

If you are hard or contracted in your judgments, *severe* in your censures, and oppressive in your dealings, then conclude with certainty that what you had termed piety was but an empty name. BLAIR.

It is not by rigorous discipline and unrelaxing austerities that the aged can maintain an ascendancy over youthful minds. BLAIR.

A man *severe* he was, and *stern* to view,
I knew him well, and every truant knew;
Yet he was kind; or if *severe* in aught,
The love he bore to learning was in fault.

GOLDSMITH.

It is *stern* criticism to say that Mr. Pope's is not a translation of Homer. CUMBERLAND.

AVARICIOUS, MISERLY, PARSIMONIOUS, NIGGARDLY.

AVARICIOUS, from the Latin *aveo*, to desire, or *habeo*, to have, hold, signifies desiring money, or holding money from a love of it. MISERLY signifies like a miser, or miserable man; for none are so miserable as the lovers of money. PARSIMONIOUS, from the Latin *parco*, to spare or save, signifies literally saving. NIGGARDLY is a frequentative of nigh or close, and signifies very nigh.

The *avaricious* man and the *miser* are one and the same character, with this exception, that the *miser* carries his passion for money to a still greater excess. An *avaricious* man shows his love of money in his ordinary dealings; but the *miser* lives upon it, and suffers every privation rather than part with it. An *avaricious* man may sometimes be indulgent to himself, and generous to others; the *miser* is dead to everything but the treasure which he has amassed. *Parsimonious* and *niggardly* are the subordinate characteristics of *avarice*. The *avaricious* man indulges his passion for money by *parsimony*, that is, by saving out of himself, or by *niggardly* ways in his dealings with others. He who spends a farthing on himself, where others with the same means spend a shilling, does it from *parsimony*; he who looks to every farthing in the bargains he makes gets the name of a *niggard*. *Avarice* sometimes cloaks itself under the name of prudence: it is, as Goldsmith says, often the only virtue which is left a man at the age of seventy-two. The *miser* is his own greatest enemy, and no man's friend; his ill-gotten wealth is generally a curse to him by whom it is inherited. A man is

sometimes rendered *parsimonious* by circumstances; but he who first saves from necessity too often ends with saving from inclination. The *niggard* is an object of contempt, and sometimes hatred; every one fears to lose by a man who strives to gain from all.

Though the apprehensions of the aged may justify a cautious frugality, they can by no means excuse a sordid avarice. BLAIR.

As some lone miser, visiting his store,
Bends at his treasure, counts, recounts it o'er;
Hoards after hoards his rising raptures fill,
Yet still he sighs, for hoards are wanting still;
Thus to my breast alternate passions rise,
Pleas'd with each bliss that Heav'n to man supplies.

Yet oft a sigh prevails and sorrows fall,
To see the hoard of human bliss so small.

GOLDSMITH.

Armstrong died in September, 1779, and to the surprise of his friends left a considerable sum of money, saved by great *parsimony* out of a very moderate income. JOHNSON.

I have heard Dodsley, by whom Akenside's "Pleasures of the Imagination" was published, relate that when the copy was offered him, he carried the work to Pope, who, having looked into it, advised him not to make a *niggardly* offer, for this was no every-day writer. JOHNSON.

TO AVENGE, REVENGE, VINDICATE.

AVENGE, REVENGE, and VINDICATE, all spring from the same source, namely, the Latin *vindico*, the Greek *εὐδικέω*, compounded of *εὐ*, in, and *δική*, justice, signifying to pronounce justice or put justice in force.

