas that arise from objects themselves.

ADDISON.

In order to pass away the evening, which now began to grow tedious, we fell into that laudable and primitive diversion of *questions* and *commands*.

ADDISON.

Thomson was introduced to the Prince of Wales, and being gayly *interrogated* about the state of his affairs, said that they were "in a more poetical posture than formerly."

JOHNSON.

TO ASPERSE, DETRACT, DEFAME, SLANDER, CALUMNIATE.

ASPERSE, in Latin *aspersus*, participle of *aspergo*, to sprinkle, signifies in a moral sense to stain with spots. DETRACT, in Latin *detractus*, participle of *detraho*, compounded of *de* and *traho*, to draw from, signifies to take from another that which is his due, or which he desires to retain; particularly to take from the merit of an action. DEFAME, in Latin *defamo*, compounded of the privative *de* and *famo* or *fama*, fame, signifies to deprive of reputation. SLANDER is doubtless connected with the words *slur*, *sully*, and *soil*, signifying to stain with some spot. CALUMNIATE, from the Latin *calumniā*, and the Hebrew *calameh*, infamy, signifies to load with infamy.

All these terms denote an effort made to injure the character or estimation by some representation. *Asperse* and *detract* mark an indirect representation; *defame*, *slander*, and *calumniate*, a positive assertion. To *aspere* is to fix a moral stain on a character; to *detract* is to lessen its merits and excellences. *Aspersions* always imply something bad, real or supposed; *detractions* are always founded on some supposed good in the object that is *detracted*: to *defame* is openly to advance some serious charge against the character; to *slander* is to expose the faults of another in his absence; to *calumniate* is to communicate secretly, or otherwise, false circumstances to the injury of another. If I speak slightly of my neighbor, and insinuate anything against the purity of his principles or the rectitude of his conduct, I *aspere* him: if he be a charitable man, and I ascribe his charities to a selfish motive, or otherwise take away from the merit of his conduct, I am guilty of *detraction*; if I publish anything openly that injures his reputation, I am a *defamer*; if I communicate to others the reports that are in circulation to his disadvantage, I am a *slanderer*; if I fabricate anything myself and spread it abroad, I am a *calumniator*.

It is certain, and observed by the wisest writers, that there are women who are not nicely chaste, and men not severely honest, in all families; therefore let those who may be apt to raise *aspersions* upon ours please to give us an impartial account of their own, and we shall be satisfied.

STEELE.

What made their enmity the more entertaining to all the rest of their sex was, that in their *detraction* from each other, neither could fall upon terms which did not hit herself as much as her adversary.

STEELE.

What shall we say of the pleasure a man takes in a *defamatory* libel? Is it not a heinous sin in the sight of God?

ADDISON.

*Slander*, that worst of poisons, ever finds  
An easy entrance to ignoble minds.

HERVEY.

The way to silence *calumny*, says Bias, is to be always exercised in such things as are praiseworthy.

ADDISON.

TO ASSEMBLE, MUSTER, COLLECT.

ASSEMBLE, in French *assembler*, Lat. in *adsumulare*, or *assimulare*, from *similis*, like, and *simul*, together, signifies to make alike or bring together. MUSTER, in German *mustern*, to set out for inspec-

tion, in Latin *monstror*, to show or display. COLLECT, in Latin *collectus*, participle of *colligo*, compounded of *col* or *con* and *ligo*, to bind, signifies to bring together, or into one point.

*Assemble* is said of persons only; *muster* and *collect* of persons or things. To *assemble* is to bring together by a call or invitation; to *muster* is to bring together by an act of authority, or a particular effort, into one point of view at one time, and from one quarter; to *collect* is to bring together at different times, and from different quarters: the Parliament is *assembled*; soldiers are *mustered* every day in order to ascertain their numbers; an army is *collected* in preparation for war; a king *assembles* his council in order to consult with them on public measures; a general *musters* his forces before he undertakes an expedition, and *collects* more troops if he finds himself too weak.

*Assemble* all in choirs, and with their notes  
Salute and welcome up the rising sun.

OTWAY.

Had we no quarrel to Rome but that  
Thou art thence banished, we would *muster* all  
From twelve to seventy.

SHAKESPEARE.

Each leader now his scatter'd force conjoins  
In close array, and forms the deep'ning lines;  
Not with more ease the skilful shepherd swain  
*Collects* his flock, from thousands on the plain.

POPE.

*Collect* is used for everything which can be brought together in numbers; *muster* is used figuratively for bringing together, for an immediate purpose, whatever is in one's possession: books, coins, curiosities, and the like, are *collected*; a person's resources, his strength, courage, resolution, etc., are *mustered*; some persons have a pleasure in *collecting* all the pieces of antiquity which fall in their way; on a trying occasion it is necessary to *muster* all the fortitude of which we are master.

The form of this organ (the ear) is various in different animals, and in each of them the structure is very curious and observable, being in all admirably contrived to *collect* the wandering, circumambient impressions and undulations of sound.

DERHAM.

Oh! thou hast set my busy brain at work!  
And now she *musters* up a train of images.

ROWE.

TO ASSEMBLE, CONVENE, CONVOKE.

ASSEMBLE, *v.* To assemble, *muster*. CONVENE, in Latin *convenio*, signifies

to come or bring together. CONVOKE, in Latin *convoco*, signifies to call together.

The idea of collecting many persons into one place, for a specific purpose, is common to all these terms. *Assemble* conveys this sense without any addition; *convene* and *convoke* include likewise some collateral idea: people are *assembled*, therefore, whenever they are *convened* or *convoked*, but not *vice versa*. *Assembling* is mostly by the wish of one; *convening* by that of several: a crowd is *assembled* by an individual in the streets; a meeting is *convened* at the desire of a certain number of persons: people are *assembled* either on public or private business; they are always *convened* on a public occasion. A king *assembles* his parliament; a particular individual *assembles* his friends; the inhabitants of a district are *convened*. There is nothing imperative on the part of those that *assemble* or *convene*, and nothing binding on those *assembled* or *convened*: one *assembles* or *convenes* by invitation or request; one attends to the notice or not, at pleasure. *Convokes*, on the other hand, is an act of authority; it is the call of one who has the authority to give the call; it is heeded by those who feel themselves bound to attend.

He ceas'd; the *assembled* warriors all assent,  
All but Atrides. CUMBERLAND.

They form one social shade, as if *convened*  
By magic summons of the Orphean lyre.

Where on the mingling boughs they sit embow-  
er'd

All the hot noon, till cooler hours arrive.  
Faint underneath, the household fowls *convene*.

Here cease thy fury, and the chiefs and kings  
*Convokes* to council, weigh the sum of things.

ASSEMBLY, ASSEMBLAGE, GROUP, COL-  
LECTION.

ASSEMBLY, ASSEMBLAGE, are collective terms derived from the verb *assemble*. GROUP comes from the Italian *gruppo*, which among painters signifies an *assemblage* of figures in one place. COLLECTION expresses the act of *collecting*, or the body *collected* (*v. To assemble, muster*).

*Assembly* respects persons only; *assemblage*, things only; *group* and *collection*, persons or things: an *assembly* is any

number either brought together, or come together of themselves; an *assemblage* is any number of things standing together; a *group* is come together by accident, or put together by design; a *collection* is mostly put or brought together by design. A general alarm will cause an *assembly* to disperse: an agreeable *assemblage* of rural objects, whether in nature or in representation, constitutes a landscape: a painting will sometimes consist only of a *group* of figures; but if they be well chosen, it will sometimes produce a wonderful effect: a *collection* of evil-minded persons ought to be immediately dispersed by the authority of the magistrate. In a large *assembly* you may sometimes observe a singular *assemblage* of characters, countenances, and figures: when people come together in great numbers on any occasion, they will often form themselves into distinct *groups*: the *collection* of scarce books and curious editions has become a passion, which is justly ridiculed under the title of Bibliomania.

Love and marriage are the natural effects of these anniversary *assemblies*. BUDGELL.

Oh Hertford! fitted or to shine in courts  
With unaffected grace, or walk the plain  
With innocence and meditation join'd  
In soft *assemblage*, listen to my song.

A lifeless *group* the blasted cattle lie. THOMSON.

There is a manuscript at Oxford containing the lives of a hundred and thirty-five of the finest Persian poets, most of whom left very ample *collections* of their poems behind them.

SIR WM. JONES.

