

in this, that the former are the fruit of knowledge and long experience, the latter of vulgar observations; the *adage* is therefore more refined than the *proverb*. Adversity is our best teacher, according to the Greek *adage*, "What hurts us instructs us."—"Old birds are not to be caught with chaff," is a vulgar *proverb*.

It is in praise and commendation of men as it is in gettings and gains: the *proverb* is true that light gains make heavy purses; for light gains come thick, whereas great come now and then.

Quoth Hudibras, thou offer'st much,
But art not able to keep touch,
Mira de lente, as 'tis I, the *adage*,
Id est, to make a leek a cabbage.

BACON.

BUTLER.

By-words rarely contain any important sentiment; they mostly consist of familiar similes, nicknames, and the like, as the Cambridge *by-word* of "Hobson's choice," signifying that or none: the name of Nazarene was a *by-word* among the Jews for a Christian. A *saw* is vulgar in form, and vulgar in matter: it is the partial *saying* of particular neighborhoods, originating in ignorance and superstition: of this description are the *sayings* which attribute particular properties to animals or to plants, termed old women's *sayings*.

I knew a pretty young girl in a country village who, overfond of her own praise, became a property to a poor rogue in the parish, who was ignorant of all things but fawning. Thus Isaac extols her out of a quarter of *cut and dry* every day she lives; and though the young woman is really handsome, she and her beauty are become a *by-word*, and all the country round she is called nothing but *Isaac's best Virginia*.

ARBUTHNOT.

If we meet this dreadful and portentous energy with poor, commonplace proceedings, with trivial *maxims*, paltry old *saws*, with doubts, fears, and suspicions; down we go to the bottom of the abyss, and nothing short of Omnipotence can save us.

BURKE.

B.

TO BABBLE, CHATTER, CHAT, PRATTLE, PRATE.

BABBLE, in French *babiller*, probably receives its origin from the Tower of *Babel*, when the confusion of tongues took place, and men talked unintelligibly to each other. CHATTER, CHAT, is in French *caquet*, low German *tatern*, high

German *schnattern*, Latin *blatero*, Hebrew *bata*. PRATTLE, PRATE, in low German *praten*, is probably connected with the Greek *φαζω*, to speak.

All these terms mark a superfluous or improper use of speech: *babble* and *chatter* are onomatopoeias drawn from the noise or action of speaking; *babbling* denotes rapidity of speech, which renders it unintelligible; hence the term is applied to all who make use of many words to no purpose: *chatter* is an imitation of the noise of speech properly applied to magpies or parrots, and figuratively to a corresponding vicious mode of speech in human beings. The vice of *babbling* is most commonly attached to men, that of *chattering* to women: the *babblers* talk much to impress others with his self-importance; the *chatterer* is actuated by self-conceit, and a desire to display her volubility: the former cares not whether he is understood; the latter cares not if she be but heard. *Chatting* is harmless, if not respectable: the winter's fireside invites neighbors to assemble and *chat* away many an hour which might otherwise hang heavy on hand, or be spent less inoffensively: *chatting* is the practice of adults; *prattling* and *prating* that of children, the one innocently, the other impertinently: the *prattling* of babes has an interest for every feeling mind, but for parents it is one of their highest enjoyments; *prating*, on the contrary, is the consequence of ignorance and childish assumption: a *prattler* has all the unaffected gayety of an uncontaminated mind; a *prater* is forward, obtrusive, and ridiculous.

To stand up and *babble* to a crowd in an alehouse till silence is commanded by the stroke of a hammer is as low an ambition as can taint the human mind.

HAWKSWORTH.

Some birds there are who, prone to noise,
Are hir'd to silence wisdom's voice;
And, skill'd to *chatter* out the hour,
Rise by their emptiness to power.

MOORE.

Sometimes I dress, with women sit,
And *chat* away the gloomy fit.

GREEN.

Now blows the surly north, and chills through-

out
The stiff'ning regions: while by stronger charms
Than Circe e'er, or fell Medea brew'd,
Each brook that went to *prattle* to its banks
Lies all bestill'd.

ARMSTRONG.

My prudent counsels prop the state;
Magpies were never known to *prate*.

MOORE.

BACK, BACKWARD, BEHIND.

BACK and BACKWARD are used only as adverbs: BEHIND either as an adverb or a preposition. To go *back* or *backward*, to go *behind*, or *behind* the wall. *Back* denotes the situation of being, and the direction of going; *backward* simply the manner of going: a person stands *back*, who does not wish to be in the way; he goes *backward* when he does not wish to turn his *back* to an object. *Back* marks simply the situation of a place, *behind* the situation of one object with regard to another: a person stands *back*, who stands in the *back* part of any place; he stands *behind*, who has any one in the front of him: the *back* is opposed to the front, *behind* to before.

So rag'd Tydides, boundless in his ire,
Drove armies *back*, and made all Troy retire.

POPE.

Whence many, wearied ere they had o'erpass'd
The middle stream (for they in vain have tried),
Again return'd astounded and aghast.
No one regardful look would ever *backward*
cast.

GILBERT WEST.

Forth flew this hated fiend, the child of Rome,
Driv'n to the verge of Albion, lingered there:
Then, with her James receding, cast *behind*
One angry frown, and sought more servile climes.

SHENSTONE ON CRUELTY.

BAD, WICKED, EVIL.

BAD, in Saxon *bad*, *baed*, in German *bös*, probably connected with the Latin *pejus*, worse, and the Hebrew *bosch*. WICKED is probably changed from *witched* or *be-witched*, that is, possessed with an evil spirit. *Bad* respects moral and physical qualities in general; *wicked* only moral qualities. EVIL, in German *übel*, from the Hebrew *chebel*, pain, signifies that which is the prime cause of pain; *evil*, therefore, in its full extent, comprehends both *badness* and *wickedness*.

Whatever offends the taste and sentiments of a rational being is *bad*: food is *bad* when it disagrees with the constitution; the air is *bad* which has anything in it disagreeable to the senses or hurtful to the body; books are *bad* which only inflame the imagination or the passions. Whatever is *wicked* offends the moral principles of a rational agent: any violation of the law is *wicked*, as law is the support of human society; an act of injustice or cruelty is *wicked*, as it opposes

the will of God and the feelings of humanity. *Evil* is either moral or natural, and may be applied to every object that is contrary to good; but the term is employed only for that which is in the highest degree *bad* or *wicked*.

When used in relation to persons, both refer to the morals, but *bad* is more general than *wicked*: a *bad* man is one who is generally wanting in the performance of his duty; a *wicked* man is one who is chargeable with actual violations of the law, human or divine; such a one has an *evil* mind. A *bad* character is the consequence of immoral conduct; but no man has the character of being *wicked* who has not been guilty of some known and flagrant vices: the inclinations of the best are *evil* at certain times.

Whatever we may pretend, as to our belief, it is the strain of our actions that must show whether our principles have been good or *bad*.

BLAIR.

For when th' impenitent and *wicked* die,
Loaded with crimes and infamy;
If any sense at that sad time remains,
They feel amazing terror, mighty pains.

POMFRET.

And what your bounded view, which only saw
A little part, deem'd *evil*, is no more;
The storms of wintry time will quickly pass,
And one unbounded spring encircle all.

THOMSON.

BADLY, ILL.

BADLY, in the manner of *bad* (*v. Bad*). ILL, in Swedish *ill*, Icelandic *illur*, Danish *ill*, etc., is supposed by Adelung, and with some degree of justice, not to be a contraction of evil, but to spring from the same root as the Greek *ουλος*, destructive, and *αλλωω*, to destroy.

These terms are both employed to modify the actions or qualities of things, but *badly* is always annexed to the action, and *ill* to the quality: as to do anything *badly*, the thing is *badly* done, an *ill*-judged scheme, an *ill*-contrived measure, an *ill*-disposed person.

