

COMPREHENSIVE, EXTENSIVE.
 COMPREHENSIVE, from *comprehend*, in Latin *comprehendo*, or *com* and *prehendo*, to take, signifies the quality of putting up together or including. EXTENSIVE, from *extend*, in Latin *extendo*, or *ex* and *tendo*, to stretch out, signifies the quality of reaching to a distance.

Comprehensive respects quantity, *extensive* regards space: that is *comprehensive* that *comprehends* much, that is *extensive* that *extends* into a wide field: a *comprehensive* view of a subject includes all branches of it; an *extensive* view of a subject enters into minute details: the *comprehensive* is associated with the concise; the *extensive* with the diffuse: it requires a capacious mind to take a *comprehensive* survey of any subject; it is possible for a superficial thinker to enter very *extensively* into some parts, while he passes over others. *Comprehensive* is employed only with regard to intellectual objects; *extensive* is used both in the proper or the improper sense: the signification of a word is *comprehensive*, or the powers of the mind are *comprehensive*: a plain is *extensive*, or a field of inquiry is *extensive*.

It is natural to hope that a *comprehensive* is likewise an elevated soul, and that whoever is wise is also honest.

The trade carried on by the Phœnicians of Sidon and Tyre was more *extensive* and enterprising than that of any state in the ancient world.

TO COMPRISE, COMPREHEND, EMBRACE, CONTAIN, INCLUDE.

COMPRISE, through the French *compris*, participle of *comprendre*, comes from the same source as COMPREHEND (*v. Comprehensive*). EMBRACE, *v. To clasp*. CONTAIN, in French *contenir*, Latin *contineo*, compounded of *con* and *teneo*, signifies to hold together within in one place. INCLUDE, in Latin *includo*, compounded of *in* and *cludo* or *claudo*, signifies to shut in or within a given space.

Comprise, *comprehend*, and *embrace* have regard to the aggregate value, quantity, or extent; *include*, to the individual things which form the whole: *contain*, either to the aggregate or to the individual, being in fact a term of more

ordinary application than any of the others. *Comprise* and *contain* are used either in the proper or the figurative sense; *comprehend*, *embrace*, and *include*, in the figurative sense only: a stock *comprises* a variety of articles; a library *comprises* a variety of books; the whole is *comprised* within a small compass: rules *comprehend* a number of particulars; laws *comprehend* a number of cases; countries *comprehend* a certain number of districts or divisions; terms *comprehend* a certain meaning: a discourse *embraces* a variety of topics; a plan, project, scheme, or system *embraces* a variety of objects; a house *contains* one, two, or more persons; a city *contains* a number of houses; a book *contains* much useful matter; a society *contains* very many individuals; it *includes* none but of a certain class; or it *includes* some of every class.

What, Egypt, do thy pyramids *comprise*,
 What greatness in the high raised folly lies?

SEWELL.

That particular scheme which *comprehends* the social virtues may give employment to the most industrious temper, and find a man in business more than the most active station of life.

ADDISON.

The virtues of the several soils I sing,
 Mæcenas, now the needful succor bring;
 Not that my song in such a scanty space
 So large a subject fully can *embrace*.

DRYDEN.

All a woman has to do in this world is *contained* within the duties of a daughter, a sister, a wife, and a mother.

STEELE.

The universal axiom in which all complaisance is *included* is, that no man should give any preference to himself.

JOHNSON.

It is here worthy of observation that, in the two last examples from Steele and Johnson, the words *comprehend* and *comprise* would, according to established usage, have been more appropriate than *contain* and *include*.

TO CONCEAL, DISSEMBLE, DISGUISE.

CONCEAL is compounded of *con* and *ceal*, in French *celer*, Latin *celo*, Hebrew *cala*, to have privately. DISSEMBLE, in French *dissimuler*, compounded of *dis* and *simulo* or *similis*, signifies to make a thing appear unlike what it is. DISGUISE, in French *disguiser*, compounded of the privative *dis* or *de* and *guise*, in German *weise*, a manner or fashion, signifies to take a form opposite to the reality.

To *conceal* is simply to abstain from making known what we wish to keep secret; to *dissemble* and *disguise* signify to *conceal*, by assuming some false appearance: we *conceal* facts; we *dissemble* feelings; we *disguise* sentiments. Caution only is requisite in *concealing*; it may be effected by simple silence: art and address must be employed in *dissembling*; it mingles falsehood with all its proceedings: labor and cunning are requisite in *disguising*; it has nothing but falsehood in all its movements. The *concealer* watches over himself that he may not be betrayed into any indiscreet communication; the *dissembler* has an eye to others, so as to prevent them from discovering the state of his heart; *disguise* assumes altogether a different face from reality, and rests secure under this shelter: it is sufficient to *conceal* from those who either cannot or will not see; it is necessary to *dissemble* with those who can see without being shown; but it is necessary to *disguise* from those who are anxious to discover, and use every means to penetrate the veil that intercepts their sight.