ASSEMBLY, COMPANY, MEETING, CON-  
GREGATION, PARLIAMENT, DIET,  
CONGRESS, CONVENTION, SYNOD,  
CONVOCATION, COUNCIL.

AN ASSEMBLY (*v. To assemble, muster*) is simply the *assembling* together of any number of persons: this idea is common to all the rest of these terms, which differ in the object, mode, and other collateral circumstances of the action. COMPANY, a body linked together (*v. To accompany*), is an *assembly* for purposes of amusement. MEETING, a body met together, is an *assembly* for general purposes of business. CONGREGATION, a body flocked or gathered together, from the Latin *grex*, a flock, is an *assembly*

brought together from congeniality of sentiment and community of purpose. PARLIAMENT, in French *parlement*, from *parler*, to speak, signifies an *assembly* for speaking or debating on important matters. DIET, from the Greek *δαιτω*, to govern, is an *assembly* for governing or regulating affairs of state. CONGRESS, from the Latin *congregior*, to march in a body, is an *assembly* coming together in a formal manner from distant parts for special purposes. CONVENTION, from the Latin *convenio*, to come together, is an *assembly* coming together in an informal and promiscuous manner from a neighboring quarter. SYNOD, in Greek *συνδος*, compounded of *συν* and *δος*, signifies literally going the same road, and has been employed to signify an *assembly* for consultation on matters of religion. CONVOCATION is an *assembly* convoked for an especial purpose. COUNCIL is an *assembly* for consultation either on civil or ecclesiastical affairs.

An *assembly* is, in its restricted sense, public, and under certain regulations: a *company* is private, and confined to friends and acquaintances: a *meeting* is either public or private: a *congregation* is always public. *Meetings* are held by all who have any common concern to arrange; *congregations* consist of those who pursue the same objects, particularly in matters of religion, although extended in its application to other matters: all these different kinds of *assemblies* are formed by individuals in their private capacity; the other terms designate *assemblies* that come together for national purposes, with the exception of the word *convention*, which may be either domestic or political. A *parliament* and *diet* are popular *assemblies* under a monarchical form of government; *congress* and *convention* are *assemblies* under a republican government: of the first description are the *parliaments* of England and France, the *diets* of Germany and Poland, which consisted of subjects *assembled* by the monarch to deliberate on the affairs of the nation. Of the latter description are the *congress* of the United Provinces of Holland, and that of the United States of America, and the national *convention* of France: but there is this difference observable between a *con-*

*gress* and a *convention*, that the former consists of deputies or delegates from higher authorities, that is, from independent governments already established; but a *convention* is a self-constituted *assembly*, which has no power but what it assumes to itself. A *synod* and *convocation* are in religious matters what a *diet* and *convention* are in civil matters: the former exists only under an episcopal form of government; the latter may exist under any form of church discipline, even where the authority lies in the whole body of the ministry. A *council* is more important than all other species of *assembly*: it consists of persons invested with the highest authority, who, in their consultations, do not so much transact ordinary concerns as arrange the forms and fashions of things. Religious *councils* used to determine matters of faith and discipline; political *councils* frame laws and determine the fate of empires.

Lucan was so exasperated with the repulse that he muttered something to himself, and was heard to say, "that, since he could not have a seat among them himself, he would bring in one who alone had more merit than their whole *assembly*;" upon which he went to the door and brought in Cato of Utica. ADDISON.

As I am insignificant to the *company* in public places, and as it is visible I do not come thither as most do to show myself, I gratify the vanity of all who pretend to make an appearance. STEELE.

It is very natural for a man who is not turned for mirthful *meetings* of men, or *assemblies* of the fair sex, to delight in that sort of conversation which we meet with in coffee-houses. STEELE.

Their tribes adjusted, clean'd their vigorous wings,  
And many a circle, many a short essay,  
Wheel'd round and round: in *congregation* full  
The figur'd flight ascends. THOMSON.

As all innocent means are to be used for the propagation of truth, I would not deter those who are employed in preaching to common *congregations* from any practice which they may find persuasive. JOHNSON.

The word *parliament* was first applied to general *assemblies* of the states under Louis VII. in France, about the middle of the twelfth century. BLACKSTONE.

What further provoked their indignation was that, instead of twenty-five pistoles formerly allowed to each member for their charge in coming to the *diet*, he had presented them with six only. STEELE.

Prior had not, however, much reason to complain; for he came to London, and obtained such

notice that (in 1691) he was sent to the congress at the Hague, as secretary to the embassy.

JOHNSON.

The office of conservators of the peace was newly erected in Scotland; and these, instigated by the clergy, were resolved, since they could not obtain the king's consent, to summon in his name, but by their own authority, a convention of states.

HUME.

A synod of the celestials was convened, in which it was resolved that Patronage should descend to the assistance of the sciences.

JOHNSON.

The convocation is the miniature of a parliament, wherein the archbishop presides with regal state.

BLACKSTONE.

Inspir'd by Juno, Thetis' godlike son,  
Conven'd to council all the Grecian train.

POPE.

ASSENT, CONSENT, APPROBATION,  
CONCURRENCE.

ASSENT, in Latin *assentio*, is compounded of *as* or *ad* and *sentio*, to think, signifying to bring one's mind or judgment to a thing. CONSENT, *v. To accede*. APPROBATION, in Latin *approbatio*, is compounded of *ad* and *probo*, to prove, signifying to make a thing out good. CONCURRENCE, *v. To agree*.

*Assent* respects matters of judgment; *consent* respects matters of conduct. We *assent* to what we admit to be true; we *consent* to what we allow to be done. *Assent* may be given to anything, whether positively proposed by another or not, but *consent* supposes that what is *consented* to is proposed by some other person. Some men give their hasty *assent* to propositions which they do not fully understand, and their hasty *consent* to measures which are very injudicious. It is the part of the true believer not merely to *assent* to the Christian doctrines, but to make them the rule of his life: those who *consent* to a bad action are partakers in the guilt of it.

Precept gains only the cold *approbation* of reason, and compels an *assent* which judgment frequently yields with reluctance, even when delay is impossible.

HAWKSWORTH.

What in sleep thou didst abhor to dream,  
Waking thou never wilt *consent* to do.

MILTON.

*Assent* and *consent* may sometimes be both applied to matters of judgment or abstract propositions, but in that case *assent* is the act of an individual, *consent* is the act of many individuals: one *assents* to that which is offered to his notice;

some things are admitted by the common *consent* of mankind.

Faith is the *assent* to any proposition not thus made out by the deduction of reason, but upon the credit of the proposer.

LOCKE.

Whatever be the reason, it appears by the common *consent* of mankind that the want of virtue does not incur equal contempt with the want of parts.

HAWKSWORTH.

*Approbation* is a species of *assent*, concurrence of *consent*. To *approve* is not merely to *assent* to a thing as right, but to determine upon it positively to be so; the word *assent* is applied therefore most properly to speculative matters, or matters of inference or deduction; *approbation* to practical matters or matters of conduct, as to give one's *assent* to a proposition in Euclid, to express one's *approbation* of a particular measure.

The evidence of God's own testimony, added unto the natural *assent* of reason, concerning the certainty of things, doth not a little comfort and confirm the same.

HOOKE.

There is as much difference between the *approbation* of the judgment and the actual volitions of the will with relation to the same object, as there is between a man's viewing a desirable thing with his eye and his reaching after it with his hand.

SOUTH.

*Concurrence* is properly the *consent* of many: *consent* may pass between two individuals, namely, the party proposing and the party to whom the thing is proposed; but *concurrence* is always given by numbers: *consent* may be given by a party who has no personal interest in the thing *consented* to; *concurrence* is given by those who have a common interest in the thing proposed: *consent* therefore passes between persons individually, *concurrence* between communities or between men collectively.

When thou canst truly call these virtues thine,  
Be wise and free, by heaven's *consent* and mine.

DRYDEN.

Tarquin the Proud was expelled by a universal *concurrence* of nobles and people.

SWIFT.

*Assent* is given by equals or inferiors; it is opposed to contradiction or denial: *consent* is given by superiors, or those who have the power of preventing; it is opposed to refusal: *approbation* is given by equals or superiors, or those who have the power to withhold it; it is opposed to disapprobation: *concurrence* is given

by equals; it is opposed to opposition or rejection.

It is but a very little while before we shall all certainly be of this mind—that the best thing we could have done in this world was to prepare for another. Could I represent to you that invisible world which I am speaking of, you would all readily *assent* to this counsel.

TILLOTSON.