TO BAFFLE, DEFEAT, DISCONCERT, CONFOUND.

BAFFLE, in French *baffler*, from *buffle*, an ox, signifies to lead by the nose as an ox, that is, to amuse or disappoint. DEFEAT, in French *défait*, participle of *défaire*, is compounded of the privative *dé* and *faire*, to do, signifying to undo. DIS-

CONCERT is compounded of the private *dis* and *concert*, signifying to throw out of concert or harmony, to put into disorder. CONFOUND, in French *confondre*, is compounded of *con* and *fondre*, to melt or mix together in general disorder.

When applied to the derangement of the mind or rational faculties, *baffle* and *defeat* respect the powers of argument, *disconcert* and *confound*, the thoughts and feelings: *baffle* expresses less than *defeat*; *disconcert* less than *confound*: a person is *baffled* in argument who is for the time discomposed and silenced by the superior address of his opponent; he is *defeated* in argument if his opponent has altogether the advantage of him in strength of reasoning and justness of sentiment: a person is *disconcerted* who loses his presence of mind for a moment, or has his feelings any way discomposed; he is *confounded* when the powers of thought and consciousness become torpid or vanish. A superior command of language or a particular degree of effrontery will frequently enable a person to *baffle* one who is advocating the cause of truth: ignorance of the subject, or a want of ability, may occasion a man to be *defeated* by his adversary, even when he is supporting a good cause: assurance is requisite to prevent any one from being *disconcerted* who is suddenly detected in any disgraceful proceeding: hardened effrontery sometimes keeps the daring villain from being *confounded* by any events, however awful.

When the mind has brought itself to close thinking, it may go on roundly. Every abstruse problem, every intricate question, will not *baffle*, discourage, or break it.

LOCKE.

He that could withstand conscience is frightened at infamy, and shame prevails when reason is *defeated*.

JOHNSON.

She looked in the glass while she was speaking to me, and without any confusion adjusted her tucker; she seemed rather pleased than *disconcerted* at being regarded with earnestness.

HAWKESWORTH.

I could not help inquiring of the clerks if they knew this lady, and was greatly *confounded* when they told me with an air of secrecy that she was my cousin's mistress.

HAWKESWORTH.

When applied to the derangement of plans, *baffle* expresses less than *defeat*; *defeat* less than *confound*; and *disconcert* less than all. Obstinacy, perseverance, skill, or art, *baffles*; superior force *de-*

feats; awkward circumstances *disconcert*; the visitation of God *confounds*. When wicked men strive to obtain their ends, it is a happy thing if their adversaries have sufficient skill and address to *baffle* all their arts, and sufficient power to *defeat* all their projects; but sometimes when our best endeavors fail in our own behalf, the devices of men are *confounded* by the interposition of Heaven. It frequently happens, even in the common transactions of life, that the best schemes are *disconcerted* by the trivial casualties of wind and weather. The obstinacy of a disorder may *baffle* the skill of the physician; the imprudence of the patient may *defeat* the object of his prescriptions: the unexpected arrival of a superior may *disconcert* the unauthorized plan of those who are subordinate: the miraculous destruction of his army *confounded* the project of the king of Assyria.

Now, shepherds! to your helpless charge be kind,
Baffle the raging year, and fill their pens
With food at will.

THOMSON.

He finds himself naturally to dread a superior being that can *defeat* all his designs and disappoint all his hopes.

TILLOTSON.

In aping this faculty I have seen him *disconcerted*, when he would fain have been thought a man of pleasantry.

MURPHY.

So spake the Son of God, and Satan stood
Awhile as mute, *confounded* what to say.

MILTON.

BAND, COMPANY, CREW, GANG.

BAND, in French *bande*, in German, etc., *band*, from *binden*, to bind, signifies the thing bound. COMPANY, *v. To accompany*. CREW, from the French *cru*, participle of *croître*, and the Latin *creSCO*, to grow or gather, signifies the thing grown or formed into a mass or assembly. GANG, in Saxon, German, etc., *gang*, a walk, from *gehen*, to go, signifies a body going the same way.

All these terms denote a small association for a particular object: a *band* is an association where men are bound together by some strong obligation, whether taken in a good or bad sense, as a *band* of soldiers, a *band* of robbers. A *company* marks an association for convenience, without any particular obligation, as a *company* of travellers, a *company* of strolling players. *Crew* marks an asso-

ciation collected together by some external power, or by coincidence of plan and motive: in the former case it is used for a ship's *crew*; in the latter and bad sense of the word it is employed for any number of evil-minded persons met together from different quarters, and co-operating for some bad purpose. *Gang* is used in a bad sense for an association of thieves, murderers, and depredators in general; or in a technical sense for those who work together.

Behold a ghastly *band*,
Each a torch in his hand!

These are Grecian ghosts that in battle were slain,

And unburied remain,

Inglorious on the plain.

DRYDEN.

Chaucer supposes in his prologue to his Tales that a *company* of pilgrims going to Canterbury assemble at an inn in Southwark, and agree that for their common amusement on the road each of them shall tell at least one tale in going to Canterbury, and another in coming back from thence.

TYRWHITT.

The clowns, a boist'rous, rude, ungovern'd *crew*,
With furious haste to the loud summons flew.

DRYDEN.

Others, again, who form a *gang*,
Yet take due measures not to hang;
In magazines their forces join,
By legal methods to purloin.

MALLET.

BANE, PEST, RUIN.

BANE, in its proper sense, is the name of a poisonous plant. PEST, in French *peste*, Latin *pestis*, a plague, from *pastum*, participle of *pasco*, to feed upon or consume. RUIN, in French *ruine*, Latin *ruina*, from *ruo*, to rush, signifies the falling into a ruin, or the cause of ruin.

These terms borrow their figurative signification from three of the greatest evils in the world; namely, poison, plague, and destruction. *Bane* is said of things only; *pest* of persons only: whatever produces a deadly corruption is the *bane*; whoever is as obnoxious as the plague is a *pest*: luxury is the *bane* of civil society; gaming is the *bane* of all youth; sycophants are the *pests* of society. *Ruin* comprehends more than either *bane* or *pest*, these latter being comparatively partial mischiefs, but *ruin* extends to every part of that which it affects.

Pierc'd through, the dauntless heart then tum-
bles slain,

And from his fatal courage finds his *bane*.

POPE.

First dire Chimæra's conquest was enjoin'd,
This *pest* be slaughter'd (for he read the skies),
And trusted heaven's informing prodigies.

POPE.

Be this, oh mother! your religious care,
I go to rouse soft Paris to the war.
Oh! would kind earth the hateful wretch embrace:
That *pest* of Troy, that *ruin* of our race,
Deep to the dark abyss might he descend,
Troy yet should flourish, and my sorrows end.

POPE.

TO BANISH, EXILE, EXPEL.

BANISH, in French *bannir*, German *bannen*, signifies to put out of a community by a ban or civil interdiction, which was formerly either ecclesiastical or civil. EXILE, in French *exiler*, from the Latin *exilium*, banishment, and *exul*, an exile, compounded of *extra* and *solum*, the soil, signifies to put away from one's native soil or country. EXPEL, in Latin *expello*, compounded of *ex* and *pello*, to drive, signifies to drive out.