The idea common to these terms is that of taking up some one's cause. To *avenge* is to punish in behalf of another; to *revenge* is to punish for one's self; to *vindicate* is to defend another. The wrongs of a person are *avenged*, or *revenged*; his rights are *vindicated*. The act of *avenging*, though attended with the infliction of pain, is oftentimes an act of humanity, and always an act of justice; none are the sufferers but such as merit it for their oppression; while those are benefited who are dependent for support: this is the act of God himself, who always *avenges* the oppressed who look up to him for support; and it ought to be the act of all his creatures who are invested with the power of punishing offenders and protecting the helpless. *Revenge* is the basest of all actions, and the spirit of *revenge* the most diametrically opposed to the Christian principles of forgiving

injuries, and returning good for evil; it is gratified only with inflicting pain without any prospect of advantage. *Vindication* is an act of generosity and humanity; it is the production of good without the infliction of pain: the claims of the widow and orphan call for *vindication* from those who have the time, talent, or ability to take their cause into their own hands: England can boast of many noble *vindicators* of the rights of humanity, not excepting those which concern the brute creation.

The day shall come, that great avenging day,
When Troy's proud glories in the dust shall lay.

POPE.

By a continued series of loose, though apparently trivial gratifications, the heart is often as thoroughly corrupted, as by the commission of any one of those enormous crimes which spring from great ambition or great revenge. BLAIR.

Injured or oppressed by the world, the good man looks up to a Judge who will *vindicate* his cause. BLAIR.

AVERSE, UNWILLING, BACKWARD, LOATH, RELUCTANT.

AVERSE, in Latin *aversus*, participle of *averto*, compounded of *verto*, to turn, and *a*, from, signifies the state of having the mind turned from a thing. UNWILLING literally signifies not willing. BACKWARD signifies having the will in a backward direction. LOATH, from *loathe*, denotes the quality of loathing. RELUCTANT, from the Latin *re* and *lucto*, to struggle, signifies struggling with the will against a thing.

Averse is positive, it marks an actual sentiment of dislike; *unwilling* is negative, it marks the absence of the will; *backward* is a sentiment between the two, it marks a leaning of the will against a thing; *loath* and *reluctant* mark strong feelings of aversion. *Aversion* is an habitual sentiment; *unwillingness* and *backwardness* are mostly occasional; *loath* and *reluctant* always occasional. *Aversion* must be conquered; *unwillingness* must be removed; *backwardness* must be counteracted, or urged forward; *loathing* and *reluctance* must be overpowered. One who is *averse* to study will never have recourse to books; but a child may be *unwilling* or *backward* to attend to his lessons from partial motives, which the authority of the parent or master may cor-

rect; he who is *loath* to receive instruction will always remain ignorant; he who is *reluctant* in doing his duty will always do it as a task. A miser is *averse* to nothing so much as to parting with his money: he is even *unwilling* to provide himself with necessaries, but he is not *backward* in disposing of his money when he has the prospect of getting more; friends are *loath* to part who have had many years' enjoyment in each other's society; we are *reluctant* in giving unpleasant advice. Lazy people are *averse* to labor; those who are not paid are *unwilling* to work; and those who are paid less than others are *backward* in giving their services; every one is *loath* to give up a favorite pursuit, and when compelled to it by circumstances they do it with *reluctance*.

Of all the race of animals, alone,
The bees have common cities of their own:
But (what's more strange) their modest appetites,
Averse from Venus, fly the nuptial rites.

DRYDEN.

I part with thee,
As wretches that are doubtful of hereafter
Part with their lives, *unwilling*, *loath*, and fearful,
And trembling at futurity.

ROWE.

All men, even the most depraved, are subject more or less to compunctions of conscience; but *backward* at the same time to resign the gains of dishonesty or the pleasures of vice. BLAIR.

E'en thus two friends condemn'd
Embrace, and kiss, and take ten thousand leaves,
Loather a hundred times to part than die.

SHAKESPEARE.

From better habitations spurn'd,
Reluctant dost thou rove,
Or grieve for friendship unreturn'd,
Or unregarded love?

GOLDSMITH.

AVERSION, ANTIPATHY, DISLIKE, HATRED, REPUGNANCE.

AVERSION denotes the quality of being *averse* (*v. Averse*). ANTIPATHY, in French *antipathie*, Latin *antipathia*, Greek *αντιπαθεια*, compounded of *αντι*, against, and *παθεια*, feeling, signifies here a natural feeling against an object. DISLIKE, compounded of the privative *dis* and *like*, signifies not to like or be attached to. HATRED, in German *hass*, is supposed by Adelung to be connected with *heiss*, hot, signifying heat of temper. REPUGNANCE, in French *repugnance*, Latin *repugnantia* and *repugno*, compounded of *re* and *pugno*, signifies the resistance of the feelings to an object.

