

tail; it is more than *pleasure* in the aggregate.

Thy growing virtues justified my cares,  
And promised *comfort* to my silver hairs.

POPE.

I will believe there are happy tempers in being, to whom all the good that arrives to any of their fellow-creatures gives a *pleasure*.

STEELE.

COMMAND, ORDER, INJUNCTION, PRECEPT.

COMMAND is compounded of *com* and *mando*, *manudo*, or *dare in manus*, to give into the hand, signifying to give or appoint as a task. ORDER, in the extended sense of regularity, implies what is done in the way of *order*, or for the sake of regularity. INJUNCTION, in French *injunction*, comes from *in* and *jungo*, which signifies literally to join or bring close to; figuratively to impress on the mind. PRECEPT, in French *précepte*, Latin *præceptum*, participle of *præcipio*, compounded of *præ* and *capio*, to put or lay before, signifies the thing proposed to the mind.

A *command* is an exercise of power or authority; it is imperative and must be obeyed: an *order* serves to direct; it is instructive and must be executed.

If you are in authority, and have a right to command, your *commands* delivered suaviter in modo will be willingly, cheerfully, and consequently well obeyed.

CHESTERFIELD.

To execute laws is a royal office; to execute *orders* is not to be a king.

BURKE.

*Command* is properly the act of a superior or of one possessing power: *order* has more respect to the office than to the person. A sovereign issues his *commands*: *orders* may be given by a subordinate or by a body; as *orders* in council, or *orders* of a court.

There kept the watch the legions while the Grand  
In council sat, solicitous what chance  
Might intercept their emperor sent; so he  
Departing gave *command*, and they observed.

MILTON.

He replied that he would give *orders* for guards to attend us, that should be answerable for everything.

BRYDENE.

A *command* may be divine or given from heaven; an *order* or *injunction* is given by men only.

'Tis Heav'n *commands* me, and you urge in vain.

POPE.

Had any mortal voice th' *injunction* laid,  
Nor augur, seer, or priest had been obey'd.

POPE.

A stepdame too I have, a cursed she,  
Who rules my henpeck'd sire, and *orders* me.

DRYDEN.

*Order* is applied to the common concerns of life; *injunction* and *precept* to the moral conduct or duties of men. *Injunction* imposes a duty by virtue of the authority which enjoins: the *precept* lays down or teaches such duties as already exist.

This done, *Aeneas orders* for the close,  
The strife of archers with contending bows.

DRYDEN.

The duties which religion *enjoins* us to perform toward God are those which have oftentimes furnished matter to the scoffs of the licentious.

BLAIR.

We say not that these ills from virtue flow:  
Did her wise *precepts* rule the world, we know  
The golden ages would again begin.

JENTNS.

COMMANDING, IMPERATIVE, IMPERIOUS, AUTHORITATIVE.

COMMANDING signifies having the force of a *command* (*v. To command*). IMPERATIVE, from *impero*, signifies in the imperative mood. IMPERIOUS, from *impero*, signifies in the way of, or like a *command*. AUTHORITATIVE signifies having authority, or in the way of *authority*.

*Commanding* is either good or bad according to circumstances; a *commanding* voice is necessary for one who has to command; but a *commanding* air is offensive when it is affected: *imperative* is applied to things, and used in an indifferent sense: *imperious* is used for persons or things in the bad sense: any direction is *imperative* which comes in the shape of a *command*, and circumstances are likewise *imperative* which act with the force of a *command*; persons are *imperious* who exercise their power oppressively; in this manner underlings in office are *imperious*; necessity is *imperious* when it leaves us no choice in our conduct. *Authoritative* is mostly applied to persons or things personal in the good sense only; magistrates are called upon to assume an *authoritative* air when they meet with any resistance.

Oh! that my tongue had every grace of speech,  
Great and *commanding* as the breath of kings.

ROWE.

Quitting the dry *imperative* style of an act of Parliament, he (Lord Somers) makes the Lords and Commons fall to a pious legislative ejaculation.

BURKE.

Fear not that I shall watch, with servile shame,  
Th' *imperious* looks of some proud Grecian dame.

DRYDEN.

*Authoritative* instructions, mandates issued, which the member (of Parliament) is bound blindly and implicitly to vote and argue for, though contrary to the clearest conviction of his judgment and conscience: these are things utterly unknown to the laws of this land.

BURKE.

TO COMMISSION, AUTHORIZE, EMPOWER.

COMMISSION, from *commit*, signifies the act of *committing*, or putting into the hands of another. To AUTHORIZE signifies to give *authority*; to EMPOWER, to put in possession of *power*.

The idea of transferring some business to another is common to these terms; the circumstances under which this is performed constitute the difference. We *commission* in ordinary cases; we *authorize* and *empower* in extraordinary cases. We *commission* in matters where our own will and convenience are concerned; we *authorize* in matters where our personal *authority* is requisite; and we *empower* in matters where the *authority* of the law is required. A *commission* is given by the bare communication of one's wishes; we *authorize* by a positive and formal declaration to that intent; we *empower* by the transfer of some legal document. A person is *commissioned* to make a purchase; he is *authorized* to communicate what has been confided to him; he is *empowered* to receive money. *Commissioning* passes mostly between equals; the performance of *commissions* is an act of civility; *authorizing* and *empowering* are as often directed to inferiors; they are frequently acts of justice and necessity. Friends give each other *commissions*; servants and subordinate persons are sometimes *authorized* to act in the name of their employers; magistrates *empower* the officers of justice to apprehend individuals or enter houses. We are *commissioned* by persons only; we are *authorized* sometimes by circumstances; we are *empowered* by law.

*Commission'd* in alternate watch they stand,  
The sun's bright portals and the skies command.

POPE.

A more decisive proof cannot be given of the full conviction of the British nation that the principles of the Revolution did not *authorize* them to elect kings at pleasure, than their continuing to adopt a plan of hereditary Protestant succession in the old line.

BURKE.

*Empower'd* the wrath of Gods and men to tame,  
E'en Jove rever'd the venerable dame.

POPE.

COMMODOIOUS, CONVENIENT.

COMMODOIOUS, from the Latin *commodus*, or *con* and *modus*, according to the measure and degree required. CONVENIENT, from the Latin *conveniens*, participle of *con* and *venio*, to come together, signifies that which comes together with something else as it ought.

The *commodious* is a species of the *convenient*, namely, that which men contrive for their convenience. *Commodious* is therefore mostly applied to that which contributes to the bodily ease and comfort, *convenient* to whatever suits the purposes of men in their various transactions: a house, a chair, or a place, is *commodious*; a time, an opportunity, a season, or the arrival of a person, is *convenient*.