The idea of exclusion, or of a coercive removal from a place, is common to these terms: *banishment* includes the removal from any place, or the prohibition of access to any place, where one has been or whither one is in the habit of going; *exile* signifies the removal from one's home: to *exile*, therefore, is to *banish*, but to *banish* is not always to *exile*: the Tarquins were *banished* from Rome never to return; Coriolanus was *exiled*, or driven from his home. *Banishment* follows from a decree of justice; *exile* either by the necessity of circumstances or an order of authority: *banishment* is a disgraceful punishment inflicted by tribunals upon delinquents; *exile* is a disgrace incurred without dishonor: *exile* removes us from our country; *banishment* drives us from it ignominiously: it is the custom in Russia to *banish* offenders to Siberia; Ovid was *exiled* by an order of Augustus. *Banishment* is an action, a compulsory exercise of power over another, which must be submitted to; *exile* is a state into which we may go voluntarily: many Romans chose to go into *exile* rather than await the judgment of the people, by whom they might have been *banished*. *Banishment* and *expulsion* both mark a disgraceful and coercive exclusion, but *banishment* is authoritative; it is a public act of government: *expulsion* is simply coercive; it is the act of a private individual, or a

small community. *Banishment* always supposes a removal to a distant spot, to another land; *expulsion* never reaches beyond a particular house or society: *expulsion* from the university, or any public school, is the necessary consequence of discovering a refractory temper, or a propensity to insubordination.

O banishment! Eternal banishment!
Ne'er to return! Must we ne'er meet again!
My heart will break.

Arms, and the man I sing, who, forc'd by fate,
And haughty Juno's unrelenting hate,
Expell'd and exil'd, left the Trojan shore.

The *expulsion* and escape of Hippas at length set Athens free.

Banishment and *expulsion* are likewise used in a figurative sense, although *exile* is not: in this sense, *banishment* marks a distant and entire removal; *expulsion* a violent removal: we *banish* that which it is not prudent to retain; we *expel* that which is noxious. Hopes are *banished* from the mind when every prospect of success has disappeared; fears are *banished* when they are altogether groundless; envy, hatred, and every evil passion, should be *expelled* from the mind as disturbers of its peace: harmony and good-humor are best promoted by *banishing* from conversation all subjects of difference in religion and politics; good morals require that every unseemly word should be *expelled*.

If sweet content is *banish'd* from my soul,
Life grows a burden and a weight of woe.

In all the tottering imbecility of a new government, and with a parliament totally unmanageable, his Majesty (King William III.) persevered. He persevered to *expel* the fears of his people by his fortitude; to steady their fickleness by his constancy.

BARE, NAKED, UNCOVERED.

BARE, in Saxon *bare*, German *bar*, Hebrew *parah*, to lay bare, and *bar*, pure. NAKED, like the Saxon *naced*, the low German *naakt*, etc., and the Latin *nudus*, is connected with or derived from the Armoric *noas*, Welsh *noeth*, Irish *nochta*, open, *nochduighe*, naked, stripped, from *nochduigham*, to strip.

Bare marks the condition of being without a particular covering; *naked*, that of being without any covering; *bare* is therefore often substituted for *naked*,

to a certain degree: we speak of *bare-headed*, *barefoot*, to expose the *bare* arm; but a figure is *naked*, or the body is *naked*.

Though the Lords used to be *covered* whilst the Commons were *bare*, yet the Commons would not be *bare* before the Scottish commissioners; and so none were *covered*. CLARENDON.

He pitying how they stood
Before him *naked* to the air, that now
Must suffer change—
As father of his family he clad
Their *nakedness* with skins of beasts. MILTON.

When applied to other objects, *bare* conveys the idea of a particular want; *naked* of a general want: as the *bare* ground, *bare* walls, a *bare* house, where the idea of want in a certain particular is strongly conveyed; but *naked* walls, *naked* fields, a *naked* appearance, denote the absence of covering that is usual or general: *bare* in this sense is frequently followed by the object that is wanted; *naked* is mostly employed as an adjunct: a tree is *bare* of leaves: this constitutes it a *naked* tree.

The story of *Æneas*, on which Virgil founded his poem, was very *bare* of circumstances.

Why turn'st thou from me? I'm alone already;
Methinks I stand upon a *naked* beach,
Sighing to winds, and to the seas complaining.

They preserve the same analogy in their figurative application: a *bare* sufficiency is that which scarcely suffices; the *naked* truth is that which has nothing about it to intercept the view of it from the mind.

Christ and the Apostles did most earnestly inculcate the belief of his Godhead, and accepted men upon the *bare* acknowledgment of this.

The truth appears so *naked* on my side,
That any purblind eye may find it out.

Naked and *uncovered* bear a strong resemblance to each other; to be *naked* is, in fact, to have the body *uncovered*, but many things are *uncovered* which are not *naked*: nothing is said to be *naked* but what in the nature of things, or according to the usages of men, ought to be covered; everything is *uncovered* from which the covering is removed. According to our natural sentiments of decency or our acquired sentiments of propriety, we expect to see the *naked* body covered

with clothing; the *naked* tree covered with leaves; the *naked* walls covered with paper or paint; and the *naked* country covered with verdure or habitations: on the other hand, plants are left *uncovered* to receive the benefit of the sun or rain; furniture or articles of use or necessity are left *uncovered* to suit the convenience of the user; or a person may be *uncovered*, in the sense of *bareheaded*, on certain occasions; so in the moral application, what is *naked* is without the ordinary or necessary appendage; what is *uncovered* is simply without any covering.

Not that God doth require nothing unto happiness at the hands of men, saving only a *naked* belief, for hope and charity we may not exclude.

In the eye of that Supreme Being to whom our whole internal frame is *uncovered*, dispositions hold the place of actions.

BARE, SCANTY, DESTITUTE.

BARE, *v. Bare, naked*. SCANTY, from *scant*, signifies the quality of *scanting*: *scant* is most probably changed from the Latin *scindo*, to clip or cut. DESTITUTE, in Latin *destitutus*, participle of *destituo*, compounded of *de*, privative, and *statuo*, to appoint or provide for, signifies unprovided for or wanting.

All these terms denote the absence or privation of some necessary. *Bare* and *scanty* have a relative sense: *bare* respects what serves for ourselves; *scanty* that which is provided by others. A subsistence is *bare*; a supply is *scanty*. An imprudent person will estimate as a *bare* competence what would supply an economist with superfluities. A hungry person will consider as a *scanty* allowance what would more than suffice for a moderate eater.

Were it for the glory of God that the clergy should be left as *bare* as the Apostles when they had neither scrip nor staff, God would, I hope, endue them with the self-same affection.

So *scanty* is our present allowance of happiness, that in many situations life could scarcely be supported, if hope were not allowed to relieve the present hour by pleasures borrowed from the future.

Bare is said of those things which belong to our corporeal sustenance; *destitute* is said generally of whatever one wants. A person is *bare* of clothes or

money; he is *destitute* of friends, of resources, or of comforts.

Destitute of that faithful guide, the compass, the ancients had no other method of regulating their course than by observing the sun and stars.

BARE, MERE.

BARE, *v. Bare, naked*. MERE, in Latin *merus*, mere, properly *solus*, alone, from the Greek *μερω*, to divide, signifies separated from others.

Bare is used in a positive sense: *mere* negatively. The *bare* recital of some events brings tears. The *mere* circumstance of receiving favors ought not to bind any person to the opinions of another. The *bare* idea of being in the company of a murderer is apt to awaken horror in the mind. The *mere* attendance at a place of worship is the smallest part of a Christian's duty.

Christ and the Apostles did most earnestly inculcate the belief of his Godhead, and accepted men upon the *bare* acknowledgment of this.

I would advise every man, who would not appear in the world a *mere* scholar or philosopher, to make himself master of the social virtue of complaisance.

BASE, VILE, MEAN.

BASE, in French *bas*, low, from the Latin *basis*, the foundation, or lowest part. VILE, in French *vil*, Latin *vilis*, Greek *φαιλος*, worthless, of no account. MEAN and MIDDLE both come from the Latin *medius*, which signifies moderate, not elevated, of little value.