Aversion is in its most general sense the generic term to these and many other similar expressions, in which case it is opposed to attachment: the former denoting an alienation of the mind from an object; the latter a knitting or binding of the mind to objects: it has, however, more commonly a partial acceptance, in which it is justly comparable with the above words. The four first are used indifferently for persons and things, the last for things. *Aversion* and *antipathy* seem to be less dependent on the will, and to have their origin in the temperament or natural taste, particularly the latter, which springs from causes that are not always visible; it lies in the physical organization. *Antipathy* is, in fact, a natural *aversion* opposed to sympathy: *dislike* and *hatred* are, on the contrary, voluntary, and seem to have their root in the angry passions of the heart; the former is less deep-rooted than the latter, and is commonly awakened by slighter causes: *repugnance* is not an habitual and lasting sentiment, like the rest; it is a transitory but strong *dislike* to anything. People of a quiet temper have an *aversion* to disputing or argumentation; those of a gloomy temper have an *aversion* to society; *antipathies* mostly discover themselves in early life, and as soon as the object comes within the view of the person affected: men of different sentiments in religion or politics, if not of amiable tempers, are apt to contract *dislikes* to each other by frequent irritation in discourse: when men of malignant tempers come in collision, nothing but a deadly *hatred* can ensue from their repeated and complicated aggressions toward each other: any one who is under the influence of a misplaced pride is apt to feel a *repugnance* to acknowledge himself in error.

I cannot forbear mentioning a tribe of egotists, for whom I have always had a mortal *aversion*; I mean the authors of memoirs who are never mentioned in any works but their own. ADDISON.

There is one species of terror which those who are unwilling to suffer the reproach of cowardice have wisely dignified with the name of *antipathy*. A man has indeed no dread of harm from an insect or a worm, but his *antipathy* turns him pale whenever they approach him.

JOHNSON.
Every man whom business or curiosity has thrown at large into the world, will recollect

many instances of fondness and *dislike*, which have forced themselves upon him without the intervention of his judgment. JOHNSON.

One punishment that attends the lying and deceitful person is the *hatred* of all those whom he either has, or would have deceived. I do not say that a Christian can lawfully hate any one, and yet I affirm that some may very worthily deserve to be *hated*. SOUTH.

In this dilemma Aristophanes conquered his *repugnance*, and determined upon presenting himself on the stage for the first time in his life. CUMBERLAND.

AVIDITY, GREEDINESS, EAGERNESS,

ARE terms expressive of a strong desire. AVIDITY, in Latin *aviditas*, from *avo*, to desire, expresses very strong desire. GREEDINESS, in German *gerig*, greedy, from *begehren*, to desire, signifies the same. EAGERNESS, from *eager*, and the Latin *acer*, sharp, signifies acuteness of feeling.

Avidity is in mental desires what *greediness* is in animal appetites: *eagerness* is not so vehement, but more impatient than *avidity* or *greediness*. *Avidity* and *greediness* respect simply the desire of possessing; *eagerness* the general desire of attaining an object. An opportunity is seized with *avidity*: the miser grasps at money with *greediness*, or the glutton devours with *greediness*: a person runs with *eagerness* in order to get to the place of destination: a soldier fights with *eagerness* in order to conquer: a lover looks with *eager* impatience for a letter from the object of his affection. *Avidity* is employed in an adverbial form to qualify an action: we seize with *avidity*: *greediness* marks the abstract quality or habit of the mind; *greediness* is the characteristic of low and brutal minds: *eagerness* denotes the transitory state of feeling; a person discovers his *eagerness* in his looks.

I have heard that Addison's *avidity* did not satisfy itself with the air of renown, but that with great *eagerness* he laid hold on his proportion of the profits. JOHNSON.

Bid the sea listen, when the *greedy* merchant,
To gorge its ravenous jaws, hurls all his wealth,
And stands himself upon the splitting deck
For the last plunge. LEE.