Such a place cannot be *commodious* to live in, for being so near the moon, it had been too near the sun.

RALEIGH.

Behold him now exalted into trust,  
His counsels oft *convenient*, seldom just.

DRYDEN.

What is *commodious* is rendered so by design; what is *convenient* is so from the nature of the thing: in this sense arguments may be termed *commodious* which favor a person's ruling propensity or passion.

When a position teems thus with *commodious* consequences, who can without regret confess it to be false?

JOHNSON.

COMMODITY, GOODS, MERCHANDISE, WARE.

THESE terms agree in expressing articles of trade under various circumstances. COMMODITY, in Latin *commoditas*, signifies in its abstract sense *convenience*, and in an extended application anything that is *convenient* or fit for use, which being also salable, the word has been applied for things that are sold. GOODS, which denotes the thing that is good, has derived its use from the same analogy in its sense as in the former case. MER-



CHANDISE, in French *merchandise*, Latin *mercatura* or *merx*, Hebrew *macar*, signifies salable things. WARE, in Saxon *ware*, German, etc., *waare*, signifies properly anything manufactured, and, by an extension of the sense, an article for sale.

*Commodity* is employed only for articles of the first necessity; it is the source of comfort and object of industry: *goods* is applied to everything belonging to tradesmen, for which there is a stipulated value; they are sold retail, and are the proper objects of trade: *merchandise* applies to what belongs to merchants; it is the object of commerce: *wares* are manufactured, and may be either goods or *merchandise*: a country has its *commodities*; a shopkeeper his *goods*; a merchant his *merchandise*; a manufacturer his *wares*.

Men must have made some considerable progress toward civilization before they acquired the idea of property, so as to be acquainted with the most simple of all contracts, that of exchanging by barter one rude *commodity* for another.

ROBERTSON.

It gives me very great scandal to observe, wherever I go, how much skill in buying all manner of goods there is necessary to defend yourself from being cheated.

STEELE.

If we consider this expensive voyage, which is undertaken in search of knowledge, and how few there are who take in any considerable *merchandise*; how hard is it that the very small number who are distinguished with abilities to know how to vend their *wares*, should suffer being plundered by privateers under the very cannon that should protect them!

ADDISON.

COMMON, VULGAR, ORDINARY, MEAN.

COMMON, in French *commun*, Latin *communis*, from *con* and *munus*, the joint office or property of many, has regard to the multitude of objects. VULGAR, in French *vulgaire*, Latin *vulgaris*, from *vulgus*, the people, has regard to the number and quality of the persons. ORDINARY, in French *ordinaire*, Latin *ordinarius*, from *ordo*, the order or regular practice, has regard to the repetition or disposition of things. MEAN expresses the same as *medium* or moderate, from which it is derived.

Familiar use renders things *common*, *vulgar*, and *ordinary*; but what is *mean* is so of itself: the *common*, *vulgar*, and *ordinary* are therefore frequently, though not always, *mean*; and, on the contrary, what is *mean* is not always *common*, *vul-*

*gar*, or *ordinary*; consequently, in the primitive sense of these words, the three first are not strictly synonymous with the last: monsters are *common* in Africa; *vulgar* reports are little to be relied on; it is an *ordinary* practice for men to make light of their word.

Men may change their climate, but they cannot their nature. A man that goes out a fool cannot ride or sail himself into *common* sense. ADDISON.

The poet's thought of directing Satan to the sun, which, in the *vulgar* opinion of mankind, is the most conspicuous part of the creation, and the placing in it an angel, is a circumstance very finely contrived.

ADDISON.

It was in the most patient period of Roman servitude that themes of tyrannicide made the *ordinary* exercises of boys at school.

BURKE.

In the figurative sense, in which they convey the idea of low value, they are synonymous with *mean*; what is to be seen, heard, and enjoyed by everybody is *common*, and naturally of little value, since the worth of objects frequently depends upon their scarcity, and the difficulty of obtaining them. What is peculiar to *common* people is *vulgar*, and consequently worse than *common*; it is supposed to belong to those who are ignorant and depraved in taste as well as in morals: what is done and seen *ordinarily* may be done and seen easily; it requires no abilities or mental acquisitions; it has nothing striking in it, it excites no interest: what is *mean* is even below that which is *ordinary*; there is something defective in it. *Common* is opposed to rare and refined; *vulgar* to polite and cultivated; *ordinary* to the distinguished; *mean* to the noble: a *common* mind busies itself with *common* objects; *vulgar* habits are easily contracted from a slight intercourse with *vulgar* people; an *ordinary* person is seldom associated with elevation of character; and a *mean* appearance is a certain mark of a degraded condition, if not of a degraded mind.

As it (the right of resistance) was not made for *common* abuses, so it is not to be agitated by *common* minds.

BURKE.

This distemper of remedy, grown habitual, relaxes and wears out, by a *vulgar* and prostituted use, the spring of that spirit which is to be exerted on great occasions.

BURKE.

A very *ordinary* telescope shows us that a louse is itself a very lousy creature.

ADDISON.

Under his forming hands a creature grew  
Manlike, but different sex, so lovely fair,  
That what seem'd fair in all the world seem'd  
now  
Mean, or in her summ'd up.

MILTON.

COMMONLY, GENERALLY, FREQUENTLY, USUALLY.

COMMONLY, in the form of *common* (*v. Common*). GENERALLY, from *general*, and the Latin *genus*, the kind, respects a whole body in distinction from an individual. FREQUENTLY, from an individual. FREQUENTLY, from *frequent*, in French *fréquent*, Latin *frequens*, from *frago*, in Greek *φραγω* and *φραγγω*, to go about, signifies properly a crowding. USUALLY, from *usual* and *use*, signifies according to *use* or custom.

What is *commonly* done is an action *common* to all; what is *generally* done is the action of the greatest part; what is *frequently* done is either the action of many, or an action many times repeated by the same person; what is *usually* done is done regularly by one or many. *Commonly* is opposed to rarely; *generally* and *frequently* to occasionally or seldom; *usually* to casually: men *commonly* judge of others by themselves; those who judge by the mere exterior are *generally* deceived; but notwithstanding every precaution, one is *frequently* exposed to gross frauds; a man of business *usually* repairs to his counting-house every day at a certain hour.

It is *commonly* observed among soldiers and seamen, that though there is much kindness, there is little grief.

JOHNSON.

It is *generally* not so much the desire of men, sunk into depravity, to deceive the world, as themselves.

JOHNSON.

It is too *frequently* the pride of students to despise those amusements and recreations which give to the rest of mankind strength of limbs and cheerfulness of heart.

JOHNSON.