Base is a stronger term than *vile*, and *vile* than *mean*. *Base* marks a high degree of moral turpitude: *vile* and *mean* denote in different degrees the want of all that can be valued or esteemed. What is *base* excites our abhorrence, what is *vile* provokes disgust, what is *mean* awakens contempt. *Base* is opposed to magnanimous; *vile* to noble; *mean* to generous. Ingratitude is *base*; it does violence to the best affections of our nature: flattery is *vile*; it violates truth in the grossest manner for the lowest purposes of gain: compliances are *mean* which are derogatory to the rank, dignity, or responsibility of the individual. The more elevated a person's rank, the greater is his *baseness* who abuses his influence to the injury of those who repose confi-

dence in him. The lower the rank of the individual and the more atrocious his conduct, the *viler* is his character. The more respectable the station of the person and the more extended his wealth, the greater is his *meanness* when he descends to practices fitted only for his inferiors. The school-master of Falerii was guilty of the *basest* treachery in surrendering his helpless charge to the enemy: the Roman general, therefore, with true nobleness of mind, treated him as a *vile* malefactor. Sycophants are in the habit of practising every *mean* artifice to obtain favor.

Scorns the *base* earth and crowd below,
And with a soaring wing still mounts on high.

CREECH.

That all the petty kings him envied,
And worshipp'd be like him and deified,
Of courtly sycophants and catiffs *vile*.

GILBERT WEST.

There is hardly a spirit upon earth so *mean*
and contracted as to centre all regards on its
own interest exclusive of the rest of mankind.

BERKELEY.

BATTLE, COMBAT, ENGAGEMENT, ACTION.

BATTLE, in French *bataille*, comes from the Latin *batuo*, Hebrew *abat*, to beat, signifying a beating. **COMBAT** signifies literally a *battle* one with the other. **ENGAGEMENT** signifies the act of being engaged or occupied in a contest. **ACTION**, the state of acting and being acted upon by the way of fighting.

Battle is a general term; *combat*, *engagement*, and *action* are particular terms, having a modified signification. *Battle*, as an act of fighting, may be applied to what takes place either between bodies or individuals, as the *battles* between the Carthaginians and the Romans, or between Cæsar and Pompey; *combat* applies only to what takes place between individuals, as the *combat* between the Horatii and the Curiatii. *Battle* is taken for that which is premeditated and prepared, as *battles* between armies always are; *combats* are frequently accidental, if not unexpected, as the *combats* of Hercules, or the *combat* between Menelaus and Paris.

A *battle* bloody fought,
Where darkness and surprise made conquest
cheap.

DRYDEN.

The most curious reason of all (for the wager of *battle*) is given in the Mirror, that it is allowable upon warrant of the *combat* between David, for the people of Israel of the one party, and Goliath, for the Philistines, of the other party.

BLACKSTONE.

Battle and *combat* are taken for the act of fighting generally; *engagement* and *action* are seldom used in any other acceptation. *Battle* in this case is taken without any qualification of time, circumstances, or manner, as armed for *battle*, wager of *battle*, and the like; *combat* refers to the act of individuals fighting with one another: to challenge to single *combat*, the *combat* was obstinate and bloody: *engagement* and *action*, which are properly abstract and general terms to denote engaging and acting, but here limited to the act of fighting, have always a reference to something actually passing or described as passing, and are therefore confined to descriptions, as in describing what passes during the *engagement* or *action*, or the number of engagements or actions, in which an individual is present or takes a part. It is reported of the German women, that whenever their husbands went to *battle*, they used to go into the thickest of the *combat* to carry them provisions, or dress their wounds; and that sometimes they would take part in the *engagement*.

I have not disposed my materials to abide the test of a captious controversy, but of a sober and even forgiving examination: they are not armed at all points for *battle*, but dressed to visit those who are willing to give a peaceful entrance to truth.

BURKE.

This brave man, with long resistance,
Held the *combat* doubtful.

ROWE.

The Emperor of Morocco commanded his principal officers that, if he died during the *engagement*, they should conceal his death from the army.

ADDISON.

Dreading they might be attacked before they could be prepared for *action*, they pleasantly said to an English gentleman, then prisoner on board, "We have received an invitation from the admiral to dine with him to-day, but it must have been your admiral, not our own." CLARKE.

TO BE, EXIST, SUBSIST.

BE, with its inflections, is to be traced through the Northern and Oriental languages to the Hebrew *hovah*, to be. **EXIST**, in French *exister*, Latin *existo*, compounded of *e* or *ex* and *sisto*, signifies to place or stand by itself or of itself.

From this derivation of the latter verb arises the distinction in the use of the two words. The former is applicable either to the accidents of things, or to the substances of things themselves; the latter only to substances or things that stand or *exist* of themselves. We say of qualities, of forms, of actions, of arrangement, of movement, and of every different relation, whether real, ideal, or qualificative, that they *are*; we say of matter, of spirit, of body, and of all substances, that they *exist*. Man *is* man, and will be man under all circumstances and changes of life: he *exists* under every known climate and variety of heat or cold in the atmosphere.

If, previous to the pain, I do not feel any actual pleasure, I have no reason to judge that any such thing *exists*; since pleasure *is* only pleasure as it is felt.

BURKE.

When the soul is freed from all corporeal alliance, then it truly *exists*.

HUGHES AFTER XENOPHON.

Being and *existence* as nouns have this further distinction, that the former is employed not only to designate the abstract action of *being*, but is metaphorically employed for the sensible object that *is*; the latter is confined altogether to the abstract sense. Hence we speak of human *beings*; *beings* animate or inanimate; the Supreme *Being*: but of the *existence* of a God; *existence* of innumerable worlds; the *existence* of evil.

Existence is a blessing to those *beings* only who are endowed with perception, and is in a manner thrown away upon dead matter, any further than as it is subservient to *beings* which are conscious of their *existence*.

ADDISON.

Being may in some cases be indifferently employed for *existence*, particularly in the grave style: when speaking of animate objects, as the *being* of a God; our frail *being*; and when qualified in a compound form is preferable, as our *well-being*.

How dreadful is the condition of that creature who is only sensible of the *being* of his Creator by what he suffers from him!

ADDISON.

He does not understand either vice or virtue who will not allow that life without the rules of morality is a wayward and uneasy *being*.

STEELE.

SUBSIST is properly a species of *existing*; from the Latin prepositive *sub*,

signifying for a time, it denotes temporary or partial *existence*. Everything *exists* by the creative and preservative power of the Almighty; that which *subsists* depends for its *existence* upon the chances and changes of life. To *exist*, therefore, designates simply the event of *being* or *existing*; to *subsist* conveys the accessory ideas of the mode and duration of *existing*. Man *exists* while the vital or spiritual part of him remains; he *subsists* by what he obtains to support life. Friendships *exist* in the world, notwithstanding the prevalence of selfishness; but they cannot *subsist* for any length of time between individuals in whom this base temper prevails.

He only properly *exists* whose *existence* is entirely present; that is, in other words, who *exists* in the most perfect manner, and in such a manner as we have no idea of.

ADDISON.

Forlorn of thee,
Whither shall I betake me? where *subsist*?

MILTON.

TO BE, BECOME, GROW.

BE, *v.* To be, exist. **BECOME** signifies to come to be, that is, to be in course of time. **GROW** comes from the same root as the Latin *crevi*, perfect of *creasco*, to increase or grow.

Be is positive; *become* is relative: a person *is* what he *is* without regard to what he *was*; he *becomes* that which he *was* not before. We judge of a man by what he *is*, but we cannot judge of him as to what he will *become*: this year he *is* immoral and irreligious, but by the force of reflection on himself he may *become* the contrary in another year. To *become* includes no idea of the mode or circumstance of its *becoming*; to *grow* is to *become* by a gradual process: a man may *become* a good man from a vicious one, in consequence of a sudden action on his mind; but he *grows* in wisdom and virtue by means of an increase in knowledge and experience.

To *be* or not to *be*? that is the question.

SHAKESPEARE.

About this time Savage's nurse, who had always treated him as her own son, died; and it was natural for him to take care of those effects which by her death were, as he imagined, *become* his own.

JOHNSON.

Authors, like coins, *grow* dear as they *grow* old.