TO AVOID, ESCHEW, SHUN, ELUDE.

AVOID, in French *éviter*, Latin *evito*, compounded of *e* and *vito*, probably from *viduus*, void, signifies to make one's self

void or free from a thing. ESCHEW and SHUN both come from the German *scheuen*, Swedish *sky*, etc., when it signifies to fly. ELUDE, in French *éluder*, Latin *eludo*, compounded of *e* and *ludo*, signifies to get one's self out of a thing by a trick.

Avoid is both generic and specific; we *avoid* in *eschewing* or *shunning*, or we *avoid* without *eschewing* or *shunning*. Various contrivances are requisite for *avoiding*; *eschewing* and *shunning* consist only of going out of the way, of not coming in contact; *eluding*, as its derivation denotes, has more of artifice in it than any of the former. We *avoid* a troublesome visitor under real or feigned pretences of ill-health, prior engagement, and the like; we *eschew* evil company by not going into any but what we know to be good; we *shun* the sight of an offensive object by turning into another road; we *elude* a punishment by getting out of the way of those who have the power of inflicting it. Prudence enables us to *avoid* many of the evils to which we are daily exposed: nothing but a fixed principle of religion can enable a man to *eschew* the temptations to evil which lie in his path: fear will lead us to *shun* a madman, whom it is not in our power to bind: a want of all principle leads a man to *elude* his creditors, whom he wishes to defraud. We speak of *avoiding* a danger, and *shunning* a danger; but to *avoid* it is in general not to fall into it; to *shun* it is with care to keep out of the way of it.

Having thoroughly considered the nature of this passion, I have made it my study how to *avoid* the envy that may accrue to me from these my speculations. STEELE.

Thus Brute this realm into his rule subdued
And reigned long in great felicity,
Lov'd of his friends, and of his foes *eschewed*.

SPENSER.
Of many things, some few I shall explain;
Teach thee to *shun* the dangers of the main,
And how at length the promis'd shore to gain.
DRYDEN.

The wary Trojan, bending from the blow,
Eludes the death, and disappoints his foe. POPE.

TO AWAKEN, EXCITE, PROVOKE,
ROUSE, STIR UP.

TO AWAKEN is to make *awake* or alive. EXCITE, in Latin *excito*, compounded of the intensive syllables *ex* and

cito, in Hebrew *sut*, to move, signifies to move out of a state of rest. PROVOKE, *v. To aggravate*. To ROUSE is to cause to rise. STIR, in German *stören*, to move, signifies to make to move upward. To *excite* and *provoke* convey the idea of producing something; *rouse* and *stir up* that of only calling into action that which previously exists; to *awaken* is used in either sense. To *awaken* is a gentler action than to *excite*, and this is gentler than to *provoke*. We *awaken* by a simple effort; we *excite* by repeated efforts or forcible means; we *provoke* by words, looks, or actions. The tender feelings are *awakened*; affections, or the passions in general, are *excited*; the angry passions are commonly *provoked*. Objects of distress *awaken* a sentiment of pity; competition among scholars *excites* a spirit of emulation; taunting words *provoke* anger. *Awaken* is applied only to the individual, and what passes within him; *excite* is applicable to the outward circumstances of one or many; *provoke* is applicable to the conduct or temper of one or many. The attention is *awakened* by interesting sounds that strike upon the ear; the conscience is *awakened* by the voice of the preacher, or by passing events: a commotion, a tumult, or a rebellion, is *excited* among the people by the active efforts of individuals; laughter or contempt is *provoked* by preposterous conduct.

The soul has its curiosity more than ordinarily *awakened* when it turns its thoughts upon the conduct of such who have behaved themselves with an equal, a resigned, a cheerful, a generous, or heroic temper in the extremity of death. STEELE.

In our Saviour was no form of comeliness that men should desire, no artifice or trick to catch applause or to *excite* surprise. CUMBERLAND.