The inefficacy of advice is *usually* the fault of the counsellor.

JOHNSON.

COMMOTION, DISTURBANCE.

COMMOTION, compounded of *com* or *cum*, together, and *motio*, signifying properly a motion of several together, expresses more than DISTURBANCE, which denotes the state of being *disturbed* (*v. To trouble*). When applied to physical objects, *commotion* denotes the violent motion of several objects, or of

the several parts of any individual thing; *disturbance* denotes any motion or noise which puts a thing out of its natural state. We speak of the *commotion* of the elements, or the stillness of the night being *disturbed* by the rustling of the leaves.

Ocean, unequally press'd, with broken tide  
And blind *commotion* heaves.

THOMSON.

When no rude gale *disturbs* the sleeping trees,  
Nor aspen leaves confess the gentle breeze.

GAY.

In respect to men or animals, *commotion* and *disturbance* may be either inward or outward with a like distinction in their signification. A *commotion* supposes a motion of all the feelings; a *disturbance* of the mind may amount to no more than an interruption of the quiet to an indefinite degree.

Imagined worth

Holds in his blood such swoln and hot discourse  
That 'twixt his mental and his active parts,  
Kingdom'd Achilles in *commotion* rages.

SHAKESPEARE.

Some short confused speeches show an imagination *disturbed* with guilt as he is expiring.

ADDISON.

So in regard to external circumstances: a *commotion* in public is occasioned by extraordinary circumstances, and is accompanied with unusual bustle and movement; whatever interrupts the peace of a neighborhood is a *disturbance*: political events occasion a *commotion*; drunkenness is a common cause of *disturbances* in the streets or in families.

Nothing can be more absurd than that perpetual contest for wealth which keeps the world in *commotion*.

JOHNSON.

A species of men to whom a state of order would become a sentence of obscurity, are nourished into a dangerous magnitude by the heat of intestine *disturbances*.

BURKE.

TO COMMUNICATE, IMPART.

TO COMMUNICATE, from the Latin *communis*, common, signifies to make common, or give a joint possession or enjoyment: to IMPART, from *in* and *part*, signifies to give in part or make partaker. Both these words denote the giving some part of what one has in his power or possession; but the former is more general and indefinite in its signification and application than the latter. A thing may be *communicated* directly or indirectly, and to any number of persons; as to



communicate intelligence by signal or otherwise. *Impart* is a direct action that passes between individuals; as to *impart* instruction.

A man who publishes his works in a volume has an infinite advantage over one who communicates his writings to the world in loose tracts.

ADDISON.

Yet hear what an unskilful friend may say,  
As if a blind man should direct your way:  
So I myself, though wanting to be taught,  
May yet impart a hint that's worth your thought.

GOLDING.

What is communicated may be a matter of interest to the person communicating or otherwise; but what is imparted is commonly and properly that which interests both parties. A man may communicate the secrets of another as well as his own; he imparts his sentiments and feelings to a friend.

This objection would be material were the letters which I communicate to the public stuffed with my own commendations.

SPECTATOR.

There is no man that imparteth his joys to his friend, but he joyeth the more, and no man that imparteth his griefs to his friend, but he grieveth the less.

BACON.

## COMMUNION, CONVERSE.

COMMUNION, from *commune* and *communis*, signifies the act of making common (*v. Common*). CONVERSE, from the Latin *converso*, to *convert* or translate, signifies a transferring.

Both these terms imply a communication between minds; but the former may take place without corporeal agency, the latter never does; spirits hold communion with each other; people hold communion for the same reason a man may hold communion with himself; he holds converse always with another.

Where a long course of piety and close communion with God has purged the heart and rectified the will, knowledge will break in upon such a soul.

SOUTH.

In varied converse softening every theme,  
You frequent pausing turn; and from her eyes,  
Where meekness dwells, and amiable grace,  
And lively sweetness dwell, enraptur'd drink  
That nameless spirit of ethereal joy.

THOMSON.

## COMMUNITY, SOCIETY.

Both these terms are employed for a body of rational beings. COMMUNITY, from *communitas* and *communis*, common (*v. Common*), signifies abstractedly the

state of being *common*, and in an extended sense those who are in a state of common possession. SOCIETY, in Latin *societas*, from *socius*, a companion, signifies the state of being companions, or those who are in that state.

Community in anything constitutes a community; a common interest, a common language, a common government, is the basis of that community which is formed by any number of individuals; the coming together of many and keeping together under given laws and for given purposes constitutes a society; societies are either public or private, according to the purpose: friends form societies for pleasure, indifferent persons form societies for business. The term community is therefore appropriately applied to indefinite numbers, and society in cases where the number is restricted by the nature of the union.

The great community of mankind is necessarily broken into smaller independent societies.

JOHNSON.

The term community may likewise be applied to a small body, and in some cases be indifferently used for society; but as it always retains its generality of meaning, the term society is more proper where the idea of a close union, a tie, or obligation is to be expressed; as, every member of the community is equally interested; every member of the society is bound to contribute.

Was there ever any community so corrupt as not to include within it individuals of real worth?

BLAIR.

All societies, great and small, subsist upon this condition, that as the individuals derive advantages from union, they may likewise suffer inconveniences.

JOHNSON.

## COMPARISON, CONTRAST.

COMPARISON, from *comparare*, and the Latin *comparo*, or *com* and *par*, equal, signifies the putting together of equals.

CONTRAST, in French *contraster*, Latin *contrastare*, or *contra* and *stare*, to stand against, signifies the placing one thing opposite to another.

Likeness in the quality and difference in the degree are requisite for a comparison; likeness in the degree and opposition in the quality are requisite for a contrast: things of the same color are

compared; those of an opposite color are contrasted: a comparison is made between two shades of red; a contrast between black and white. Comparison is of a practical utility, it serves to ascertain the true relation of objects; contrast is of utility among poets, it serves to heighten the effect of opposite qualities: things are large or small by comparison; they are magnified or diminished in one's mind by contrast: the value of a coin is best learned by comparing it with another of the same metal; the generosity of one person is most strongly felt when contrasted with the meanness of another.

They who are apt to remind us of their ancestors only put us upon making comparisons to their own disadvantage.

SPECTATOR.

In lovely contrast to this glorious view,  
Calmly magnificent, then will we turn  
To where the silver Thames first rural grows.

THOMSON.

## COMPATIBLE, CONSISTENT.

COMPATIBLE, compounded of *com* or *cum*, with, and *pator*, to suffer, signifies a fitness to be suffered together. CONSISTENT, in Latin *consistens*, participle of *consisto*, compounded of *con* and *sisto*, to place, signifies the fitness to be placed together.