POPE.

TO BEAR, YIELD.

BEAR, in Saxon *baran*, old German *beran*, Latin *pario*, and Hebrew *bara*, to create. YIELD, *v. To afford*.

Bear conveys the idea of creating within itself; *yield* that of giving from itself. Animals *bear* their young; inanimate objects *yield* their produce. An apple-tree *bears* apples; the earth *yields* fruits. *Bear* marks properly the natural power of bringing forth something of its own kind; *yield* is said of the result or quantum brought forth: shrubs *bear* leaves, flowers, or berries, according to their natural properties; flowers *yield* seeds plentifully or otherwise, as they are favored by circumstances.

No keel shall cut the waves for foreign ware,
For ev'ry soil shall ev'ry product *bear*.

DRYDEN.

Nor Bactria, nor the richer Indian fields,
Nor all the gummy stores Arabia *yields*,
Nor any foreign earth of greater name,
Can with sweet Italy contend in fame. DRYDEN.

TO BEAR, CARRY, CONVEY, TRANSPORT.

BEAR, from the sense of generating (*v. To bear, yield*), has derived that of retaining. CARRY comes immediately from *car*, *chariot*, etc., German *karren*, etc., signifying properly to move a thing from one place to another. CONVEY, in Latin *conveho*, is probably compounded of *con* and *veho*, to carry with one. TRANSPORT, in French *transporter*, Latin *transporto*, compounded of *trans*, over, and *porto*, to carry, signifies to carry to a distance.

To *bear* is simply to take the weight of any substance upon one's self, or to have the object about one: to *carry* is to remove a body from the spot where it was: we always *bear* in *carrying*, but we do not always *carry* when we *bear*. Both may be applied to things as well as persons: whatever receives the weight of anything *bears* it; whatever is caused to move with anything *carries* it. That which cannot be easily *borne* must be burdensome to *carry*: in extremely hot weather it is sometimes irksome to *bear* the weight even of one's clothing: Virgil praises the pious *Aeneas* for having *carried* his father on his shoulders in order to save him from the sacking of Troy.

Weak people or weak things are not fit to *bear* heavy burdens: lazy people prefer to be *carried* rather than to *carry* anything.

Great *Areithous*, known from shore to shore
By the huge knotted iron mace he *bore*. POPE.

A whale, besides those seas and oceans in the several vessels of his body which are filled with innumerable shoals of little animals, *carries* about with him a whole world of inhabitants.

ADDISON.

To *bear* is said either of persons or inanimate things, to *carry*, in its proper application, is said of persons only.

This done, to solemnize the warrior's doom,
The pious hero rais'd a lofty tomb;
The towering top his well-known ensigns *bore*,
His arms, his once loud trump, and tapering oar. PITT.

To *bear* supposes the bearer for the most part to be stationary, but it may be applied to one who is in motion, as the bearer of a letter. In poetry it is mostly used in such connections for *carry*.

In hollow wood they floating armies *bear*.

DRYDEN.

The spoils of war brought to *Feretrarian Jove*,
An empty coat of armor hung above
The conqueror's chariot, and in triumph *borne*,
A steamer from a boarded galley torn. DRYDEN.

To *carry* always supposes the carrier to be in motion, and that which is *carried* may either be about his person or resting on something, as to *carry* a thing in one's hand, or to *carry* it in a basket.

They (the slain Spartans) were *carried* home
upon their bucklers. POTTER.

Bear and *carry* preserve this distinction in their figurative or moral application; *bear* is applied to that which for the most part remains with the person or thing *bearing*; *carry* to that which passes by means of the person; thus to *bear* or *carry* a name: to *bear* a name is to have it without regard to time or place; to *carry* a name is to *carry* it down to posterity. So to *bear* a burden, to *carry* weight, authority, conviction, etc.; to *bear* a stamp, to *carry* a mark to one's grave.

Thanks to our sullen resistance to innovation,
we still *bear* the stamp of our forefathers.

BURKE.

A man is glad to gain numbers on his side, as they seem to strengthen him in his opinions. It makes him believe that his principles *carry* conviction with them.

ADDISON.

Convey and *transport* are species of *carrying*. *Carry* in its particular sense is employed either for personal exertions or actions performed by the help of other means; *convey* and *transport* are employed for such actions as are performed not by immediate personal intervention or exertion; a porter *carries* goods on his knot: goods are *conveyed* in a wagon or a cart; they are *transported* in a vessel. *Convey* expresses simply the mode of removing; *transport* annexes to this the idea of the place and the distance. Merchants get the goods *conveyed* into their warehouses which they have had *transported* from distant countries. Pedestrians take no more with them than what they can conveniently *carry*: could armies do the same, one of the greatest obstacles to the indulgence of human ambition would be removed; for many an incursion into a peaceful country is defeated for the want of means to *convey* provisions sufficient for such numbers; and when mountains or deserts are to be traversed, another great difficulty presents itself in the transportation of artillery.

Because these funerals (of young men) were celebrated by torch-light, it became usual to *carry* torches at all other burials, though performed in the day. POTTER.

Love cannot, like the wind, itself *convey*
To fill two sails, though both are spread one way. HAWARD.

It is to navigation that men are indebted for the power of *transporting* the superfluous stock of one part of the earth to supply the wants of another. ROBERTSON.

TO BEAR, SUFFER, ENDURE, SUPPORT.

To BEAR (*v. To bear*). SUFFER, in Latin *suffero*, compounded of *sub*, under, and *fero*, to bear, signifies to bear up or from underneath. ENDURE, in Latin *enduro*, signifies to harden or become hardened. SUPPORT, from *sub*, under, and *porto*, to carry, signifies to bear up the weight of a thing in carrying it.

The idea of receiving the weight or pressure of any object is common to these terms, which differ only in the circumstances of the action. To *bear* is the general term taken in the proper sense without any qualification; the other terms denote different modes of *bearing*. To *bear* may be said of that which

is not painful, as to bear a burden, in the indifferent sense; so likewise the term to *support*, as to *support* a person who is falling; but for the most part these, as well as the other two terms, are taken in the bad sense. In this case to *bear* and to *suffer* are both involuntary acts as far as they relate to evils imposed upon us without our will; but *bear* is also voluntary, inasmuch as it denotes the manner of receiving the evil, so as to diminish the sense of it; and *suffer* is purely passive and involuntary. We are born to *suffer*—hence the necessity for us to learn to *bear* all the numerous and diversified evils to which we are obnoxious.

Let a man be brought into some such severe and trying situation as fixes the attention of the public on his behavior. The first question we put concerning him is not what does he *suffer*, but how does he *bear* it? BLAIR.

To *bear* is applied either to ordinary or extraordinary evils, and is either a temporary or a permanent act of the resolution; to *endure* is applied only to great evils requiring strong and lasting resolution: we *bear* disappointments and crosses; we *endure* hunger, cold, tortures, and provocations. The first object of education should be to accustom children to *bear* contradictions and crosses, that they may afterward be enabled to *endure* every trial.

There is something disingenuous and immoral in the being able to *bear* such a sight. TATLER.
How small of all that human hearts *endure*,
That part which kings or laws can cause or cure! GOLDSMITH.

To *bear* and *endure* signify to receive becomingly the weight of what befalls ourselves; to *support* signifies to bear either our own or another's evils, for we may either *support* ourselves or be *supported* by others, but in this former case we *bear* not so much from the resolution to *bear* as from the motives which are presented to the mind; a person *supports* himself in the hour of trial by the condolence of friends, but still more by the power of religion.

'Tis mine to tame the stubborn plain,
Break the stiff soil and house the grain;
Yet I without a murmur *bear*
The various labors of the year. GAY.

The same Providence that gave him strength to *endure*, laid afflictions upon him to put that strength to the trial. CUMBERLAND.

With inward consolations recompens'd
And oft supported.

MILTON.