See, Mercy! see with pure and loaded hands
Before thy shrine my country's genius stands.
When he whom e'en our joys *provoke*,
The fiend of nature, join'd his yoke,
And rush'd in wrath to make our isles his prey;
Thy form, from out thy sweet abode,
O'ertook him on the blasted road. COLLINS.

To *awaken* is in the moral, as in the physical sense, to call into *consciousness* from a state of *unconsciousness*; to *rouse* is forcibly to bring into action that which is in a state of inaction; and *stir up* is to bring into a state of agitation or commotion. We are *awakened* from an ordinary state by ordinary means; we are

roused from an extraordinary state by extraordinary means; we are *stirred up* from an ordinary to an extraordinary state. The mind of a child is *awakened* by the action on its senses as soon as it is born; there are some persons who are not *roused* from the stupor in which they were, by anything but the most awful events; and there are others whose passions, particularly of anger, are *stirred up* by trifling circumstances. The conscience is sometimes *awakened* for a time, but the sinner is not *roused* to a sense of his danger, or to any exertions for his own safety, until an intemperate zeal is *stirred up* in him by means of enthusiastic preaching, in which case the vulgar proverb is verified, that the remedy is as bad as the disease. Death is a scene calculated to *awaken* some feeling in the most obdurate breast: the tears and sighs of the afflicted *excite* a sentiment of commiseration; the most equitable administration of justice may *excite* murmurs among the discontented; a harsh and unreasonable reproof will *provoke* a reply: oppression and tyranny mostly *rouse* the sufferers to a sense of their injuries; nothing is so calculated to *stir up* the rebellious spirits of men as the harangues of political demagogues.

The spark of noble courage now *awake*,
And strive your excellent self to excel.

SPENSER.

Go study virtue, rugged ancient worth;

Rouse up that flame our great forefathers felt.

SHIRLEY.

The turbulent and dangerous are for embroiling councils, *stirring up* seditions, and subverting constitutions, out of a mere restlessness of temper.

STEELE.

AWARE, ON ONE'S GUARD, APPRISED,
CONSCIOUS.

AWARE, compounded of *a* or *on* and *ware*, signifies to be on the lookout, from the Saxon *waerd*, German, etc., *währen*, Greek *opaw*, to see. GUARD, in French *garder*, is connected with *ward*, in Saxon *waerd*, German, etc., *gewährt*, participle of *währen*, to see, as above. APPRISED, in French *appris*, from *apprendre*, to apprehend, learn, or understand. CONSCIOUS, in Latin *consciens*, compounded of *con* and *scio*, to know, signifies knowing within one's self.

The idea of having the expectation or

knowledge of a thing is common to all these terms. We are *aware* of a thing when we calculate upon it; we are *on our guard* against it when we are prepared for it; we are *apprised* of that of which we have had an intimation, and are *conscious* of that in which we have ourselves been concerned. *To be aware*, and *on one's guard*, respect the future; to be *apprised*, either the past or present; to be *conscious*, only the past. Experience enables a man to be *aware* of consequences; prudence and caution dictate to him the necessity of being *on his guard* against evils. Whoever is fully *aware* of the precarious tenure by which he holds all his goods in this world, will be *on his guard* to prevent any calamities, as far as depends upon the use of means in his control. We are *apprised* of events, or what passes outwardly, through the medium of external circumstances; we are *conscious* only through the medium of ourselves, or what passes within.

The first steps in the breach of a man's integrity are more important than men are *aware* of.

STEELE.

What establishment of religion more friendly to public happiness could be desired or framed (than our own)? How zealous ought we to be for its preservation; how much *on our guard* against every danger which threatens to trouble it!

BLAIR.

In play the chance of loss and gain ought always to be equal, at least each party should be *apprised* of the force employed against him.

STEELE.

I know nothing so hard for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them besides this single one of our being *conscious* to ourselves that we do not deserve them.

ADDISON.

AWE, REVERENCE, DREAD.

AWE, probably from the German *achten*, conveys the idea of regarding with solemnity and fear. REVERENCE, in French *révérence*, Latin *reverentia*, comes from *revereor*, to fear strongly. DREAD, in Saxon *dread*, is connected with the Latin *territo*, to frighten, and Greek *ταρασσω*, to trouble.