I am far from excusing or denying that compliance: for plenary *consent* it was not.

KING CHARLES I.

That not past me, but

By learned *approbation* of my judges.

SHAKESPEARE.

Sir Matthew Hale mentions one case wherein the Lords may alter a money-bill (that is, from a greater to a less time)—here he says the bill need not be sent back to the Commons for their *concurrence*.

BLACKSTONE.

TO ASSERT, MAINTAIN, VINDICATE.

To ASSERT, *v. To affirm, assert*. MAINTAIN, in French *maintenir*, from the Latin *manus* and *teneo*, signifies to hold by the hand, that is, closely and firmly. VINDICATE, in Latin *vindicatus*, participle of *vindico*, compounded of *vim* and *dico*, signifies to pronounce a violent or positive sentence.

To *assert* is to declare a thing as our own; to *maintain* is to abide by what we have so declared; to *vindicate* is to stand up for that which concerns ourselves or others. We *assert* anything to be true; we *maintain* it by adducing proofs, facts, or arguments; we *vindicate* our own conduct or that of another when it is called in question. We *assert* boldly or impudently; we *maintain* steadily or obstinately; we *vindicate* resolutely or insolently. A right or claim is *asserted* which is avowed to belong to any one; it is *maintained* when attempts are made to prove its justice, or regain its possession; the cause of the *asserter* or *maintainer* is *vindicated* by another. Innocence is *asserted* by a positive declaration; it is *maintained* by repeated *assertions* and the support of testimony; it is *vindicated* through the interference of another. The most guilty persons do not hesitate to *assert* their innocence with the hope of inspiring credit; and some will persist in *maintaining* it even after their guilt has been pronounced; but the really innocent man will never want a friend to *vindicate* him when his honor or his reputation is at stake. *Assertions* which are

made hastily and inconsiderately are seldom long *maintained* without exposing a person to ridicule; those who attempt to *vindicate* a bad cause expose themselves to as much reproach as if the cause were their own.

When the great soul buoys up to this high point,  
Leaving gross nature's sediments below,  
Then, and then only, Adam's offspring quits  
The sage and hero of the fields and woods,  
*Asserts* his rank, and rises into man.

YOUNG.

Sophocles also, in a fragment of one of his tragedies, *asserts* the unity of the Supreme Being.

CUMBERLAND.

I am willing to believe that Dryden wanted rather skill to discover the right than virtue to *maintain* it.

JOHNSON.

'Tis just that I should *vindicate* alone  
The broken truce, or for the breach atone.

DRYDEN.

ASSOCIATE, COMPANION.

ASSOCIATE, in Latin *associatus*, participle of *associo*, compounded of *as* or *ad* and *socio*, to ally, signifies one united with a person. COMPANION, from company, signifies one that bears company (*v. To accompany*).

*Associates* are habitually together: *companions* are only occasionally in company. As our habits are formed from our *associates*, we ought to be particular in our choice of them: as our *companions* contribute much to our enjoyments, we ought to choose such as are suitable to ourselves. Many men may be admitted as *companions*, who would not altogether be fit as *associates*.

We see many struggling single about the world, unhappy for want of an *associate*, and pining with the necessity of confining their sentiments to their own bosoms.

JOHNSON.

There is a degree of want by which the freedom of agency is almost destroyed, and long association with fortuitous *companions* will at last relax the strictness of truth, and abate the fervor of sincerity.

JOHNSON.

An *associate* may take part with us in some business, and share with us in the labor: a *companion* takes part with us in some concern, and shares with us in the pleasure or the pain.

Addison contributed more than a fourth part (of the last volume of the Spectator), and the other contributors are by no means unworthy of appearing as his *associates*.

JOHNSON.

Thus while the cordage stretch'd ashore may guide  
Our brave *companions* through the swelling tide,

This floating lumber shall sustain them o'er  
The rocky shelves, in safety to the shore.

FALCONER.

ASSOCIATION, SOCIETY, COMPANY,  
PARTNERSHIP.

ALL these terms denote a union of several persons into one body. ASSOCIATION (*v. To associate*) is general, the rest are specific. Whenever we habitually or frequently meet together for some common object, it is an *association*. *Associations* are therefore political, religious, commercial, and literary. A SOCIETY is an *association* for some specific purpose, moral or religious, civil or political. A COMPANY is an *association* of many for the purpose of trade. A PARTNERSHIP is an *association* of a few for the same object.

Whenever *association* is used in distinction from the others, it denotes that which is partial in its object and temporary in its duration. It is founded on unity of sentiment as well as unity of object; but it is mostly unorganized, and kept together only by the spirit which gives rise to it. A *society* requires nothing but unity of object, which is permanent in its nature; it is well organized, and commonly set on foot to promote the cause of humanity, literature, or religion. No country can boast such numerous and excellent *societies*, whether of a charitable, a religious, or a literary description, as England. *Companies* are brought together for the purposes of interest, and are dissolved when that object ceases to exist: their duration depends on the contingencies of profit and loss. The South Sea *Company*, which was founded on an idle speculation, was formed for the ruin of many, and dispersed almost as soon as it was formed. *Partnerships* are altogether of an individual and private nature. As they are without organization and system, they are more precarious than any other *association*. Their duration depends not only on the chances of trade, but the compatibility of individuals to co-operate in a close point of union. They are often begun rashly, and end ruinously.

For my own part, I could wish that all honest men would enter into an *association* for the support of one another against the endeavors of those whom they ought to look upon as their

common enemies, whatever side they may belong to.

ADDISON.

What I humbly propose to the public is, that there may be a *society* erected in London, to consist of the most skilful persons of both sexes, for the inspection of modes and fashions.

BUDGELL.

The nation is a *company* of players.

ADDISON.

Gay was the general favorite of the whole *association* of wits; but they regarded him as a playfellow rather than a *partner*, and treated him with more fondness than respect.

JOHNSON.

*Society* is a *partnership* in all science; a *partnership* in every virtue and in all perfection.

BURKE.

ASSOCIATION, COMBINATION.

ASSOCIATION, *v. Associate*. COMBINATION, from the Latin *comino*, or *con* and *binus*, signifies tying two into one.

An *association* is something less binding than a *combination*: *associations* are formed for purposes of convenience; *combinations* are formed to serve either the interests or passions of men. The word *association* is therefore always taken in a good or an indifferent sense; *combination* in an indifferent or bad sense. An *association* is public; it embraces all classes of men: a *combination* is often private, and includes only a particular description of persons. *Associations* are formed for some general purpose; *combinations* are frequently formed for particular purposes, which respect the interest of the few, to the injury of many. *Associations* are formed by good citizens; *combinations* by discontented mechanics, or low persons in general.

In my yesterday's paper I proposed that the honest men of all parties should enter into a kind of *association* for the defence of one another.

ADDISON.

There is no doubt but all the safety, happiness, and convenience that men enjoy in this life is from the *combination* of particular persons into societies or corporations.

SOUTH.

The cry of the people in cities and towns, though unfortunately (from a fear of their multitude and *combination*) the most regarded, ought in fact to be the least regarded, on the subject of monopoly.

BURKE.

When used for things, *association* is a natural action; *combination* an arbitrary action. Things *associate* of themselves, but *combinations* are formed either by design or accident. Nothing will *associate* but what harmonizes; things the most opposite in their nature may be *combined*

together. We *associate* persons with places, or events with names; discordant properties are *combined* in the same body. With the name of one's birthplace are *associated* pleasurable recollections; virtue and vice are so *combined* in the same character as to form a contrast. The *association* of ideas is a remarkable phenomenon of the human mind, but it can never be admitted as solving any difficulty respecting the structure and composition of the soul; the *combination* of letters forms syllables, and that of syllables forms words.

Meekness and courtesy will always recommend the first address, but soon pall and nauseate unless they are *associated* with more sprightly qualities.

JOHNSON.

Before the time of Dryden, those happy *combinations* of words which distinguish poetry from prose had been rarely attempted.

JOHNSON.

ASSURANCE, CONFIDENCE.

ASSURANCE implies either the act of making another sure (*v. To affirm*), or of being sure one's self. CONFIDENCE implies simply the act of the mind in *confiding*, which is equivalent to a feeling.