Compatibility has principally a reference to plans and measures; consistency to character, conduct, and station. Everything is compatible with a plan which does not interrupt its prosecution; everything is consistent with a person's station by which it is neither degraded nor elevated. It is not compatible with the good discipline of a school to allow of foreign interference; it is not consistent with the elevated and dignified character of a clergyman to engage in the ordinary pursuits of other men.

Whatever is incompatible with the highest dignity of our nature should indeed be excluded from our conversation.

HAWKSWORTH.

Truth is always consistent with itself, and needs nothing to help it out.

TILLOTSON.

## TO COMPEL, FORCE, OBLIGE, NECESSITATE.

ALL these terms denote the application of force either on the body or the mind in order to influence the conduct. To COMPEL, from the Latin *com* and *pello*,

to drive, signifying to drive to a specific point, denotes rather moral than physical force; but to FORCE, signifying to effect by force, is properly applied to the use of physical force or a violent degree of moral force. A man may be compelled to walk if he have no means of riding; he may be forced to go at the will of another.

You will compel me, then, to read the will.

SHAKESPEARE.

With fates averse, the rout in arms resort  
To force their monarch, and insult the court.

DRYDEN.

These terms may, therefore, be applied to the same objects to denote different degrees of force.

He would the ghosts of slaughter'd soldiers call,  
These his dread wands did to short life compel,  
And forc'd the fate of battles to foretell.

DRYDEN.

Compel expresses a direct and powerful force on the will, which leaves no choice. OBLIGE, from *ob* and *ligo*, to bind, signifying to bind or keep down to a particular point, expresses only an indirect influence, which may be resisted or yielded at discretion; we are compelled to do that which is repugnant to our will and our feelings; that which one is obliged to do may have the assent of the judgment if not of the will. Want compels men to do many things which are inconsistent with their station and painful to their feelings. Honor and religion oblige men scrupulously to observe their word one to another.

But first the lawless tyrant, who denies  
To know their God, or message to regard,  
Must be compell'd by signs and judgments dire.

MILTON.

He that once owes more than he can pay is often obliged to bribe his creditors to patience by increasing his debt.

JOHNSON.

Compel, force, and oblige are mostly the acts of persons in the proper sense. NECESSITATE, which signifies to lay under a necessity, is properly the act of things. We are necessitated by circumstances, or by anything which puts it out of our power to do otherwise.

I have sometimes fancied that women have not a retentive power, or the faculty of suppressing their thoughts, but that they are necessitated to speak everything they think.

ADDISON.



COMPENSATION, AMENDS, SATISFACTION, RECOMPENSE, REMUNERATION, REQUITAL, REWARD.

ALL these terms imply some return or equivalent for something else, good or bad. COMPENSATION, from *pendo*, to pay, signifies literally what is given or paid in return for another thing. AMENDS, from *amend*, signifies that which amends or makes good. SATISFACTION, that which satisfies or makes up something wanted. RECOMPENSE, from *pensum*, participle of *pendo*, that which pays back. REMUNERATION, from *munus*, a gift or reward, that which is given back by way of reward. REQUITAL, from *quit*, that which acquits in return. The three first of these terms denote a return or equivalent for something amiss or wanting; the three last a return for some good.

A *compensation* is a return for a loss or damage sustained; justice requires that it should be equal in value, although not alike in kind.

All other debts may *compensation* find,  
But love is strict, and will be paid in kind.  
DRYDEN.

*Amends* is a return for anything that is faulty in ourselves or toward others. A person may make *amends* for idleness at one time by a double portion of diligence at another.

Addison had made his Sir Andrew Freeport a true Whig, arguing against giving charity to beggars, and throwing out other such ungracious sentiments, but that he had thought better, and had made *amends* by making him found a hospital for decayed farmers.  
JOHNSON.

A man may make another *amends* for any hardship done to him by showing him some extra favor another way.

The law seems to be pretty rigid and severe against the bankrupt; but in case he proves to be honest, it makes him full *amends* for all this rigor and severity.  
BLACKSTONE.

*Satisfaction* is that which satisfies the individual requiring it; it is given for personal injuries, and may be made either by a slight return or otherwise, according to the disposition of the person to be satisfied. As regards man and man, affronts are often unreal, and the *satisfaction* demanded is still oftener absurd and unchristian-like. As regards

man and his Maker, *satisfaction* is for our offences, which Divine Justice demands and Divine Mercy accepts.

Die he, or justice must for him  
Some other able, and as willing pay  
The rigid *satisfaction* death for death!  
MILTON.

*Compensation* and *amends* may both denote a simple equivalent, without any reference to that which is personal. A *compensation* in this case may be an advantage one way to counterbalance a disadvantage another way.

He stipulates to repay annually, during his life, some part of the money borrowed, together with legal interest and an additional *compensation* for the extraordinary hazard run.  
BLACKSTONE.

Or it may be the putting one desirable thing of equal value in the place of another.

What improvement you might gain by coming to London you may easily supply or *compensate* by enjoining yourself some particular study at home.  
JOHNSON.

An *amends* supplies a defect by something superabundant in another part.

Nature has obscurely fitted the mole with eyes; but for *amends*, what she is capable of for her defence, and warning of danger, she has very eminently conferred upon her, for she is very quick of hearing.  
ADDISON.

*Compensation* is sometimes taken for a payment or some indefinite return for a service or good done: this brings it nearer in sense to the words *recompense* and *remuneration*, with this difference, that the *compensation* is given for bodily labor, or inferior services; *recompense* and *remuneration* for that which is done by persons in a superior condition. The time and strength of a poor man ought not to be used without his receiving a *compensation*.

The representatives of the tenant for life shall have the emblements to *compensate* for the labor and expense of tillage.  
BLACKSTONE.

A *recompense* is a voluntary return for a voluntary service; it is made from a generous feeling, and derives its value not so much from the magnitude of the service or return, as from the intentions of the parties toward each other; and it is received not so much as a matter of right as of courtesy: there are a thousand acts of civility performed by others which may be entitled to some *recompense*.

Thou'rt so far before,  
That swiftest wing of *recompense* is slow  
To overtake thee.  
SHAKESPEARE.

*Remuneration* is not so voluntary as *recompense*, but it is equally indefinite, being estimated rather according to the condition of the person and the dignity of the service, than its positive worth. Authors often receive a *remuneration* for their works according to the reputation they have previously acquired, and not according to the real merit of the work.

*Remuneratory* honors are proportioned at once to the usefulness and difficulty of performances.  
JOHNSON.

*Requit* is the return of a kindness, the making it is an act of gratitude.