She never told her love,
 But let *concealment*, like a worm i' the bud,
 Feed on her damask cheek.

SHAKESPEARE.

Let school-taught pride *dissemble* all it can,
 These little things are great to little man.

GOLDSMITH.

Good-breeding has made the tongue falsify the heart, and act a part of continual restraint, while nature has preserved the eyes to herself, that she may not be *disguised* or misrepresented.

STEELE.

TO CONCEAL, HIDE, SECRETE.

CONCEAL, *v. To conceal*. HIDE, from the German *hüthen*, to guard against, and the old German *hedan*, to conceal, and the Greek *κενθεiv*, to cover or put out of sight. SECRETE, in Latin *secretus*, participle of *seerno*, or *se* and *cerno*, to see or know by one's self, signifies to put in a place known only to one's self.

Concealing has simply the idea of not letting come to observation; *hiding* that of putting under cover; *secretary* that of setting at a distance or in unfrequented places: whatever is not seen is *concealed*, but whatever is *hidden* or *secreted* is intentionally put out of sight: a person *conceals* himself behind a hedge; he *hides* his treasures in the earth; he *secretes*

what he has stolen under his cloak. *Conceal* is more general than either *hide* or *secrete*: all things are *concealed* which are *hidden* or *secreted*, but they are not always *hidden* or *secreted* when they are *concealed*: both mental and corporeal objects are *concealed*; corporeal objects mostly, and sometimes mental ones, are *hidden*; corporeal objects only are *secreted*: we *conceal* in the mind whatever we do not make known: that is *hidden* which may not be discovered or cannot be discerned; that is *secreted* which may not be seen. Facts are *concealed*, truths are *hidden*, goods are *secreted*. Children should never attempt to *conceal* from their parents or teachers any error they have committed, when called upon for an acknowledgment; we are told in Scripture, for our consolation, that nothing is *hidden* which shall not be revealed; people seldom wish to *secrete* anything but with the intention of *concealing* it from those who have a right to demand it back.

Be secret and discreet; Love's fairy favors
 Are lost when not *conceal'd*.

DRYDEN.

Yet to be secret makes not sin the less,
 'Tis only *hidden* from the vulgar view.

DRYDEN.

The whole thing is too manifest to admit of any doubt in any man how long this thing has been working; how many tricks have been played with the Dean's (Swift's) papers; how they were *secreted* from time to time.

POPE.

CONCEALMENT, SECRECY.

CONCEALMENT (*v. To conceal*) is itself an action; SECRECY, from *secret*, is the quality of an action: *concealment* may respect the state of things; *secrecy* the conduct of persons; things may be *concealed* so as to be known to no one; but *secrecy* supposes some person to whom the thing *concealed* is known. *Concealment* has to do with what concerns others; *secrecy* with that which concerns ourselves: what is *concealed* is kept from the observation of others; what is *secret* is known only to ourselves: there may frequently be *concealment* without *secrecy*, although there cannot be *secrecy* without *concealment*: *concealment* is frequently practised to the detriment of others; *secrecy* is always adopted for our own advantage or gratification: *concealment* is essential in the commission of crimes; *secrecy* in the ex-

ception of schemes: many crimes are committed with impunity when the perpetrators are protected by *concealment*; the best concerted plans are often frustrated for want of observing *secrecy*.

One instance of Divine wisdom is so illustrious that I cannot pass it over without notice; that is, the *concealment* under which Providence has placed the future events of our life on earth.

BLAIR.
Shun *secrecy*, and talk in open sight,
So shall you soon repair your present evil plight.
SPENSER.

CONCEIT, FANCY.

CONCEIT comes immediately from the Latin *conceptus*, participle of *concipio*, to conceive or form in the mind. FANCY, in French *phantasie*, Latin *phantasia*, Greek *φαντασιη*, from *φανταζω*, to make appear, and *φανω*, to appear.