*Assurance*, as an action, is to *confidence* as the means to the end. We give a person an *assurance* in order to inspire him with *confidence*. *Assurance* and *confidence*, as a sentiment in ourselves, may respect either that which is external of us, or that which belongs to ourselves; in the first case they are both taken in an indifferent sense: but the feeling of *assurance* is much stronger than that of *confidence*, and applies to objects that interest the feelings; whereas *confidence* applies only to such objects as exercise the understanding: thus we have an *assurance* of a life to come; an *assurance* of a blessed immortality: we have a *confidence* in a person's integrity.

I appeal to posterity, says Æschylus; to posterity I consecrated my works, in the *assurance* that they will meet that reward from time which the partiality of my contemporaries refuses to bestow.

CUMBERLAND.

All the arguments upon which a man who is telling the private affairs of another may ground his *confidence* of security, he must, upon reflection, know to be uncertain, because he finds them without effect upon himself.

JOHNSON.

As respects ourselves exclusively, *assurance* is employed to designate either an

occasional feeling or a habit of the mind: *confidence*, an occasional feeling mostly: *assurance*, therefore, in this sense, may be used indifferently, but in general it has a bad acceptation: *confidence* has an indifferent or a good sense.

I never sit silent in company when secret history is talking, but I am reproached for want of *assurance*.

JOHNSON.

The hope of fame is necessarily connected with such considerations as must abate the ardor of *confidence*, and repress the vigor of pursuit.

JOHNSON.

*Assurance* is a self-possession of the mind, arising from the conviction that all in ourselves is right; *confidence* is that self-possession only in particular cases, and grounded on the reliance we have in our abilities or our character. The man of *assurance* never loses himself under any circumstances, however trying; he is calm and easy when another is abashed and confounded: the man who has *confidence* will generally have it in cases that warrant him to trust to himself. A liar utters falsehoods with an air of *assurance*, in order the more effectually to gain belief; conscious innocence enables a person to speak with *confidence* when interrogated. *Assurance* shows itself in the behavior, *confidence* in the conduct. Young people are apt to assert everything with a tone of *assurance*; no man should undertake anything without a *confidence* in himself.

Modesty, the daughter of Knowledge, and *Assurance*, the offspring of Ignorance, met accidentally upon the road; and as both had a long way to go, and had experienced from former hardships that they were alike unqualified to pursue their journey alone, they agreed, for their mutual advantage, to travel together.

MOORE.

I must observe that there is a vicious modesty which justly deserves to be ridiculed, and which those very persons often discover who value themselves most upon a well-bred *confidence*. This happens when a man is ashamed to act up to his reason, and would not, upon any consideration, be surprised in the practice of those duties for the performance of which he was sent into the world.

ADDISON.

ASSURANCE, IMPUDENCE.

ASSURANCE, *v. Assurance*, *confidence*. IMPUDENCE literally implies shamelessness. They are so closely allied to each other that *assurance* is distinguished from *impudence* more in the manner than the spirit; for *impudence* has a grossness at-

tached to it which does not belong to *assurance*. Vulgar people are *impudent*, because they have *assurance* to break through all the forms of society; but those who are more cultivated will have their *assurance* controlled by its decencies and refinements.

A man of *assurance*, though at first it only denoted a person of a free and open carriage, is now very usually applied to a profligate wretch, who can break through all the rules of decency and morality without a blush. I shall endeavor, therefore, in this essay, to restore these words to their true meaning, to prevent the idea of modesty from being confounded with that of sheepishness, and to hinder *impudence* from passing for *assurance*.

BUDGELL.

## ASTRONOMY, ASTROLOGY.

ASTRONOMY is compounded of the Greek *αστρον* and *νομος*, and signifies the laws of the stars, or a knowledge of their laws. ASTROLOGY, from *αστρον* and *λογος*, signifies a reasoning on the stars.

The *astronomer* studies the course and movement of the stars; the *astrologer* reasons on their influence. The former observes the state of the heavens, marks the order of time, the eclipses and the revolutions which arise out of the established laws of motion in the immense universe: the latter predicts events, draws horoscopes, and announces all the vicissitudes of rain and snow, heat and cold, etc. The *astronomer* calculates and seldom errs, as his calculations are built on fixed rules and actual observations; the *astrologer* deals in conjectures, and his imagination often deceives him. The *astronomer* explains what he knows, and merits the esteem of the learned; the *astrologer* hazards what he thinks, and seeks to please.

## ASYLUM, REFUGE, SHELTER, RETREAT.

ASYLUM, in Latin *asylum*, in Greek *ασυλον*, compounded of *a*, privative, and *συλη*, plunder, signifies a place exempt from plunder. REFUGE, in Latin *refugium*, from *refugio*, to fly away, signifies the place one may fly away to. SHELTER comes from *shell*, in high German *schalen*, Saxon *seala*, etc., from the Hebrew *cala*, to hide, signifying a cover or hiding-place. RETREAT, in French *retraite*, Latin *retractus*, from *retraho*, or *re* and *traho*, to draw back, signifies the

place that is situated behind, or in the background.

*Asylum*, *refuge*, and *shelter*, all denote a place of safety; but the former is fixed, the two latter are occasional: the *retreat* is a place of tranquillity rather than of safety. An *asylum* is chosen by him who has no home, a *refuge* by him who is apprehensive of danger: the French emigrants found a *refuge* in England, but very few will make it an *asylum*. The inclemencies of the weather make us seek a *shelter*. The fatigues and toils of life make us seek a *retreat*. It is the part of a Christian to afford an *asylum* to the helpless orphan and widow. The terrified passenger takes *refuge* in the first house he comes to, when assailed by an evil-disposed mob. The vessel shattered in a storm takes *shelter* in the nearest haven. The man of business, wearied with the anxieties and cares of the world, disengages himself from the whole, and seeks a *retreat* suited to his circumstances.

The adventurer knows he has not far to go before he will meet with some fortress that has been raised by sophistry for the *asylum* of error.

HAWKSWORTH.

Superstition, now retiring from Rome, may yet find *refuge* in the mountains of Thibet.

CUMBERLAND.

In rueful gaze  
The cattle stand, and on the scowling heavens  
Cast a deploring eye, by man forsook;  
Who to the crowded cottage hies him fast,  
Or seeks the *shelter* of the downward cave.

THOMSON.

For this, this only favor let me sue,  
If pity can to conquer'd foes be due:  
Refuse it not, but let my body have  
The last *retreat* of human kind, a grave.

DRYDEN.

## TO ATONE FOR, EXPIATE.

ATONE, or at one, signifies to be at peace or good friends. EXPIATE, in Latin *expiatus*, participle of *expio*, compounded of *ex* and *pio*, signifies to put out or make clear by an act of piety.

Both these terms express a satisfaction for an offence; but *atone* is general, *expiate* is particular. We may *atone* for a fault by any species of suffering; we *expiate* a crime only by suffering a legal punishment. A female often sufficiently *atones* for her violation of chastity by the misery she entails on herself; there are too many unfortunate wretches in Eng-

land who *expiate* their crimes on a gallows.

Oh let the blood, already spilt, *atone*  
For the past crimes of curs'd Laomedon.

DRYDEN.

How sacred ought kings' lives be held,  
When but the death of one  
Demands an empire's blood for *expiation*!

LEE.

Neither *atonement* nor *expiation* always necessarily require punishment or even suffering from the offender. The nature of the *atonement* depends on the nature of the offence or will of the individual who is offended; *expiations* are frequently made by means of performing certain religious rites or acts of piety. Offences between man and man are sometimes *atoned for* by an acknowledgment of error; but offences toward God require an *expiatory* sacrifice, which our Saviour has been pleased to make of himself, that we, through him, might become partakers of eternal life. *Expiation*, therefore, in the religious sense, is to *atonement* as the means to the end: *atonement* is often obtained by an *expiation*, but there may be *expiations* where there is no *atonement*.

I would earnestly desire the story-teller to consider, that no wit or mirth at the end of a story can *atone* for the half-hour that has been lost before they come at it.

STEELE.

Not all the pow'r of verse with magic join'd  
Can heal the torture of a love-sick mind;  
Altars may smoke with *expiatory* fire,  
Too weak to make a well-fixed love retire.

POTTER.

## ATTACHMENT, AFFECTION, INCLINATION.

ATTACHMENT (*v. To adhere*) respects persons and things: AFFECTION (*v. Affection*) regards persons only: INCLINATION, denoting the act of inclining, has respect to things mostly, but may be applied to objects generally.