As the world is unjust in its judgments, so it is ungrateful in its *requit*als.  
BLAIR.

REWARD, from *ward*, and the German *währen*, to see, signifies properly a looking back upon, *i. e.*, a return that has respect to something else. A *reward* conveys no idea of an obligation on the part of the person making it; whoever *rewards* acts optionally. It is the conduct which produces the *reward*, and consequently this term, unlike all the others, denotes a return for either good or evil. Whatever accrues to a man as the consequence of his conduct, be it good or bad, is a *reward*. The *reward* of industry is ease and content.

There are no honorary *rewards* among us which are more esteemed by the person who receives them, and are cheaper to the prince, than the giving of medals.  
ADDISON.

When a deceiver is caught in his own snare, he meets with the *reward* which should always attend deceit.

Follow your envious courses, men of malice;  
You have Christian warrant for them, and no doubt  
In time they will find their fit *reward*.  
SHAKESPEARE.

A *compensation*, *recompense*, *requital*, and *reward* may be a bad as well as a good return. That which ill supplies the thing wanted is a bad *compensation*; honor is but a poor *compensation* for the loss of health.

No greatness in the manner can effectually *compensate* for the want of proper dimensions.  
BURKE.

That which does not answer one's expectations is a bad *recompense*; there are

many things which people pursue with much eagerness that do not *recompense* the trouble bestowed upon them.

Is this the love, is this the *recompense*  
Of mine to thee, ungrateful Eve?  
MILTON.

When evil is returned for good, that is a bad *requital*, and, as a proof of ingratitude, wounds the feelings. Those who befriend the wicked may expect to be ill *requited*.

What here we call our life is such,  
So little to be loved, and thou so much,  
That I should ill *requite* thee to constrain  
Thy unbound spirit into bonds again.  
COWPER.

A *reward* may be a bad return when it is inadequate to the merits of the person.

Have I with all my full affections  
Still met the King? lov'd him next heaven?  
obey'd him?  
Been, out of fondness, superstitious to him?  
Almost forgot my prayers to content him?  
And am I thus *rewarded*?  
SHAKESPEARE.

#### COMPETENT, FITTED, QUALIFIED.

COMPETENT, in Latin *competens*, participle of *competo*, to agree or suit, signifies suitable. FITTED, from *fit* (*v. Becoming*). QUALIFIED, participle of *qualify*, from the Latin *qualis* and *facio*, signifies made or become what it ought to be.

*Competency* mostly respects the mental endowments and attainments; *fitness* the disposition and character; *qualification* the artificial acquirements or natural qualities. A person is *competent* to undertake an office; *fitted* or *qualified* to fill a situation. Familiarity with any subject aided by strong mental endowments gives *competency*: suitable habits and temper constitute the *fitness*: acquaintance with the business to be done, and expertness in the mode of performing it, constitute the *qualification*. none should pretend to give their opinions on serious subjects who are not *competent* judges; none but lawyers are *competent* to decide in cases of law; none but medical men are *competent* to prescribe medicines: none but divines of sound learning, as well as piety, to determine on doctrinal questions: men of sedentary and studious habits, with a serious temper, are most *fitted* to be clergymen: and those who have the most learning and acquaint-



ance with the Holy Scriptures are the best qualified for the important and sacred office of instructing the people. Many are qualified for managing the concerns of others who would not be competent to manage a concern for themselves. Many who are fitted, from their turn of mind, for any particular charge may be unfortunately incompetent for want of the requisite qualifications.

Man is not competent to decide upon the good or evil of many events which befall him in this life.

CUMBERLAND.

What is more obvious and ordinary than a mole? and yet what more palpable argument of Providence than it? The members of her body are so exactly fitted to her nature and manner of life.

ADDISON.

Such benefits only can be bestowed as others are capable to receive, and such pleasures imparted as others are qualified to enjoy.

JOHNSON.

COMPETITION, EMULATION, RIVALRY.

COMPETITION, from the Latin *com-peto*, compounded of *com* and *peto*, signifies to sue or seek together, to seek for the same object. EMULATION, in Latin *emulatio*, from *emulo*, and the Greek *αμύλλα*, a contest, signifies the spirit of contending. RIVALRY, from the Latin *rivus*, the bank of a stream, signifies the undivided or common enjoyment of any stream which is a natural source of discord.

*Competition* is properly an act, *emulation* is a feeling or temper of mind which incites to action, and *emulation*, therefore, frequently furnishes the motive for *competition*; the bare action of seeking the same object constitutes the *competition*; the desire of excelling is the principal characteristic in *emulation*. *Competition*, therefore, applies to matters either of interest or honor where more than one person strive to gain a particular object, as *competition* for the purchase of a commodity or for a prize. *Emulation* is confined to matters that admit of superiority and distinction.

It cannot be doubted but there is as great a desire of glory in a ring of wrestlers or cudgel-players as in any other more refined *competition* for superiority.

HUGHES.

Of the ancients enough remains to excite our *emulation* and direct our endeavors.

JOHNSON.

*Rivalry* resembles *emulation* as far as it has most respect to the feeling, and

*competition* as far as it has respect to the action. But *competition* and *emulation* have for the most part a laudable object, and proceed in the attainment of it by honest means; *rivalry* has always a selfish object, and is often but little scrupulous in the choice of the means: a *competitor* may be unfair, but a *rival* is very rarely generous. There are *competitors* for office, or *competitors* at public games, and *rivals* for the favor of others.

To be no man's *rival* in love, or *competitor* in business, is a character which, if it does not recommend you as it ought to benevolence among those whom you live with, yet has it certainly this effect, that you do not stand so much in need of their approbation as if you aimed at more.

STEELE.

When *emulation* degenerates into a desire for petty distinctions, it is near akin to *rivalry*.

Men have a foolish manner (both parents and school-masters and servants) in creating and breeding an *emulation* between brothers during childhood, which many times sorteth to discord when they grow up.

BACON.

*Competitors* must always come in close collision, as they seek for the same individual thing; but *rivals* may act at a distance, as they only work toward the same point: there may be *rivalry* between states which vie with each other in greatness or power, but there cannot properly be *competition*.

The refiners thought Lord Halifax, who saw himself topped by Lord Sunderland's credit and station at court, resolved to fall in with the King, on the point then in debate about the bill of exclusion, wherein he found the King steady, and that Lord Sunderland would lose himself: so that falling into confidence with the King upon such a turn, he should be alone chief in the ministry without a *competitor*.

SIR W. TEMPLE.

The Corinthians were the first people who in reality became a maritime power. Their neighbors in the Isle of Corcyra soon followed their example, and though originally a colony of their own, became a *rival* power at sea.

SMITH.