Awe and *reverence* both denote a strong sentiment of respect, mingled with some emotions of fear; but the former marks the much stronger sentiment of the two: *dread* is an unmingled sentiment of fear for one's personal security. *Awe* may be

awakened by the help of the senses and understanding; *reverence* by that of the understanding only; and *dread* principally by that of the imagination. Sublime, sacred, and solemn objects awaken *awe*; they cause the beholder to stop and consider whether he is worthy to approach them any nearer; they rivet his mind and body to a spot, and make him cautious lest by his presence he should contaminate that which is hallowed: exalted and noble objects produce *reverence*; they lead to every outward mark of obeisance and humiliation which it is possible for him to express: terrific objects excite *dread*; they cause a shuddering of the animal frame, and a revulsion of the mind which is attended with nothing but pain. When the creature places himself in the presence of the Creator—when he contemplates the immeasurable distance which separates himself, a frail and finite mortal, from his infinitely perfect Maker—he approaches with *awe*: even the sanctuary where he is accustomed thus to bow before the Almighty acquires the power of awakening the same emotions in his mind. Age, wisdom, and virtue, when combined in one person, are never approached without *reverence*: the possessor has a dignity in himself that checks the haughtiness of the arrogant, that silences the petulance of pride and self-conceit, that stills the noise and giddy mirth of the young, and communicates to all around a sobriety of mien and aspect. A grievous offender is seldom without *dread*; his guilty conscience pictures everything as the instrument of vengeance, and every person as denouncing his merited sentence. The solemn stillness of the tomb will inspire *awe*, even in the breast of him who has no *dread* of death. Children should be early taught to have a certain degree of *reverence* for the Bible as a book, in distinction from all other books.

It were endless to enumerate all the passages, both in the sacred and profane writers, which establish the general sentiment of mankind concerning the inseparable union of a sacred and reverential *awe* with our ideas of the Divinity.

BURKE.

If the voice of universal nature, the experience of all ages, the light of reason, and the immediate evidence of my senses, cannot awake me to a dependence upon my God, a *reverence* for His religion, and a humble opinion of myself, what a lost creature am I!

CUMBERLAND.

To Phœbus next my trembling steps he led,
Full of religious doubts and awful dread.

DRYDEN.

AWKWARD, CLUMSY.

AWKWARD, in Saxon *æwerd*, compounded of *æ* or *a*, adversative, and *ward*, from the Teutonic *währen*, to see or look, that is, looking the opposite way, or being in an opposite direction, as *toward* signifies looking the same way, or being in the same direction. CLUMSY, from the same source as *clump* and *lump*, in German *lumpisch*, denotes the quality of heaviness and unseemliness.

These epithets denote what is contrary to rule and order, in form or manner. *Awkward* respects outward deportment; *clumsy* the shape and make of the object: a person has an *awkward* gait, is *clumsy* in his whole person. *Awkwardness* is the consequence of bad education; *clumsiness* is mostly a natural defect. Young recruits are *awkward* in marching, and *clumsy* in their manual exercise.

They may be both employed figuratively in the same sense, and sometimes in relation to the same objects: when speaking of *awkward* contrivances, or *clumsy* contrivances, the latter expresses the idea more strongly than the former.

Montaigne had many *awkward* imitators, who, under the notion of writing with the fire and freedom of this lively old Gascon, have fallen into confused rhapsodies and uninteresting egotisms.

WARTON.

All the operations of the Greeks in sailing were *clumsy* and unskilful.

ROBERTSON.

AWKWARD, CROSS, UNTOWARD, CROOKED, FROWARD, PERVERSE.

AWKWARD, *v.* *Awkward*. CROSS, from the noun *cross*, implies the quality of being like a *cross*. UNTOWARD signifies the reverse of *toward* (*v.* *Awkward*). CROOKED signifies the quality of resembling a *crook*. FROWARD, that is, *from ward*, signifies running a contrary direction. PERVERSE, Latin *perversus*, participle of *perverto*, compounded of *per* and *verto*, signifies turned aside.