*Attachment*, as it regards persons, is not so powerful or solid as *affection*. Children are *attached* to those who will minister to their gratifications; they have an *affection* for their nearest and dearest relatives. *Attachment* is sometimes a tender sentiment between persons of different sexes: *affection* is an affair of the heart without distinction of sex. The passing *attachments* of young people are seldom entitled to serious notice; al-

though sometimes they may ripen by a long intercourse into a laudable and steady *affection*. Nothing is so delightful as to see *affection* among brothers and sisters.

Though devoted to the study of philosophy, and a great master in the early science of the times, Solon mixed with cheerfulness in society, and did not hold back from those tender ties and *attachments* which connect a man to the world.

CUMBERLAND.

When I was sent to school, the gavity of my look, and the liveliness of my loquacity, soon gained me admission to hearts not yet fortified against *affection* by artifice or interest.

JOHNSON.

*Attachment* is a something more powerful and positive than *inclination*: the latter is a rising sentiment, a mere leaning of the mind toward an object; the former is a feeling already fixed so as to create a tie; an *attachment* is formed, an *inclination* arises in the mind of itself.

My only dislike arose from an *attachment* he discovered to my daughter.

GOLDSMITH.

I am glad that he whom I must have loved from duty, whatever he had been, is such a one as I can love from *inclination*.

STEELE.

In respect to things, *attachment* and *inclination* admit of a similar distinction. We strive to obtain that to which we are *attached*, but a simple *inclination* rarely produces any effort for possession. Little minds are always betraying their *attachment* to trifles. It is the character of indifference not to show an *inclination* to anything. Interest, similarity of character, or habit, gives rise to *attachment*; a natural warmth of temper gives birth to various *inclinations*. Suppress the first *inclination* to gaming, lest it grow into an *attachment*.

The Jews are remarkable for an *attachment* to their own country.

ADDISON.

A mere *inclination* to a thing is not properly the willing of that thing, and yet in matters of duty men frequently reckon it as such.

SOUTH.

## TO ATTACK, ASSAIL, ASSAULT, ENCOUNTER.

ATTACK, in French *attaquer*, changed from *attacher*, in Latin *attachum*, participle of *attingo*, signifies to bring into close contact. ASSAIL, ASSAULT, in French *assaillir*, Latin *assilio*, *assaltum*, compounded of *as* or *ad* and *salio*, signifies to leap upon. ENCOUNTER, in

French *rencontre*, compounded of *en* or *in* and *contre*, in Latin *contra*, against, signifies to run or come against.

*Attack* is the generic, the rest are specific terms. To *attack* is to make an approach in order to do some violence to the person; to *assail* or *assault* is to make a sudden and vehement *attack*; to *encounter* is to meet the *attack* of another. One *attacks* by simply offering violence without necessarily producing an effect; one *assails* by means of missile weapons; one *assaults* by direct personal violence; one *encounters* by opposing violence to violence. Men and animals *attack* or *encounter*; men only, in the literal sense, *assail* or *assault*. Animals *attack* each other with the weapons nature has bestowed upon them: those who provoke a multitude may expect to have their houses or windows *assailed* with stones, and their persons *assaulted*: it is ridiculous to attempt to *encounter* those who are superior in strength and prowess.

When they (the Grecians) endeavored to possess themselves of a town, it was usual first to attempt it by storm, surrounding it with their whole army, and *attacking* it in all quarters at once.

POTTER.

So when he saw his flat'ring arts to fall,  
With greedy force he 'gan the fort t' *assail*.

SPENSER.

And double death did wretched man invade,  
By steel *assaulted*, and by gold betrayed.

DRYDEN.

Putting themselves in order of battle, they *encountered* their enemies.

KNOLLES.

They are all used figuratively. Men *attack* with reproaches or censures; they *assail* with abuse; they are *assaulted* by temptations; they *encounter* opposition and difficulties. A fever *attacks*; horrid shrieks *assail* the ear; dangers are *encountered*. The reputations of men in public life are often wantonly *attacked*; they are *assailed* in every direction by the murmurs and complaints of the discontented; they often *encounter* the obstacles which party spirit throws in the way, without reaping any solid advantage to themselves.

The women might possibly have carried this Gothic building higher, had not a famous monk, Thomas Conecte by name, *attacked* it with great zeal and resolution.

ADDISON.

Not truly penitent, but chief to try  
Her husband, how far urg'd his patience bears,  
His virtue or weakness which way to *assail*.

MILTON.

It is sufficient that you are able to *encounter* the temptations which now *assault* you: when God sends trials, he may send strength.

BF. TAYLOR.

ATTACK, ASSAULT, ENCOUNTER, ONSET, CHARGE.

ATTACK, ASSAULT, ENCOUNTER (*v. To attack*), denote the act of *attacking*, *assaulting*, *encountering*. ONSET signifies a setting on or to, a commencing. CHARGE (*v. To accuse*) signifies pressing upon.

An *attack* and *assault* may be made upon an unresisting object: *encounter*, *onset*, and *charge* require at least two opposing parties. An *attack* may be slight or indirect; an *assault* must always be direct, and mostly vigorous. An *attack* upon a town need not be attended with any injury to the walls or inhabitants; but an *assault* is commonly conducted so as to effect its capture. *Attacks* are made by robbers upon the person or property of another; *assaults* upon the person only. An *encounter* generally respects an informal casual meeting between single individuals; *onset* and *charge* a regular *attack* between contending armies: *onset* is employed for the commencement of the battle; *charge* for an *attack* from a particular quarter. When knight-errantry was in vogue, *encounters* were perpetually taking place between the knights, which were sometimes fierce and bloody. Armies that make impetuous *onsets* are not always prepared to withstand a continued *attack* with perseverance and steadiness. A furious and well-directed *charge* from the cavalry will sometimes decide the fortune of the day.

There is one species of diversion which has not been generally condemned, though it is produced by an *attack* upon those who have not voluntarily entered the lists; who find themselves buffeted in the dark, and have neither means of defence nor possibility of advantage.

HAWKSWORTH.

We do not find the meekness of a lamb in a creature so armed for battle and *assault* as the lion.

ADDISON.

And such a frown  
Each cast at th' other, as when two black clouds,  
With heav'n's artillery fraught, come rattling on,  
Hovering a space, till winds the signal blow,  
To join their dark *encounter* in mid-air.

MILTON.

*Onsets* in love seem best, like those in war,  
Fierce, resolute, and done with all the force.

TATE.

O my Antonio! I'm all on fire;  
My soul is up in arms, ready to *charge*,  
And bear amidst the foe with conqu'ring troops.

CONGREVE.

ATTEMPT, TRIAL, ENDEAVOR, EFFORT, ESSAY.

ATTEMPT, in French *attenter*, Latin *attento*, from *at* or *ad* and *tento*, signifies to *try* at a thing. TRIAL, from *try*, in French *tenter*, Hebrew *tur*, to stretch, signifies to stretch the power. ENDEAVOR, compounded of *en* and the French *devoir*, to owe, signifies to try according to one's duty. EFFORT, in French *effort*, from the Latin *effort*, present tense of *effero*, compounded of *e* or *ex* and *fero*, signifies a bringing out or calling forth the strength. ESSAY, in French *essayer*, comes probably from the German *ersuchen*, compounded of *er* and *suchen*, to seek, written in old German *suahhen*, and is doubtless connected with *sehen*, to see or look after, signifying to aspire after, to look up to.

To *attempt* is to set about a thing with a view of effecting it; to *try* is to set about a thing with a view of seeing the result. An *attempt* respects the action with its object; a *trial* is the exercise of power. We always act when we *attempt*; we use the senses and the understanding when we *try*. We *attempt* by *trying*, but we may *try* without *attempting*: when a thief *attempts* to break into a house, he first *tries* the locks and fastenings, to see where he can most easily gain admittance. Men *attempt* to remove evils; they *try* experiments. *Attempts* are perpetually made by quacks to recommend some scheme of their own to the notice of the public, which are often nothing more than *trials* of skill to see who can most effectually impose on the credulity of mankind. Spirited people make *attempts*; persevering people make *trials*; players *attempt* to perform different parts, and *try* to gain applause. An *endeavor* is a continued *attempt*. *Attempts* may be fruitless; *trials* may be vain; *endeavors*, though unavailing, may be well meant. Many *attempts* are made which exceed the abilities of the *attempter*; *attempts* at imitation expose the imitator to ridicule when they do not succeed; *trials* are made in matters of speculation, the results of which are uncertain; *endeavors*

are made in the moral concerns of life. People *attempt* to write books; they *try* various methods; and *endeavor* to obtain a livelihood.