TO COMPLAIN, LAMENT, REGRET.

COMPLAIN, in French *complandre* or *plaindre*, Latin *plango*, to beat the breast as a sign of grief, in Greek *πλῆγω*, to strike. LAMENT, *v. To bewail*. REGRET, compounded of *re* privative, and *gratus*, grateful, signifies to have a feeling the reverse of pleasant.

*Complaint* marks most of dissatisfaction; *lamentation* most of grief; *regret*

most of pain. *Complaint* is expressed verbally; *lamentation* either by words or signs; *regret* may be felt without being expressed. *Complaint* is made of personal grievances; *lamentation* and *regret* may be made on account of others as well as ourselves. We *complain* of our ill health, of our inconveniences, or of troublesome circumstances; we *lament* our inability to serve another; we *regret* the absence of one whom we love. Selfish people have the most to *complain* of, as they demand most of others, and are most liable to be disappointed: anxious people are the most liable to *lament*, as they feel everything strongly; the best-regulated mind may have occasion to *regret* some circumstances which give pain to the tender affections of the heart.

You are always *complaining* of melancholy, and I conclude from these *complaints* that you are fond of it.

JOHNSON.

The only reason why we *lament* a soldier's death is that we think he might have lived longer.

JOHNSON.

The cup was all fill'd, and the leaves were all wet,  
And it seem'd to a fanciful view  
To weep for the buds it had left with *regret*  
On the flourishing bush where it grew.

COWPER.

We may *complain* without any cause, and *lament* beyond what the cause requires; but *regret* is always founded on some real cause, and never exceeds in measure.

We all of us *complain* of the shortness of time, saith Seneca, and yet have much more than we know what to do with.

ADDISON.

Surely to dread the future is more reasonable than to *lament* the past.

JOHNSON.

*Regret* is useful and virtuous when it tends to the amendment of life.

JOHNSON.

TO COMPLAIN, MURMUR, REPINE.

COMPLAIN, *v. To complain*. MURMUR, in German *murmeln*, conveys, both in sound and sense, the idea of dissatisfaction. REPINE is compounded of *re* and *pine*, from the English *pain*, Latin *poena*, punishment, and the Greek *πεινα*, hunger, signifying to think on with pain.

The idea of expressing displeasure or dissatisfaction of what is done by others is common to these terms. *Complaint* is not so loud as *murmuring*, but more so than *repining*. We *complain* or *murmur* by some audible method; we may *repine*

secretly. *Complaints* are always addressed to some one; *murmurs* and *repinings* are often addressed only to one's self. *Complaints* are made of whatever creates uneasiness, without regard to the source from which they flow; *murmurings* are a species of *complaints* made only of that which is done by others for our inconvenience; when used in relation to persons, *complaint* is the act of a superior, or of one who has a right to express his dissatisfaction; *murmuring* that of an inferior, or one who is subject to another. When the conduct of another offends, it calls for *complaint*; when a superior grieves by the imposition of what is burdensome, it occasions *murmuring* on the part of the aggrieved.

When did I *complain* of your letters being too long?

JOHNSON.

The fiend look'd up and knew  
His mounted scale aloft; nor more but fled  
*Murmuring*.

MILTON.

*Complain* and *murmur* may sometimes signify to be dissatisfied simply, without implying any direct expression which bring them nearer to the word *repine*; in this case *complain* expresses a less violent dissatisfaction than *murmur*, and both more than *repine*, which implies what is deep seated. With this distinction they may all be employed to denote the dissatisfaction produced by events that inevitably happen. Men may be said to *complain*, *murmur*, or *repine* at their lot.

I'll not *complain*;

Children and cowards rail at their misfortunes.

TRAPP.

Yet O my soul! thy rising *murmurs* stay,  
Nor dare th' ALLWISE DISPOSER to a-taigu;  
Or against his supreme decree,  
With impious grief *complain*.

LYTLETON.

Would all the deities of Greece combine,  
In vain the gloomy thund'rer might *repine*;  
Sole should he sit, with scarce a god to friend,  
And see his Trojans to the shades descend.

COMPLAINT, ACCUSATION.

COMPLAINT, *v. To complain*. ACCUSATION, *v. To accuse*. Both these terms are employed in regard to the conduct of others, but a *complaint* is mostly made in matters that personally affect the complainant; an *accusation* is made of matters in general, but especially those of a moral nature. A *complaint* is made for the sake of obtaining redress; an *accu-*



sation is made for the sake of ascertaining a fact or bringing to punishment. A *complaint* may be frivolous; an *accusation* false. People in subordinate stations should be careful to give no cause for *complaint*: the most guarded conduct will not protect any person from the unjust *accusations* of the malevolent.

On this occasion (of an interview with Addison), Pope made his *complaint* with frankness and spirit, as a man undeservedly neglected and opposed.

With guilt enter distrust and discord, mutual *accusation* and stubborn self-defence. JOHNSON.

## COMPLAISANCE, DEFERENCE, CONDESCENSION.

COMPLAISANCE, from *com* and *plaire*, to please, signifies the act of complying with, or pleasing others. DEFERENCE, in French *déference*, from the Latin *defero*, to bear down, marks the inclination to defer, or acquiesce in the sentiments of another in preference to one's own. CONDESCENSION marks the act of *conceding* from one's own height to yield to the satisfaction of others, rather than rigorously to exact one's rights.

The necessities, the conveniences, the accommodations and allurements of society, of familiarity, and of intimacy, lead to *complaisance*: it makes sacrifices to the wishes, tastes, comforts, enjoyments, and personal feelings of others. Age, rank, dignity, and personal merit, call for *deference*: it enjoins compliance with respect to our opinions, judgments, pretensions, and designs. The infirmities, the wants, the defects and foibles of others, call for *condescension*: it relaxes the rigor of authority, and removes the distinction of rank or station. *Complaisance* is the act of an equal; *deference* that of an inferior; *condescension* that of a superior. *Complaisance* is due from one well-bred person to another; *deference* is due to all superiors in age, knowledge, or station, whom one approaches; *condescension* is due from all superiors to such as are dependent on them for comfort and enjoyment. All these qualities spring from a refinement of humanity; but *complaisance* has most of genuine kindness in its nature; *deference* most of respectful submission; *condescension* most of easy indulgence.

*Complaisance* renders a superior amiable, an equal agreeable, and an inferior acceptable.

ADDISON.

Tom Courty never fails of paying his obeisance to every man he sees, who has title or office to make him conspicuous; but his *deference* is wholly given to outward consideration. STEELE.

The same noble *condescension* which never dwells but in truly great minds, and such as Homer would represent that of Ulysses to have been, discovers itself likewise in the speech which he made to the ghost of Ajax.