The words *suffer* and *endure* are said only of persons and personal matters: to *bear* and *support* are said also of things: the former in respect to things of any weight, large or small; the latter in respect to things of great weight, as the beams are cut according to the weight they have to *bear*; a building is *supported* by pillars.

They record of him that he was so prodigiously exact, that for the experiment sake he built an edifice of great beauty and seeming strength, but contrived it so as to *bear* its own weight only, and not to admit the addition of the smallest particle.

TATLER.

These temples are *supported* by thirteen large fluted Doric columns on each side, and six at each end.

BYRDONE.

TO BEAT, STRIKE, HIT.

BEAT, in French *battre*, Latin *batuo*, comes from the Hebrew *habat*, to beat. STRIKE is connected with stretch in the sense of extending lengthwise over the surface of a body. HIT, in Latin *ictus*, participle of *ico*, comes from the Hebrew *necat*, to strike.

To *beat* is to redouble blows; to *strike* is to give one single blow; but the bare touching in consequence of an effort constitutes *hitting*. We never *beat* but with design, nor *hit* without an aim, but we may *strike* by accident. *Beating* was formerly resorted to as almost the only mode of punishment. He who brandishes a stick heedlessly may *strike* another to his serious injury. *Hitting* is the object of the marksman.

Young Sylvia *beats* her breast, and cries aloud
For succor from the clownish neighborhood.

DRYDEN.

Send thy arrows forth,
Strike, strike these tyrants, and avenge my tears.

CUMBERLAND.

No man is thought to become vicious by sacrificing the life of an animal to the pleasure of *hitting* a mark. It is, however, certain that by this act more happiness is destroyed than produced.

HAWKSWORTH.

TO BEAT, DEFEAT, OVERPOWER,
ROUT, OVERTHROW.

BEAT is here figuratively employed in the sense of the former section. DEFEAT, from the French *défaire*, implies

to undo; and OVERPOWER to have the power over any one. To ROUT, from the French *mettre en déroute*, is to turn from one's route; and OVERTHROW to throw over or upside down.

Beat respects personal contests between individuals or parties; *defeat*, *rout*, *overpower*, and *overthrow* are employed mostly for contests between numbers. A general is *beaten* in important engagements; he is *defeated* and may be *routed* in partial attacks; he is *overpowered* by numbers, and *overthrown* in set engagements. To *beat* is an indefinite term expressive of no particular degree: the being *beaten* may be attended with greater or less damage. To be *defeated* is a specific disadvantage, it is a failure in a particular object of more or less importance. To be *overpowered* is a positive loss; it is a loss of the power of acting, which may be of longer or shorter duration: to be *routed* is a temporary disadvantage; a *rout* alters the *route* or course of proceeding, but does not disable: to be *overthrown* is the greatest of all mischiefs, and is applicable only to great armies and great concerns: an *overthrow* commonly decides a contest. *Beat* is a term which reflects more or less dishonor on the general or the army, or on both: *defeat* is an indifferent term; the best generals may sometimes be *defeated* by circumstances which are above human control; *overpowering* is coupled with no particular honor to the winner, nor disgrace to the loser; superior power is oftener the result of good fortune than of skill. The bravest and finest troops may be *overpowered* in cases which exceed human power: a *rout* is always disgraceful, particularly to the army; it always arises from want of firmness: an *overthrow* is fatal rather than dishonorable; it excites pity rather than contempt.

Turnus, I know you think me not your friend,
Nor will I much with your belief contend;
I beg your greatness not to give the law
In other realms, but *beaten* to withdraw.

DRYDEN.

Satan frequently confesses the omnipotence of the Supreme Being, that being the perfection he was forced to allow him, and the only consideration which could support his pride under the shame of his *defeat*.

ADDISON.

The veterans who defended the walls were soon *overpowered* by numbers.

ROBERTSON.

The *rout* (at the battle of Pavia) now became universal, and resistance ceased in almost every part but where the king was in person.

ROBERTSON.

Milton's subject is rebellion against the Supreme Being, raised by the highest order of created beings; the *overthrow* of their host is the punishment of their crime.

JOHNSON.

BEATIFICATION, CANONIZATION.

THESE are two acts emanating from the pontifical authority, by which the Pope declares a person, whose life has been exemplary and accompanied with miracles, as entitled to enjoy eternal happiness after his death, and determines in consequence the sort of worship which should be paid to him. In the act of BEATIFICATION the Pope pronounces only as a private person, and uses his own authority only in granting to certain persons, or to a religious order, the privilege of paying a particular worship to a *beatified* object. In the act of CANONIZATION, the Pope speaks as a judge after a judicial examination on the state, and decides the sort of worship which ought to be paid by the whole church.

BEAUTIFUL, FINE, HANDSOME,
PRETTY.

BEAUTIFUL, or full of *beauty*, in French *beau*, comes from *beau*, *belle*, in Latin *bellus*, fair, and *bonus* or *bonus*, good. FINE, in the sense in which it is here taken, is doubtless connected with the German *fein*, low German *fen*, Swedish *wän*, Welsh *gwen*, white, beautiful, Latin *venustus*, fair, and the Greek *φαῖνος*, bright, splendid. HANDSOME, from the word *hand*, denotes a species of *beauty* in the body, as *handy* denotes its agility and skill. PRETTY, in Saxon *præte*, adorned, German *prächtigt*, Swedish *praktigt*, splendid, which is connected with our words parade and pride.

Of these epithets, which denote what is pleasing to the eye, *beautiful* conveys the strongest meaning; it marks the possession of that in its fullest extent, of which the other terms denote the possession in part only. *Fineness*, *handsomeness*, and *prettiness*, are to *beauty* as parts to a whole. When taken in relation to persons, a woman is *beautiful* who in feature and complexion possesses a grand assemblage of graces; a woman is *fine* who

with a striking figure unites shape and symmetry; a woman is *handsome* who has good features, and *pretty* if with symmetry of feature be united delicacy. The *beautiful* is determined by fixed rules; it admits of no excess or defect; it comprehends regularity, proportion, and a due distribution of color, and every particular which can engage the attention: the *fine* must be coupled with a certain grandeur of figure; it is incompatible with that which is small; a little woman can never be *fine*: the *handsome* is a general assemblage of what is agreeable; it is marked by no particular characteristic, but the absence of all deformity: *prettiness* is always coupled with simplicity, it is incompatible with that which is large; a tall woman with masculine features cannot be *pretty*. *Beauty* is peculiarly a female perfection; in the male sex it is rather a defect; a man can scarcely be *beautiful* without losing his manly characteristics, boldness and energy of mind, strength and robustness of limb: but though a man may not be *beautiful* or *pretty*, he may be *fine* or *handsome*.

There is nothing that makes its way more directly to the soul than *beauty*, which immediately diffuses a secret satisfaction and complacency through the imagination.

ADDISON.

When, in ordinary discourse, we say a man has a *fine* head, a long head, or a good head, we express ourselves metaphorically, and speak in relation to his understanding; whereas, when we say of a woman, she has a *fine*, a long, or a good head, we speak only in relation to her comode.

ADDISON.

It was observed, of all wise men living, he was the most delighted and taken with *handsome* persons and *fine* clothes.

CLARENDON.

"Indeed, my dear," says she, "you make me mad sometimes, so you do, with the silly way you have of treating me like a *pretty* idiot."

STEELE.

When said in relation to other objects, *beautiful*, *fine*, *pretty*, have a strong analogy. With respect to the objects of nature, the *beautiful* is displayed in the works of creation, and wherever it appears it is marked by elegance, variety, harmony, proportion; but above all, that softness which is peculiar to female *beauty*: the *fine*, on the contrary, is associated with the grand, and the *pretty* with the simple: the sky presents either a *beautiful* aspect, or a *fine* aspect, but not a *pretty* aspect. A rural scene is *beautiful*

when it unites richness and diversity of natural objects with superior cultivation; it is *fine* when it presents the bolder and more impressive features of nature, consisting of rocks and mountains; it is *pretty* when, divested of all that is extraordinary, it presents a smiling view of nature in the gay attire of shrubs, and many-colored flowers, and verdant meadows, and luxuriant fields.