A natural and unconstrained behavior has something in it so agreeable that it is no wonder to see people *endeavoring* after it. But at the same time it is so very hard to hit, when it is not born with us, that people often make themselves ridiculous in *attempting* it.

ADDISON.

To bring it to the *trial*, will you dare  
Our pipes, our skill, our voices to compare?

DRYDEN.

Whether or no (said Socrates on the day of his execution) God will approve of my actions I know not; but this I am sure of, that I have at all times made it my *endeavor* to please him.

ADDISON.

An *effort* is to an *attempt* as a means to an end; it is the act of calling forth those powers which are required in an *attempt*. Great *attempts* frequently require great *efforts*, either of body or mind.

The man of sagacity bestirs himself to distress his enemy by methods probable and reducible to reason; so the same reason will fortify his enemy to elude these his regular *efforts*: but your fool projects with such notable inconsistency, that no course of thought can evade his machinations.

STEELE.

An *essay* is an imperfect *attempt*, or *attempt* to do something which cannot be done without difficulty. It is applied either to corporeal or intellectual matters.

I afterward made several *essays* toward speaking.

ADDISON.

Whence treatises which serve as *attempts* to illustrate any point in morals are termed *essays*.

This treatise prides itself in no higher a title than that of an *essay*, or imperfect attempt at a subject.

GLANVILLE.

ATTEMPT, UNDERTAKING, ENTERPRISE.

ATTEMPT (*v. To attempt*) signifies the thing *attempted*. UNDERTAKING, from *undertake*, or take in hand, signifies the thing taken in hand. ENTERPRISE, from the French *entrepris*, participle of *entreprendre*, to undertake, has the same original sense.

The idea of something set about to be completed is common to all these terms. An *attempt* is less complicated than an *undertaking*; and that less arduous than an *enterprise*. *Attempts* are the common

exertions of power for obtaining an object: an *undertaking* involves in it many parts and particulars which require thought and judgment: an *enterprise* has more that is hazardous and dangerous in it; it requires resolution. *Attempts* are frequently made on the lives and property of individuals; *undertakings* are formed for private purposes; *enterprises* are commenced for some great national object. Nothing can be effected without making the *attempt*; *attempts* are therefore often idle and unsuccessful, when they are made by persons of little discretion, who are eager to do something without knowing how to direct their powers: *undertakings* are of a more serious nature, and involve a man's serious interests; if begun without adequate means of bringing them to a conclusion, they too frequently bring ruin by their failure on those who are concerned in them: *enterprises* require personal sacrifices rather than those of interest; he who does not combine great resolution and perseverance with considerable bodily powers, will be ill-fitted to take part in grand *enterprises*.

Why wilt thou rush to certain death and rage,  
In rash *attempts* beyond thy tender age?

DRYDEN.

When I hear a man complain of his being unfortunate in all his *undertakings*, I shrewdly suspect him for a very weak man in his affairs.

ADDISON.

There would be few *enterprises* of great labor or hazard *undertaken*, if we had not the power of magnifying the advantages which we persuade ourselves to expect from them.

JOHNSON.

TO ATTEND TO, MIND, REGARD, HEED, NOTICE.

ATTEND, in French *attendre*, Latin *at-tendo*, compounded of *at* or *ad* and *tendo*, to stretch, signifies to stretch or bend the mind to a thing. MIND, from the noun *mind*, signifies to have in the mind. REGARD, in French *regarder*, compounded of *re* and *garder*, comes from the German *wahren*, to see or look at, signifying to look upon again or with attention. HEED, in German *hüten*, is in all probability connected with *vito*, and the Latin *video*, to see or pay attention to. NOTICE, from the Latin *notitia*, knowledge, signifies to bring to the knowledge of, or bring to one's mind.

The idea of fixing the mind on an ob-

ject is common to all these terms. As this is the characteristic of *attention*, *attend* is the generic; the rest are specific terms. We *attend* in *mind*, *regarding*, *heeding*, and *noticing*, and also in many cases in which these words are not employed. To *mind* is to *attend* to a thing, so that it may not be forgotten; to *regard* is to look on a thing as of importance; to *heed* is to *attend* to a thing from a principle of caution; to *notice* is to think on that which strikes the senses. We *attend* to a speaker when we hear and understand his words; we *mind* what is said when we bear it in mind; we *regard* what is said by dwelling and reflecting on it; *heed* is given to whatever awakens a sense of danger; *notice* is taken of what passes outwardly. Children should always *attend* when spoken to, and *mind* what is said to them; they should *regard* the counsels of their parents, so as to make them the rule of their conduct, and *heed* their warnings so as to avoid the evil; they should *notice* what passes before them, so as to apply it to some useful purpose. It is a part of politeness to *attend* to every minute circumstance which affects the comfort and convenience of those with whom we associate: men who are actuated by any passion seldom pay any *regard* to the dictates of conscience, nor *heed* the unfavorable impressions which their conduct makes on others, for in fact they seldom think what is said of them to be worth their *notice*.

Conversation will naturally furnish us with hints which we did not *attend* to, and make us enjoy other men's parts and reflections as well as our own.

ADDISON.

Cease to request me, let us *mind* our way,  
Another song requires another day.

DRYDEN.

The voice of reason is more to be *regarded* than the bent of any present inclination.

ADDISON.

Ah! why was ruin so attractive made,  
Or why fond man so easily betray'd?  
Why *heed* we not, while mad we haste along,  
The gentle voice of peace or pleasure's song?

COLLINS.

I believe that the knowledge of Dryden was gleaned from accidental intelligence and various conversation, by vigilance that permitted nothing to pass without *notice*.

JOHNSON.

TO ATTEND, WAIT ON.

ATTEND (*v. To attend to*) is here employed in the improper sense for the de-

tion of the person to an object. To WAIT ON is the same as to wait for or expect the wishes of another. They may be either partial and temporary acts, or permanent acts; in either case *attend* has a higher signification than *wait on*. *Attendance* is for the purpose of discharging some duty, as a physician *attends* his patient; a member *attends* in Parliament: *waiting on* is either a matter of courtesy between equals, as one gentleman *waits on* another to whom he wishes to show a mark of respect; or a matter of business, as a tradesman *waits on* his customers to take orders.

Having till lately *attended* them (the committees) a good deal, I have observed that no description of members give so little *attendance* as the honorable members of the grave Board of Trade.

BURKE.

Behold him, humbly cringing, *wait*  
Upon the minister of state.

SWIFT.

In the sense of being permanently about the person of any one, to *attend* is to bear company or be in readiness to serve; to *wait on* is actually to perform some service. A nurse *attends* a patient in order to afford him assistance as occasion requires; the servant *waits on* him to perform the menial duties. *Attendants* about the great are always near the person; but men and women in *waiting* are always at call. People of rank and fashion have a crowd of *attendants*; those of the middle classes have only those who *wait on* them.

At length her lord descends upon the plain  
In pomp, *attended* with a num'rous train.

DRYDEN.

One of Pope's constant demands was of coffee in the night; and to the woman that *waited on* him in his chamber he was very burdensome; but he was careful to recompense her want of sleep.

JOHNSON.

TO ATTEND, HEARKEN, LISTEN.

ATTEND, *v. To attend to*. HEARKEN, in German *horchen*, is an intensive of *hören*, to hear. LISTEN probably comes from the German *listen*, to lust after, because *listening* springs from an eager desire to hear.

*Attend* is a mental action; *hearken*, both corporeal and mental; *listen* simply corporeal. To *attend* is to have the mind engaged on what we hear; to *hearken* and *listen* are to strive to hear. People *attend*

when they are addressed; they *hearken* to what is said by others; they *listen* to what passes between others. It is always proper to *attend*, and mostly of importance to *hearken*, but frequently improper to *listen*. The mind that is occupied with another object cannot *attend*: we are not disposed to *hearken* when the thing does not appear interesting; curiosity often impels to *listening* to what does not concern the *listener*.

Hush'd winds the topmost branches scarcely bend,  
As if thy tuneful song they did *attend*.

DRYDEN.

What a deluge of lust and fraud and violence would in a little time overflow the whole nation, if these wise advocates for morality (the free-thinkers) were universally *hearkened* to!

BERKELEY.

While Chaos hush'd stands *listening* to the noise,  
And wonders at confusion not his own.

DENNIS.

*Listen* is sometimes used figuratively in the sense of *hearkening* with the desire to profit by it: it is necessary at all times to *listen* to the dictates of reason.