ADDISON.

## COMPLETE, PERFECT, FINISHED.

COMPLETE, in French *complet*, Latin *completus*, participle of *compleo*, to fill up, signifies the quality of being filled, or having all that is necessary. PERFECT, in Latin *perfectus*, participle of *perficio*, to perform or do thoroughly, signifies the state of being done thoroughly. FINISHED, from *finish* (*v. To close*), marks the state of being *finished*.

That is *complete* which has no deficiency: that is *perfect* which has positive excellence; and that is *finished* which has no omission in it. That to which anything can be added is *incomplete*; when it can be improved, it is *imperfect*; when more labor ought to be bestowed upon it, it is *unfinished*. A thing is *complete* in all its parts; *perfect* as to the beauty and design of the construction; and *finished* as it comes from the hand of the workman and answers his intention. A set of books is not *complete* when a volume is wanting: there is nothing in the proper sense *perfect* which is the work of man; but the term is used relatively for whatever makes the greatest approach to *perfection*: a *finished* performance evinces care and diligence on the part of the workman. These terms admit of the same distinction when applied to moral or intellectual objects.

None better guard against a cheat,  
Than he who is a knave *complete*.

LEWIS.

It has been observed of children, that they are longer before they can pronounce *perfect* sounds, because *perfect* sounds are not pronounced to them.

HAWKESWORTH.

It is necessary for a man who would form to himself a *finished* taste of good writing, to be well versed in the works of the best critics ancient and modern.

ADDISON.

## TO COMPLETE, FINISH, TERMINATE.

WE COMPLETE, that is, make complete (*v. Complete*), what is undertaken

by continuing to labor at it. We FINISH (*v. To close*) what is begun in a state of forwardness by putting the last hand to it. We TERMINATE what ought not to last by bringing it to a close, from *terminus*, a term, a boundary, signifying to set bounds to a thing.

The characteristic idea of *completing* is that of making a thing altogether what it ought to be; that of *finishing*, the doing all that is intended to be done toward a thing; and that of *terminating*, simply putting an end to a thing. *Completing* has properly relation to permanent works only, whether mechanical or intellectual; we desire a thing to be *completed* from a curiosity to see it in its entire state. To *finish* is employed for passing occupations; we wish a thing *finished* from an anxiety to proceed to something else, or a dislike to the thing in which we are engaged. *Terminating* respects space or time: a view may be *terminated*, a life may be *terminated*, or that to which one may put a term, as to *terminate* a dispute. Light minds undertake many things without *completing* any. Children and unsteady people set about many things without *finishing* any. Litigious people *terminate* one dispute only to commence another.

It is perhaps kindly provided by nature, that as the feathers and strength of a bird grow together, and her wings are not *completed* till she is able to fly, so some proportion should be preserved in the human kind between judgment and courage.

JOHNSON.

The artificer, for the manufacture which he *finishes* in a day, receives a certain sum; but the wit frequently gains no advantage from a performance at which he has toiled many months.

HAWKESWORTH.

The thought "that our existence *terminates* with this life," doth naturally check the soul in any generous pursuit.

BERKELEY.

## COMPLEXITY, COMPLICATION, INTRICACY.

COMPLEXITY and COMPLICATION, in French *complication*, Latin *complicatio* and *complico*, compounded of *com* and *plico*, signifies a folding one thing within another. INTRICACY, Latin *intricatio* and *intrico*, compounded of *in* and *trico*, or *trices*, small hairs which are used to ensnare birds, signifies a state of entanglement by means of many involutions.

*Complexity* expresses the abstract qual-

ity or state; *complication* the act: they both convey less than *intricacy*; *intricate* is that which is very *complicated*. *Complexity* arises from a multitude of objects, and the nature of these objects; *complication* from an involvement of objects; and *intricacy* from a winding and confused involution. What is *complex* must be decomposed; what is *complicated* must be developed; what is *intricate* must be unravelled. A proposition is *complex*; affairs are *complicated*; the law is *intricate*. The *complexity* of a subject often deters young persons from application to their business. There is nothing embarrasses a physician more than a *complication* of disorders, where the remedy for one impedes the cure for the other. Some affairs are involved in such a degree of *intricacy* as to exhaust the patience and perseverance of the most laborious.

Through the disclosing deep  
Light my blind way; the mineral strata there  
Thrust blooming, thence the vegetable world,  
O'er that the rising system more *complex*  
Of animals, and higher still the mind. THOMSON.

Every living creature, considered in itself, has many very *complicated* parts that are exact copies of some other parts which it possesses, and which are *complicated* in the same manner.

ADDISON.

When the mind, by insensible degrees, has brought itself to attention and close thinking, it will be able to cope with difficulties. Every abstract problem, every *intricate* question, will not baffle or break it.

LOCKE.

## TO COMPLY, CONFORM, YIELD, SUBMIT.

COMPLY, *v. To accede*. CONFORM, compounded of *con* and *form*, signifies to put into the same *form*. YIELD, *v. To accede*. SUBMIT, in Latin *submitto*, compounded of *sub* and *mitto*, signifies to put under, that is to say, to put one's self under another person. *Compliance* and *conformity* are voluntary; *yielding* and *submission* are involuntary. *Compliance* is an act of the inclination; *conformity* an act of the judgment: *compliance* is altogether optional; we *comply* with a thing or not, at pleasure: *conformity* is binding on the conscience; it relates to matters in which there is a right and a wrong. *Compliance* with the fashions and customs of those we live with is a natural propensity of the human mind that may be mostly indulged without impropriety:



*conformity* in religious matters, though not to be enforced by human law, is not on that account less binding on the consciences of every member in the community; the violation of this duty on trivial grounds involves in it that of more than one branch of the moral law.

I would not be thought in any part of this relation to reflect upon Signor Nicolini, who in acting this part only *complies* with the wretched taste of his audience.

Being of a lay profession, I humbly *conform* to the constitutions of the church and my spiritual superiors, and I hold this obedience to be an acceptable sacrifice to God.

*Compliance* and *conformity* are produced by no external action on the mind; they flow spontaneously from the will and understanding: *yielding* is altogether the result of foreign agency. We *comply* with a wish as soon as it is known; it accords with our feelings so to do: we *yield* to the entreaties of others; it is the effect of persuasion, a constraint upon or at least a direction of the inclination. We *conform* to the regulations of a community, it is a matter of discretion; we *yield* to the superior judgment of another, we have no choice or alternative. We *comply* cheerfully; we *conform* willingly; we *yield* reluctantly. A cheerful *compliance* with the requests of a friend is the sincerest proof of friendship; the wisest and most learned of men have ever been the readiest to *conform* to the general sense of the community in which they live: the harmony of social life is frequently disturbed by the reluctance which men have to *yield* to each other.