Scenes must be *beautiful* which, daily viewed, Please daily, and whose novelty survives Long knowledge and the scrutiny of years.

COWPER.

There are *fine* shady walks on all sides of Messina.

BRYDENE.

He sees me, and at once, swift as a bird, Ascends the neighboring beech, there whisks his brush,

And perks his ears, and stamps and cries aloud, With all the *prettiness* of feigned alarm.

COWPER.

Beautiful, *fine*, and *pretty*, are applied indifferently to works of nature and art; *handsome* mostly to those of art only: a *beautiful* picture, a *fine* drawing, a *pretty* cap, and *handsome* furniture.

It is observed among birds that Nature has lavished all her ornaments upon the male, who very often appears in a most *beautiful* head-dress.

ADDISON.

It is executed in the most masterly style, and is indeed one of the *finest* remains of antiquity.

BRYDENE.

In the moral application *beautiful* sentiments have much in them to interest the affections as well as the understanding; they make a vivid impression: *fine* sentiments mark an elevated mind and a loftiness of conception; they occupy the understanding, and afford scope for reflection; they make a strong impression: *pretty* ideas are but pleasing associations or combinations that only amuse for the time being, without producing any lasting impression. We may speak of a *beautiful* poem, although not a *beautiful* tragedy; but a *fine* tragedy, and a *pretty* comedy. Imagery may be *beautiful* and *fine*, but seldom *pretty*.

Providence, in its economy, regards the whole system of time and things together, so that we cannot discover the *beautiful* connections between incidents which lie widely separated in time.

ADDISON.

The *finest* works of invention and imagination are of very little weight when put in the balance with what refines and exalts the rational mind.

ADDISON.

An innocent creature, who would start at the name of strumpet, may think it *pretty* to be called a mistress.

SPECTATOR.

Handsome conveys the idea not only of that which is agreeable in appearance, but also that which is agreeable to the understanding and the moral feelings from its fitness and propriety; it is therefore applied with this collateral meaning to moral circumstances and actions, as a *handsome* present, a *handsome* apology.

A letter dated Sept. acquaints me that the writer, being resolved to try his fortune, had fasted all that day, and, that he might be sure of dreaming upon something at night, procured a *handsome* slice of bride-cake.

SPECTATOR.

Longinus excuses Homer very *handsomely*, when he says the poet made his gods like men, that he might make his men appear like the gods.

ADDISON.

BECOMING, DECENT, SEEMLY, FIT, SUITABLE.

BECOMING, from *become*, compounded of *be* and *come*, signifies coming in its place. DECENT, in French *décent*, in Latin *decens*, participle of *deceo*, from the Greek *δέκω*, and the Chaldee *deca*, to be-see, signifies the quality of be-seeing and befitting. SEEMLY, or SEEMLIKE, signifies likely or pleasant in appearance. FIT, in French *fait*, Latin *factum*, participle of *facio*, to do, signifies done as it ought to be. SUITABLE, from *suit*, signifies able to *suit*; and *suit*, in French *suite*, Latin *secutus*, comes from *sequor*, to follow, signifying to follow as it ought.

What is *becoming* respects the manner of being in society such as it ought, as to person, time, and place. *Decency* regards the manner of displaying one's self so as to be approved and respected. *Seemliness* is very similar in sense to *decency*, but is confined to such things as immediately strike the observer. *Fitness* and *suitableness* relate to the disposition, arrangement, and order of either being or doing, according to persons, things, or circumstances. The *becoming* consists of an exterior that is pleasing to the view: *decency* involves moral propriety; it is regulated by the fixed rules of good-breeding: *seemliness* is decency in the minor morals or in one's behavior; *fitness* is regulated by local circumstances, and *suitableness* by the established customs and usages of society. The dress

of a woman is *becoming* that renders her person more agreeable to the eye; it is *decent* if it in no wise offend modesty; it is *unseemly* if it in any wise violate propriety; it is *fit* if it be what the occasion requires; it is *suitable* if it be according to the rank and character of the wearer. What is *becoming* varies for every individual; the age, the complexion, the stature, and the habits of the person must be consulted in order to obtain the appearance which is *becoming*; what *becomes* a young female, or one of fair complexion, may not *become* one who is farther advanced in life, or who has dark features: *decency* and *seemliness* are one and the same for all; all civilized nations have drawn the exact line between the *decent* and the *indecent*, although fashion or false principles may sometimes draw persons aside from this line: *fitness* varies with the seasons, or the circumstances of persons; what is *fit* for the winter is *unfit* for the summer, or what is *fit* for dry weather is *unfit* for wet; what is *fit* for town is not *fit* for the country; what is *fit* for a healthy person is not *fit* for one that is infirm: *suitableness* accommodates itself to the external circumstances and conditions of persons; the house, the furniture, the equipage of a prince must be *suitable* to his rank; the retinue of an ambassador must be *suitable* to the character which he has to maintain, and to the wealth, dignity, and importance of the nation whose monarch he represents. Gravity *becomes* a judge, or a clergyman, at all times: an unassuming tone is *becoming* in a child when he addresses his superiors. *Decency* requires a more than ordinary gravity when we are in the house of mourning or prayer; it is *indecent* for a child, on the commission of a fault, to affect a careless unconcern in the presence of those whom he has offended. *Seemliness* is an essential part of good manners; to be loud or disputative in company is *unseemly*. There is a *fitness* or *unfitness* in persons for each other's society: education *fits* a person for the society of the noble, the wealthy, the polite, and the learned. There is a *suitableness* in people's tempers for each other; such a *suitability* is particularly requisite for those who are destined to live together: selfish people,

with opposite tastes and habits, can never be *suitable* companions.

Nothing ought to be held laudable or *becoming* but what nature itself should prompt us to think so.

STEELE.

A Gothic bishop, perhaps, thought it proper to repeat such a form in such particular shoes or slippers; another fancied it would be very *decent* if such a part of public devotions were performed with a mitre on his head.

ADDISON.

I am a woman lacking wit To make a *seemly* answer to such persons.

SHAKESPEARE.

To the wiser judgment of God it must be left to determine what is *fit* to be bestowed, and what to be withheld.

BLAIR.

Raphael, amidst his tenderness and friendship for man, shows such a dignity and condescension in all his speech and behavior as are *suitable* to a superior nature.

ADDISON.

BECOMING, COMELY, GRACEFUL.

BECOMING, *v.* *Becoming*, *decent*. COMELY, or *come like*, signifies coming or appearing as one would have it. GRACEFUL signifies full of *grace*.

These epithets are employed to mark in general what is agreeable to the eye. *Becoming* denotes less than *comely*, and this less than *graceful*; nothing can be *comely* or *graceful* which is *unbecoming*; although many things are *becoming* which are neither *comely* nor *graceful*. *Becoming* respects the decorations of the person, and the exterior deportment; *comely* respects natural embellishments; *graceful* natural or artificial accomplishments: manner is *becoming*; figure is *comely*; air, figure, or attitude, is *graceful*.

The care of doing nothing *unbecoming* has accompanied the greatest minds to their last moments. Thus Caesar gathered his robe about him, that he might not fall in a manner *unbecoming* of himself.

SPECTATOR.

The *comeliness* of person, and the decency of behavior, add infinite weight to what is pronounced by any one.

SPECTATOR.

He was a very extraordinary person; and never any man in any age, nor, I believe, in any country or nation, rose in so short a time to such greatness of honor, fame, and fortune, upon no other advantage and recommendation than the beauty and *gracefulness* of his person.

CLARENDON.