Stay, stay your steps, and *listen* to my vows,  
'Tis the last interview that fate allows.

DRYDEN.

ATTENTION, APPLICATION, STUDY.

THESE terms indicate a direction of the thoughts to an object, but differing in the degree of steadiness and force. ATTENTION (*v. To attend to*) marks the simple bending of the mind. APPLICATION (*v. To address*) marks an envelopment or engagement of the powers; a bringing them into a state of close contact. STUDY, from the Latin *studeo*, to desire eagerly, marks a degree of *application* that arises from a strong desire of attaining the object.

*Attention* is the first requisite for making a progress in the acquirement of knowledge; it may be given in various degrees, and it rewards according to the proportion in which it is given: a divided *attention* is, however, more hurtful than otherwise; it retards the progress of the learner, while it injures his mind by improper exercise. *Application* is requisite for the attainment of perfection in any pursuit; it cannot be partial or variable, like *attention*; it must be the constant

exercise of power or the regular and uniform use of means for the attainment of an end: youth is the period for *application*, when the powers of body and mind are in full vigor; no degree of it in after-life will supply its deficiency in younger years. *Study* is that species of *application* which is most purely intellectual in its nature; it is the exercise of the mind for itself and in itself, its native effort to arrive at maturity; it embraces both *attention* and *application*. The student *attends* to all he hears and sees; *applies* what he has learned to the acquirement of what he wishes to learn, and digests the whole by the exercise of reflection: as nothing is thoroughly understood or properly reduced to practise without *study*, the professional man must choose this road in order to reach the summit of excellence.

Those whom sorrow incapacitates to enjoy the pleasures of contemplation, may properly *apply* to such diversions, provided they are innocent, as lay strong hold on the *attention*. JOHNSON.

By too intense and continued *application* our feeble powers would soon be worn out. BLAIR.

Other things may be seized with might, or purchased with money, but knowledge is to be gained only with *study*. JOHNSON.

## ATTENTIVE, CAREFUL.

ATTENTIVE marks a readiness to attend (*v. To attend to*). CAREFUL signifies full of care (*v. Care, solicitude*).

These epithets denote a fixedness of mind: we are *attentive* in order to understand and improve: we are *careful* to avoid mistakes. An *attentive* scholar profits by what is told him in learning his task: a *careful* scholar performs his exercises correctly. *Attention* respects matters of judgment; *care* relates to mechanical action: we listen *attentively*; we read or write *carefully*. A servant must be *attentive* to the orders that are given him, and *careful* not to injure his master's property. A translator must be *attentive*; a transcriber *careful*. A tradesman ought to be *attentive* to the wishes of his customers, and *careful* in keeping his accounts.

The use of the passions is to stir up the soul, to awaken the understanding, and to make the whole man more vigorous and *attentive* in the prosecution of his designs. ADDISON.

We should be as *careful* of our words as our actions, and as far from speaking as doing ill. STEELE.

## TO ATTRACT, ALLURE, INVITE, ENGAGE.

ATTRACT, in Latin *attractum*, participle of *atraho*, compounded of *at* or *ad* and *traho*, signifies to draw toward. ALLURE, *v. To allure*. INVITE, in French *inviter*, Latin *invito*, compounded of *in*, privative, and *vito*, to avoid, signifies the contrary of avoiding, that is, to seek or ask. ENGAGE, compounded of *en* or *in* and the French *gage*, a pledge, signifies to bind as by a pledge.

That is *attractive* which draws the thoughts toward itself; that is *alluring* which awakens desire; that is *inviting* which offers persuasion; that is *engaging* which takes possession of the mind. The attention is *attracted*; the senses are *allured*; the understanding is *invited*; the whole mind is *engaged*. A particular sound *attracts* the ear; the prospect of gratification *allures*; we are *invited* by the advantages which offer; we are *engaged* by those which already accrue. The person of a female is *attractive*; female beauty involuntarily draws all eyes toward itself; it awakens admiration: the pleasures of society are *alluring*; they create in the receiver an eager desire for still further enjoyment; but when too eagerly pursued they vanish in the pursuit, and leave the mind a prey to listless uneasiness: fine weather is *inviting*; it seems to persuade the reluctant to partake of its refreshments: the manners of a person are *engaging*; they not only occupy the attention, but they lay hold of the affections.

At this time of universal migration, when almost every one considerable enough to *attract* regard has retired into the country, I have often been tempted to inquire what happiness is to be gained by this stated secession. JOHNSON.

Seneca has attempted not only to pacify us in misfortune, but almost to *allure* us to it by representing it as necessary to the pleasures of the mind. He *invites* his pupil to calamity as the Sirens *allured* the passengers to their coasts, by promising that he shall return with increase of knowledge. JOHNSON.

The present, whatever it be, seldom *engages* our attention so much as what is to come. BLAIR.

## ATTRactions, ALLUREMENTS, CHARMS.

ATTRACTION (*v. To attract*) signifies the thing that attracts. ALLUREMENT

(*v. To allure*) signifies the thing that allures. CHARM, from the Latin *carmen*, a verse, signifies whatever acts by an irresistible influence, like poetry.

Besides the synonymous idea which distinguishes these words, they are remarkable for the common property of being used only in the plural when denoting the thing that *attracts*, *allures*, and *charms*, as applied to female endowments, or the influence of person on the heart: it seems that in *attractions* there is something natural; in *allurements* something artificial; in *charms* something moral and intellectual. *Attractions* and *charms* are always taken in a good sense, *allurements* mostly in a bad sense: *attractions* lead or draw; *allurements* win or entice; *charms* seduce or captivate. The human heart is always exposed to the power of female *attractions*; it is guarded with difficulty against the *allurements* of a coquette; it is incapable of resisting the united *charms* of body and mind.

This cestus was a fine, party-colored girdle, which, as Homer tells us, had all the *attractions* of the sex wrought into it. ADDISON.

Our modern authors have represented Pleasure or Vice with an *alluring* face, but ending in snakes and monsters. ADDISON.

Juno made a visit to Venus, the deity who presides over love, and begged of her as a particular favor that she would lend for a while those *charms* with which she subdued the hearts of gods and men. ADDISON.

When applied to other objects, an *attraction* springs from something remarkable and striking; it lies in the exterior aspect, and awakens an interest toward itself: a *charm* acts by a secret, all-powerful, and irresistible impulse on the soul; it springs from an accordance of the object with the affections of the heart; it takes hold of the imagination, and awakens an enthusiasm peculiar to itself: an *allurement* acts on the senses; it flatters the passions; it enslaves the imagination. The metropolis has its *attractions* for the gay; music has its *charms* for every one; fashionable society has too many *allurements* for youth, which are not easily withstood.

A man whose great qualities want the ornament of superficial *attractions* is like a naked mountain with mines of gold, which will be frequented only till the treasure is exhausted. JOHNSON.

Music has *charms* to soothe the savage breast. CONGREVE.

How justly do I fall a sacrifice to sloth and luxury in the place where I first yielded to those *allurements* which seduced me to deviate from temperance and innocence! JOHNSON.

## AUDACITY, EFFRONTERY, HARDIHOOD OR HARDINESS, BOLDNESS.

AUDACITY, from *audacious*, in French *audacieux*, Latin *audax*, and *audeo*, to dare, signifies literally the quality of daring. EFFRONTERY, compounded of *ef*, *en*, or *in*, and *frons*, a face, signifies the standing face to face. HARDIHOOD or HARDINESS, from *hardy* or *hard*, signifies a capacity to endure or stand the brunt of difficulties, opposition, or shame. BOLDNESS, from *bold*, in Saxon *bald*, is in all probability changed from *bald*, that is, uncovered, open-fronted, without disguise, which are the characteristics of *boldness*.

The idea of disregarding what others regard is common to all these terms. *Audacity* expresses more than *effrontery*: the first has something of vehemence or defiance in it; the latter that of cool unconcern: *hardihood* expresses less than *boldness*; the first has more of determination, and the second more of spirit and enterprise. *Audacity* and *effrontery* are always taken in a bad sense; *hardihood* in an indifferent, if not a bad sense; *boldness* in a good, bad, or indifferent sense. *Audacity* marks haughtiness and temerity; *effrontery* the want of all modesty, a total shamelessness; *hardihood* indicates a firm resolution to meet consequences; *boldness* a spirit and courage to commence action. An *audacious* man speaks with a lofty tone, without respect and without reflection; his haughty demeanor makes him forget what is due to his superiors. *Effrontery* discovers itself by an insolent air; a total unconcern for the opinions of those present, and a disregard of all the forms of civil society. A *hardy* man speaks with a resolute tone, which seems to brave the utmost evil that can result from what he says. A *bold* man speaks without reserve, undaunted by the quality, rank, or haughtiness of those whom he addresses. It requires *audacity* to assert false claims, or vindicate a lawless conduct in the presence of accusers and judges; it requires *effrontery* to ask a fa-



vor of the man whom one has basely injured, or to assume a placid unconcerned air in the presence of those by whom one has been convicted of flagrant atrocities; it requires *hardihood* to assert as a positive fact what is dubious or suspected to be false; it requires *boldness* to maintain the truth in spite of every danger with which one is threatened.