Let the King meet *compliance* in your looks,  
A free and ready yielding to his wishes. ROWE.  
Among mankind so few there are  
Who will *conform* to philosophic fare. DRYDEN.

To *yield* is to give way to another, either with one's will, judgment, or outward conduct: *submission* is the giving up of one's self altogether; it is the substitution of another's will for one's own. *Yielding* is partial; we may *yield* in one case or in one action though not in another: *submission* is general; it includes a system of conduct.

That *yieldingness*, whatever foundations it might lay to the disadvantage of posterity, was a specific to preserve us in peace in his own time.

LORD HALIFAX.

Christian people submit themselves to *conformable* observances of the lawful and religious constitutions of their spiritual rulers. WHITE.

We *yield* when we do not resist; this may sometimes be the act of a superior: we *submit* only by adopting the measures and conduct proposed to us; this is always the act of an inferior. *Yielding* may be produced by means more or less gentle, by enticing or insinuating arts, or by the force of argument; *submission* is made only to power or positive force: one *yields* after a struggle; one *submits* without resistance: we *yield* to ourselves or others; we *submit* to others only: it is a weakness to *yield* either to the suggestions of others or our own inclinations to do that which our judgments condemn; it is a folly to *submit* to the caprice of any one where there is not a moral obligation: it is obstinacy not to *yield* when one's adversary has the advantage; it is sinful not to *submit* to constituted authorities.

There has been a long dispute for precedence between the tragic and the heroic poets. Aristotle would have the latter *yield* the palm to the former, but Mr. Dryden, and many others, would never *submit* to this decision.

ADDISON.

#### COMPLIANT, YIELDING, SUBMISSIVE,

As epithets from the preceding verbs, serve to designate a propensity to the respective actions, which may be excessive or otherwise. A *COMPLIANT* temper *complies* with every wish of another, good or bad; a *YIELDING* temper leans to every opinion, right or wrong; a *SUBMISSIVE* temper *submits* to every demand, just or unjust. A *compliant* person may want command of feeling; a *yielding* person may want fixedness of principle; a *submissive* person may want resolution: a too *compliant* disposition will be imposed upon by the selfish and unreasonable; a too *yielding* disposition is most unfit for commanding; a too *submissive* disposition exposes a person to the exactions of tyranny.

Be silent and *complying*; you'll soon find  
Sir John without a medicine will be kind.

HARRISON.

A peaceable temper supposes *yielding* and condescending manners.

BLAIR.

When force and violence and hard necessity have brought the yoke of servitude upon a people's neck, religion will supply them with a patient and a *submissive* spirit.

FLEETWOOD.

#### TO COMPOSE, SETTLE.

*COMPOSE*, from the Latin *composui*, perfect of *compono*, to put together, signifies to put in due order. *SETTLE* is a frequentative of *set*.

We *compose* that which has been disjointed and separated, by bringing it together again; we *settle* that which has been disturbed and put in motion, by making it rest: we *compose* our thoughts when they have been deranged and thrown into confusion; we *settle* our mind when it has been fluctuating and distracted by contending desires; the mind must be *composed* before we can think justly; it must be *settled* before we can act consistently.

Thy presence did each doubtful heart *compose*,  
And factions wonder'd that they once arose.

TICKELL.

Perhaps my reason may but ill defend  
My *settled* faith, my mind with age impair'd.

SHENSTONE.

Differences are *composed* where there is jarring and discord, it is effected by conciliation; differences are *settled* when they are brought to a final arrangement by consultation or otherwise. In this manner a person may be said to *compose* himself, his thoughts, his dress, and the like; to *settle* matters, points, questions, etc. It is a good thing to *compose* differences between friends; it is not always easy to *settle* questions where either party is obstinate.

Having thus endeavored to *compose* the unhappy differences in the nation, and finding it take no effect, and that the parliament were raising forces to distress such as had not complied with them, he thought it more for his majesty's service to retire to his own country.

LLOYD'S MEMOIRS.

Lord Sunderland assured all people that the king was resolved to *settle* matters with his parliament on any terms.

BURNET.

#### COMPOSED, SEDATE.

*COMPOSED* (*v. To compose*) signifies the state or quality of being in order, or free from confusion or perturbation; it is applied either to the mind, or to the air, manner, or carriage. *SEDATE*, in Latin *sedatus*, from *sedo*, to settle, signifies properly the quality of being settled (*v. To compose*), *i. e.*, free from irregular motion, and is applied either to the carriage or the temper. *Composed* is opposite to ruffled or hurried, and is a temporary state; *sedate* is opposed to buoy-

ant or volatile, and is a permanent habit of the mind or body. A person may be *composed*, or his carriage may be *composed*, in moments of excitement. Young people are rarely *sedate*.

Upon her nearer approach to Hercules, she stepped before the other lady, who came forward with a regular *composed* carriage.

ADDISON.

Let me associate with the serious night,  
And contemplation, her *sedate* compeer.

THOMSON.

#### COMPOUND, COMPLEX.

*COMPOUND* comes from the present of *compono*, to *compound*, from the pretérito of which, *composui*, is formed the verb *compose* (*v. To compose*). *COMPLEX*, *v. Complexity*.

The *compound* consists of similar and whole bodies put together; the *complex* consists of various parts linked together: adhesion is sufficient to constitute a *compound*; involution is requisite for the *complex*; we distinguish the whole that forms the *compound*; we separate the parts that form the *complex*: what is *compound* may consist only of two; what is *complex* consists always of several. *Compound* and *complex* are both commonly opposed to the simple; but the former may be opposed to the single, and the latter to the simple: words are *compound*, sentences are *complex*.

Inasmuch as man is a *compound*, and a mixture of flesh as well as spirit, the soul during its abode in the body does all things by the mediation of these passions and inferior affections.

SOUTH.

With such perfection fram'd,

Is this *complex* stupendous scheme of things.

THOMSON.

#### TO COMPOUND, COMPOSE.

*COMPOUND* and *COMPOSE*, *v. To compose*.

*Compound* is used in the physical sense only; *compose* in the proper or the moral sense: words are *compounded* by making two or more into one; sentences are *composed* by putting words together so as to make sense: a medicine is *compounded* of many ingredients; society is *composed* of various classes.

The simple beauties of nature, if they cannot be multiplied, may be *compounded*.

The heathens, ignorant of the true source of moral evil, generally charged it on the obliquity of matter. This notion, as most others of theirs, is a *composition* of truth and error.

GROVE.