Awkward, *cross*, *untoward*, and *crooked*, are used as epithets in relation to the events of life or the disposition of the mind; *froward* and *perverse* respect only the disposition of the mind. *Awkward* circumstances are apt to embarrass; *cross*

circumstances to pain; *crooked* and *untoward* circumstances to defeat. What is *crooked* springs from a *perverted* judgment; what is *untoward* is independent of human control. In our intercourse with the world there are always little *awkward* incidents arising, which a person's good sense and good nature will enable him to pass over without disturbing the harmony of society. It is the lot of every one in his passage through life to meet with *cross* accidents that are calculated to ruffle the temper; but he proves himself to be the wisest whose serenity is not so easily disturbed. A *crooked* policy obstructs the prosperity of individuals, as well as of states. Many men are destined to meet with severe trials in the frustration of their dearest hopes, by numberless *untoward* events which call forth the exercise of patience; in this case the Christian can prove to himself and others the infinite value of his faith and doctrine.

It is an *awkward* thing for a man to print in defence of his own work against a chimera: you know not who or what you fight against. POPE.

Some are indeed stopped in their career by a sudden shock of calamity, or diverted to a different direction by the *cross* impulse of some violent passion. JOHNSON.

He (Robert Dudley, Earl of Leicester), by various *untoward* circumstances, was denied legitimacy and his paternal estate. PENNANT.

There are who can, by potent magic spells, bend to their *crooked* purpose nature's laws. MILTON.

When used with regard to the disposition of the mind, *awkward* expresses less than *froward*, and *froward* less than *perverse*. *Awkwardness* is an habitual frailty of temper; it includes certain weaknesses and particularities, pertinaciously adhered to: *crossness* is a partial irritation resulting from the state of the humors, physical and mental. *Frowardness* and *perversity* lie in the will: a *froward* temper is capricious; it wills or wills not to please itself without regard to others. *Perversity* lies deeper; taking root in the heart, it assumes the shape of malignity; a *perverse* temper is really wicked; it likes or dislikes by the rule of contradiction to another's will. *Untowardness* lies in the principles; it runs counter to the wishes and counsels of another. An *awkward* temper is connected with self-

sufficiency; it shelters itself under the sanction of what is apparently reasonable; it requires management and indulgence in dealing with it. *Crossness* and *frowardness* are peculiar to children; indiscriminate indulgence of the rising will engenders those diseases of the mind which, if fostered too long in the breast, become incorrigible by anything but a powerful sense of religion. *Perversity* is, however, but too commonly the result of a vicious habit, which embitters the happiness of all who have the misfortune of coming in collision with it. *Untowardness* is also another fruit of these evil tempers. A *froward* child becomes an *untoward* youth, who turns a deaf ear to all the admonitions of an afflicted parent.

A kind constant friend
To all that regularly offend,
But was implacable and *awkward*
To all that interlop'd and hawk'er'd. HUDIBRAS.

Christ had to deal with a most *untoward* and stubborn generation. BLAIR.

To fret and repine at every disappointment of our wishes is to discover the temper of *froward* children. BLAIR.

Interference of interest, or *perversity* of disposition, may occasionally lead individuals to oppose, even to hate, the upright and the good. BLAIR.

AXIOM, MAXIM, APHORISM, APOPHTHEGM, SAYING, ADAGE, PROVERB, BY-WORD, SAW.

AXIOM, in French *axiome*, Latin *axioma*, comes from the Greek *αξιωμα*, to think worthy, signifying the thing valued. MAXIM, in French *maxime*, in Latin *maximus*, the greatest, signifies that which is most important. APHORISM, from the Greek *αφορισμος*, a short sentence, and *αφοριζω*, to distinguish, signifies that which is set apart. APOPHTHEGM, in Greek *αποφθεγμα*, from *αποφθεγγομαι*, to speak pointedly, signifies a pointed saying. SAYING signifies literally what is said, that is, said habitually. ADAGE, in Latin *adagium*, probably compounded of *ad* and *ago*, signifies that which is fit to be acted upon. PROVERB, in French *proverbe*, Latin *proverbium*, compounded of *pro* and *verbum*, signifies that expression which stands for something particular. BY-WORD signifies a word by-the-by, or by-the-way, in the course of con-

versation. SAW is but a variation of say, put for saying.