As knowledge without justice ought to be called cunning rather than wisdom, so a mind prepared to meet danger, if excited by its own eagerness and not the public good, deserves the name of *audacity* rather than of fortitude.

STEELE.

I could never forbear to wish that while Vice is every day multiplying seducements, and stalking forth with more hardened *effrontery*, Virtue would not withdraw the influence of her presence.

JOHNSON.

I do not find any one so *hardy* at present as to deny that there are very great advantages in the enjoyment of a plentiful fortune.

BUDGE.

A bold tongue and a feeble arm are the qualifications of Drances in Virgil.

ADDISON.

Bold in the council-board,  
But cautious in the field, he shunn'd the sword.

DRYDEN.

TO AUGUR, PRESAGE, FOREBODE, BETOKEN, PORTEND.

AUGUR, in French *augurer*, Latin *augurium*, comes from *avis*, a bird, as an *augury* was originally, and at all times principally, drawn from the song, the flight, or other actions of birds. PRESAGE, in French *présage*, from the Latin *præ* and *sagio*, to be instinctively wise, signifies to be thus wise about what is to come. FOREBODE is compounded of *fore* and the Saxon *bodian*, to declare, signifying to pronounce on futurity. BETOKEN signifies to serve as a token. PORTEND, in Latin *portendo*, compounded of *por*, for, *pro* and *tendo*, signifies to set or show forth.

*Augur* signifies either to serve or make use of as an *augury*; to *forebode*, and *presage*, is to form a conclusion in one's own mind: to *betoken* or *portend* is to serve as a sign. Persons or things *augur*; persons only *forebode* or *presage*; things only *betoken* or *portend*. *Auguring* is a calculation of some future event, in which the imagination seems to be as much concerned as the understanding: *presaging* is rather a conclusion or deduction of what may be from what is; it lies in the understanding more than in

the imagination: *foreboding* lies altogether in the imagination. Things are said to *betoken*, which present natural signs; those are said to *portend*, which present extraordinary or supernatural signs. It *augurs* ill for the prosperity of a country or a state when its wealth has increased so as to take away the ordinary stimulus to industry, and to introduce an inordinate love of pleasure. We *presage* the future greatness of a man from the indications which he gives of possessing an elevated character. A dis-tempered mind is apt to *forebode* every ill from the most trivial circumstances. We see with pleasure those actions in a child which *betoken* an ingenuous temper: a mariner sees with pain the darkness of the sky which *portends* a storm; the moralist *augurs* no good to the morals of a nation from the lax discipline which prevails in the education of youth; he *presages* the loss of independence to the minds of men in whom proper principles of subordination have not been early engendered. Men sometimes *forebode* the misfortunes which happen to them, but they oftener *forebode* evils which never come.

There is always an *augury* to be taken of what a peace is likely to be, from the preliminary steps that are made to bring it about.

BURKE.

An opinion has been long conceived that quickness of invention, accuracy of judgment, or extent of knowledge, appearing before the usual time, *presage* a short life.

JOHNSON.

What conscience *forebodes*, revelation verifies, assuring us that a day is appointed when God will render to every man according to his works.

BLAIR.

Skill'd in the wing'd inhabitants of the air,  
What auspices their notes and flights declare;  
Oh say—for all religious rites *portend*

A happy voyage and a prosperous end.

DRYDEN.

All more than common menaces an end;  
A blaze *betokens* brevity of life,  
As if bright embers should emit a flame.

YOUNG.

## AUSPICIOUS, PROPITIOUS.

AUSPICIOUS, from the Latin *auspicium* and *auspex*, compounded of *avis* and *spicio*, to behold, signifies favorable according to the inspection of birds. PROPITIOUS, in Latin *propitius*, probably from *prope*, near, because the heathens always solicited their deities to be near, or present, to give their aid in favor of their designs; hence *propitious* is fig-

uratively applied in the sense of favorable.

*Auspicious* is said only of things; *propitious* is said only of persons, or things personified. Those things are *auspicious* which are casual, or only indicative of good; persons are *propitious* to the wishes of others who listen to their requests and contribute to their satisfaction. A journey is undertaken under *auspicious* circumstances, where everything incidental, as weather, society, and the like, bid fair to afford pleasure; it is undertaken under *propitious* circumstances when everything favors the attainment of the object for which it was begun. Whoever has any request to make ought to seize the *auspicious* moment when the person of whom it is asked is in a pleasant frame of mind; a poet in his invocation requests the muse to be *propitious* to him, or the lover conjures his mistress to be *propitious* to his vows.

Still follow where *auspicious* fates invite,  
Careless the happy, and the wretched slight.  
Sooner shall jarring elements unite,  
Than truth with gain, than interest with right.

LEWIS.

Who loves a garden loves a greenhouse too:  
Unconscious of a less *propitious* clime,  
There blooms exotic beauty.

COWPER.

## AUSTERE, RIGID, SEVERE, RIGOROUS, STERN.

AUSTERE, in Latin *austerus*, sour or rough, from the Greek *avw*, to dry, signifies rough or harsh from drought. RIGID and RIGOROUS, from *rigeo*, Greek *ρῑγνω*, Hebrew *reg*, to be stiff, signifies stiffness or unbendingness. SEVERE, in Latin *severus*, comes from *sævus*, cruel. STERN, in Saxon *sterne*, German *streng*, strong, has the sense of strictness.

*Austere* applies to ourselves as well as to others; *rigid* applies to ourselves only; *severe*, *rigorous*, *stern*, apply to others only. We are *austere* in our manner of living; *rigid* in our mode of thinking; *austere*, *severe*, *rigorous*, and *stern* in our mode of dealing with others. Effeminacy is opposed to *austerity*, pliability to *rigidity*. The *austere* man mortifies himself; the *rigid* man binds himself to a rule: the manners of a man are *austere* when he refuses to take part in any social enjoyments; his probity is *rigid*, that

is, inaccessible to the allurements of gain, or the urgency of necessity: an *austere* life consists not only in the privation of every pleasure, but in the infliction of every pain; *rigid* justice is unbiassed, no less by the fear of loss than by the desire of gain: the present age affords no examples of *austerity*, but too many of its opposite extreme, effeminacy; and the *rigidity* of former times, in modes of thinking, has been succeeded by a culpable laxity.

*Austerity* is the proper antidote to indulgence; the diseases of the mind as well as body are cured by contraries.

JOHNSON.

In things which are not immediately subject to religious or moral consideration, it is dangerous to be too long or too *rigidly* in the right.

JOHNSON.

*Austere*, when taken with relation to others, is said of the behavior; *severe* of the conduct: a parent is *austere* in his looks, his manner, and his words to his child; he is *severe* in the restraints he imposes, and the punishments he inflicts: an *austere* master speaks but to command, and commands so as to be obeyed; a *severe* master punishes every fault, and punishes in an undue measure; an *austere* temper is never softened; the countenance of such a one never relaxes into a smile, nor is he pleased to witness smiles: a *severe* temper is ready to catch at the imperfections of others, and to wound the offender: a judge should be a *rigid* administrator of justice between man and man, and *severe* in the punishment of offences as occasion requires; but never *austere* toward those who appear before him; *austerity* of manner would ill become him who sits as a protector of either the innocent or the injured. *Rigor* is a species of great *severity*, namely, in the infliction of punishment: toward enormous offenders, or on particular occasions where an example is requisite, *rigor* may be adopted, but otherwise it marks a cruel temper. A man is *austere* in his manners, *severe* in his remarks, and *rigorous* in his discipline. *Austerity*, *rigidity*, and *severity* may be habitual; *rigor* and *sternness* are occasional. *Sternness* is a species of severity more in manner than in direct action; a commander may issue his commands *sternly*, or a despot may issue his *stern* decrees.