Becoming is a relative term depending on the circumstances and condition of the person: what is *unbecoming* in one case may not be so in another, and what is *becoming* in one person may not be so in another: what is *graceful* is so abso-

lutely and at all times, although it may not be seen and acknowledged without the aid of cultivation.

He was carried through the crowd with vast ceremony, and received the homage of the people with *becoming* dignity. BRYDONE.

To make the acknowledgment of a fault in the highest manner *graceful*, it is lucky when the circumstances of the offender place him above any ill-consequences from the resentment of the person offended. TATLER.

TO BEG, DESIRE.

BEG, *v.* To ask, beg. DESIRE, in French *désirer*, Latin *desidero*, comes from *desido*, to fix the mind on an object. To beg marks the wish; to desire, the will and determination. Beg is the act of an inferior, or one in a subordinate condition; desire is the act of a superior; we beg a thing as a favor; we desire it as a right: children beg their parents to grant them an indulgence; parents desire their children to attend to their business.

She'll hang upon his lips, and beg him tell
The story of my passion o'er again. SOUTHERN.

Once when he was without lodging, meat, or clothes, one of his friends left a message, that he desired to see him about nine in the morning. Savage knew that it was his intention to assist him; but was very much disgusted that he should presume to prescribe the hour of his attendance, and I believe refused to see him. JOHNSON.

TO BEG, BESEECH, SOLICIT, ENTREAT, SUPPLICATE, IMPLORE, CRAVE.

BEG, *v.* To ask, beg. BESEECH, compounded of *be* and *sech*, or *seek*, is an intensive verb, signifying to seek strongly. SOLICIT, in French *soliciter*, Latin *solicito*, is probably compounded of *solum* or *totum*, and *cito*, to cite, summon, appeal to, signifying to rouse altogether. ENTREAT, compounded of *en* or *in* and *treat*, in French *traiter*, Latin *tracto*, to manage, signifies to act upon. SUPPLICATE, in Latin *supplicatus*, participle of *supplico*, compounded of *sup* or *sub* and *plico*, to fold, signifies to bend the body down, in token of submission or distress, in order to awaken notice. IMPLORE, in French *implorer*, Latin *imploro*, compounded of *im* or *in* and *ploro*, to weep or lament, signifies to act upon by weeping. CRAVE, in Saxon *cravian*, signifies to long for earnestly.

All these terms denote a species of

asking (*v.* To ask, beg), varied as to the person, the object, and the manner; the four first do not mark such a state of dependence in the agent as the three last: to beg denotes a state of want; to beseech, entreat, and solicit, a state of urgent necessity; supplicate and implore, a state of abject distress; crave, the lowest state of physical want: one begs with importunity; beseeches with earnestness; entreats by the force of reasoning and strong representation: one solicits by virtue of one's interest, supplicates by a humble address; implores by every mark of dejection and humiliation. Begging is the act of the poor when they need assistance: beseeching and entreating are resorted to by friends and equals when they want to influence or persuade, but beseeching is more urgent, entreating more argumentative: solicitations are employed to obtain favors, which have more respect to the circumstances than the rank of the solicitor: supplicating and imploring are resorted to by sufferers for the relief of their misery, and are addressed to those who have the power of averting or increasing the calamity: craving is the consequence of longing; it marks an earnestness of supplication; an abject state of suffering dependence. Those who are too idle to work commonly have recourse to begging: a kind parent will sometimes rather beseech an undutiful child to lay aside his wicked courses, than plunge him deeper into guilt by an ill-timed exercise of authority: when we are entreated to do an act of civility, it is a mark of unkindness to be heedless to the wishes of our friends; gentlemen in office are perpetually exposed to the solicitations of their friends, to procure for themselves, or their connections, places of trust and emolument; a slave supplicates his master for pardon when he has offended, and implores his mercy to mitigate, if not to remit the punishment; a poor wretch, suffering with hunger, craves a morsel of bread.

What more advance can mortals make in sin,
So near perfection, who with blood begin?
Deaf to the calf that lies beneath the knife,
Looks up, and from the butcher begs her life?

DRYDEN.

Modesty never rages, never murmurs, never pouts, when it is ill-treated; it pines, it beseeches, it languishes. STEELE.

As money collected by subscription is necessarily received in small sums, Savage was never able to send his poems to the press, but for many years continued his solicitation, and squandered whatever he obtained. JOHNSON.

For whom the merchant spread his silken stores,
Can she entreat for bread, and want the needful raiment? ROWE: *Jane Shore*.

Savage wrote to Lord Tyrconnel, not in a style of supplication and respect, but of reproach, menace, and contempt. JOHNSON.

Is't then so hard, Monimia, to forgive
A fault, where humble love, like mine, implores thee? OTWAY.

For my past crimes, my forfeit life receive,
No pity for my sufferings here I crave,
And only hope forgiveness in the grave. ROWE: *Jane Shore*.

TO BEGIN, COMMENCE, ENTER UPON.

BEGIN, in German *beginnen*, is compounded of *be* and *ginnen*, probably a frequentative of *gehen*, to go, signifying to go first to a thing. COMMENCE, in French *commencer*, is not improbably derived from the Latin *commendo*, signifying to betake one's self to a thing. ENTER, in Latin *intro*, within, signifies, with the preposition UPON, to go into a thing.

Begin and commence are so strictly allied in signification, that it is not easy to discover the difference in their application, although a minute difference does exist. To begin respects the order of time; to commence, the exertion of setting about a thing: whoever begins a dispute is termed the aggressor; no one should commence a dispute unless he can calculate the consequences, and as this is impracticable, it is better never to commence disputes. Begin is opposed to end; commence to complete: a person begins a thing with a view of ending it; he commences a thing with a view of completing it. To begin is either transitive or intransitive; to commence is mostly transitive: a speaker begins by apologizing; he commences his speech with an apology: happiness frequently ends where prosperity begins; whoever commences any undertaking, without estimating his own power, must not expect to succeed. To begin is used either for things or persons; to commence for persons only: all things have their beginning; in order to effect anything, we must make a commencement: a word begins with a particular letter, or a line begins with a particular word; a person

commences his career. Lastly, begin is more colloquial than commence: thus we say, to begin the work; to commence the operation: to begin one's play; to commence the pursuit: to begin to write; to commence the letter.

When beginning to act your part, what can be of greater moment than to regulate your plan of conduct with the most serious attention? BLAIR.

By the destination of his Creator, and the necessities of his nature, man commences at once an active, not merely a contemplative being. BLAIR.

To commence and enter upon are as closely allied in sense as the former words; they differ principally in application: to commence seems rather to denote the making an experiment; to enter upon, that of first doing what has not been tried before: we commence an undertaking; we enter upon an employment: speculating people are very ready to commence schemes; considerate people are always averse to entering upon any office until they feel themselves fully adequate to discharge its duties.

If wit so much from ign'rance undergo,
Ah! let not learning too commence its foe.

POPE.

If any man has a mind to enter upon such a voluntary abstinence, it might not be improper to give him the caution of Pythagoras, in particular: *Abstine a fabis*, that is, say the interpreters, "meddle not with elections." ADDISON.

BEHAVIOR, CONDUCT, CARRIAGE, DEPARTMENT, DEMEANOR.

BEHAVIOR comes from *behave*, compounded of *be* and *have*, signifying to have one's self, or have self-possession. CONDUCT, in Latin *conductus*, participle of *conduco*, compounded of *con* or *cum* and *duco*, to lead along, signifies leading one's self along. CARRIAGE, the abstract of carry (*v.* To bear, carry), signifies the act of carrying one's body, or one's self. DEPARTMENT, from the Latin *deporto*, to carry, and DEMEANOR, from the French *de mener*, to lead, have the same original sense as the preceding.

Behavior respects corporeal or mental actions; conduct, mental actions; carriage, deportment, and demeanor, are different species of behavior. Behavior respects all actions exposed to the notice of others; conduct the general line of a