A given sentiment conveyed in a specific sentence, or form of expression, is the common idea included in the signification of these terms. The *axiom* is a truth of the first value; a self-evident proposition which is the basis of other truths. A *maxim* is a truth of the first moral importance for all practical purposes. An *aphorism* is a truth set apart for its pointedness and excellence. *Apophthegm* is, in respect to the ancients, what *saying* is in regard to the moderns: it is a pointed sentiment pronounced by an individual, and adopted by others. *Adage* and *proverb* are vulgar sayings, the former among the ancients, the latter among the moderns. The *by-word* is a casual saying, originating in some local circumstance. The *saw*, which is a barbarous corruption of *saying*, is the *saying* formerly current among the ignorant.

Axioms are in science what *maxims* are in morals; self-evidence is an essential characteristic in both; the *axiom* presents itself in so simple and undeniable a form to the understanding as to exclude doubt, and the necessity for reasoning. The *maxim*, though not so definite in its expression as the *axiom*, is at the same time equally parallel to the mind of man, and of such general application that it is acknowledged by all moral agents who are susceptible of moral truth; it comes home to the common-sense of all mankind. "Things that are equal to one and the same thing are equal to each other"—"Two bodies cannot occupy the same space at the same time," are *axioms* in mathematics and metaphysics. "Virtue is the true source of happiness"—"The happiness of man is the end of civil government," are *axioms* in ethics and politics. "To err is human, to forgive divine"—"When our vices leave us, we flatter ourselves that we leave them," are among the number of *maxims*. Between *axioms* and *maxims* there is this obvious difference to be observed: that the former are unchangeable both in matter and manner, and admit of little or no increase in number; but the latter may vary with the circumstances of human life, and admit of considerable extension.

Those authors are to be read at schools, that supply most *axioms* of prudence, most principles of moral truth. JOHNSON.

It was my grandfather's *maxim*, that a young man seldom makes much money who is out of his time before two-and-twenty. JOHNSON.

An *aphorism* is a speculative principle either in science or morals, which is presented in a few words to the understanding; it is the substance of a doctrine, and many *aphorisms* may contain the abstract of a science. Of this description are the *aphorisms* of Hippocrates, and those of Lavater in physiognomy.

As this one *aphorism*, *Jesus Christ is the Son of God*, is virtually and eminently the whole Gospel, so to confess or deny it is virtually to embrace or reject the whole round and series of Gospel truths. SOUTH.

Sayings and *apophthegms* differ from the preceding, inasmuch as they always carry the mind back to the person speaking; there is always one who says when there is a *saying* or an *apophthegm*, and both acquire a value as much from the person who utters them as from the thing that is uttered: when Leonidas was asked why brave men prefer honor to life, his answer became an *apophthegm*; namely, that they hold life by fortune, and honor by virtue: of this description are the *apophthegms* comprised by Plutarch, the *sayings* of Franklin's Old Richard, or those of Dr. Johnson: they are happy effusions of the mind which men are fond of treasuring.

It is remarkable that so near his time so much should be known of what Pope has written, and so little of what he has said. One *apophthegm* only stands upon record. When an objection raised against his inscription for Shakspeare was defended by the authority of Patrick, he replied that he would allow the publisher of a dictionary to know the meaning of a single word, but not of two words together. JOHNSON.

The little and short *sayings* of wise and excellent men are of great value, like the dust of gold or the least sparks of diamonds. TILLOTSON.

The *adage* and *proverb* are habitual as well as general *sayings*, not repeated as the *sayings* of one, but of all; not adopted for the sake of the person, but for the sake of the thing; and they have been used in all ages for the purpose of conveying the sense of mankind on ordinary subjects. The *adage* of former times is the *proverb* of the present times: if there be any difference between them, it lies