These terms equally express the working of the imagination in its distorted state; but *conceit* denotes a much greater degree of distortion than *fancy*: our *conceits* are preposterous; what we *fancy* is unreal, or only apparent. *Conceit* applies only to internal objects; it is mental in the operation and the result; it is a species of invention: *fancy* is applied to external objects, or whatever acts on the senses: nervous people are subject to strange *conceits*; timid people *fancy* they hear sounds or see objects in the dark, which awaken terror. Those who are apt to *conceit* oftener *conceit* that which is painful than otherwise; *conceiving* either that they are always in danger of dying, or that all the world is their enemy. There are, however, insane people who *conceit* themselves to be kings and queens: and some, indeed, who are not called insane, who *conceit* themselves very learned while they know nothing, or very wise and clever while they are exposing themselves to perpetual ridicule for their folly, or very handsome while the world calls them plain, or very peaceable while they are always quarrelling with their neighbors, or very humble while they are tenaciously sticking for their own: it would be well if such *conceits* afforded a harmless pleasure to their authors, but unfortunately they only render them more offensive and disgusting than they would otherwise be. Those who are apt to *fancy* never *fancy* anything to please them-

selves; they *fancy* that things are too long or too short, too thick or too thin, too cold or too hot, with a thousand other *fancies* equally trivial in their nature; thereby proving that the slightest aberration of the mind is a serious evil, and productive of evil.

Desponding fear, of feeble *fancies* full,
Weak and unmanly, loosens every power.

THOMSON.
Some have been wounded with *conceit*,
And died of mere opinion strait.
BUTLER.

When taken in reference to intellectual objects, *conceit* is always in a bad sense; but *fancy* may be employed in a good sense.

Nothing can be more plainly impossible than for a man "to be profitable to God," and consequently nothing can be more absurd than for a man to cherish so irrational a *conceit*.

ADDISON.
My friend, Sir Roger de Coverley, told me the other day that he had been reading my paper upon Westminster Abbey, in which, says he, there are a great many ingenious *fancies*.

TO CONCEIVE, UNDERSTAND, COMPREHEND.

CONCEIVE, in French *concevoir*, Latin *concipio*, compounded of *con* and *cipio*, signifies to take or put together in the mind. UNDERSTAND signifies to stand under or near to the mind. COMPREHEND, in Latin *comprehendo*, compounded of *com* and *prehendo*, signifies to seize or embrace within the mind.

These terms indicate the intellectual operations of forming ideas, that is, ideas of the complex kind, in distinction from the simple ideas formed by the act of perception. *Conception* is the simplest operation of the three; when we *conceive* we may have but one idea; when we *understand* or *comprehend* we have all the ideas which the subject is capable of presenting. We cannot *understand* or *comprehend* without *conceiving*; but we may often *conceive* that which we neither *understand* nor *comprehend*. That which we cannot *conceive* is to us nothing; but the *conception* of it gives it an existence, at least in our minds; but *understanding* and *comprehending* is not essential to the belief of a thing's existence. So long as we have reasons sufficient to *conceive* a thing as possible or probable, it is not necessary either to *understand* or *comprehend* them

in order to authorize our belief. The mysteries of our holy religion are objects of *conception*, but not of *comprehension*. We *conceive* that a thing may be done without *understanding* how it is done; we *conceive* that a thing may exist without *comprehending* the nature of its existence. We *conceive* clearly, *understand* fully, *comprehend* minutely.

Whatever they cannot immediately *conceive* they consider as too high to be reached, or too extensive to be *comprehended*.

JOHNSON.
Conceiving is a species of invention; it is the fruit of the mind's operation within itself. *Understanding* and *comprehension* are employed solely on external objects; we *understand* and *comprehend* that which actually exists before us, and presents itself to our observation. *Conceiving* is the office of the imagination, as well as the judgment; *understanding* and *comprehension* are the office of the reasoning faculties exclusively.

Conceive the front of a torrent of fire ten miles in breadth, and heaped up to an enormous height, rolling down the mountain, and pouring its flame into the ocean.

BRYDENE.
Swift pays no court to the passions; he excites neither surprise nor admiration; he always *understands* himself, and his readers always *understand* him.

JOHNSON.
Our finite knowledge cannot *comprehend* the principles of an unbounded sway.

SHIRLEY.
Conceiving is employed with regard to matters of taste, to arrangements, designs, and projects; *understanding* is employed on familiar objects which present themselves in the ordinary discourse and business of men; *comprehending* respects principles, lessons, and speculative knowledge in general. The artist *conceives* a design, and he who will execute it must *understand* it; the poet *conceives* that which is grand and sublime, and he who will enjoy the perusal of his *conceptions* must have refinement of mind, and capacity to *comprehend* the grand and sublime. The builder *conceives* plans, the scholar *understands* languages, the metaphysician attempts to explain many things which are not to be *comprehended*.

Deep malice thence *conceiving*, and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolved
With all his legions to dislodge, and leave
Unworshipp'd.

MILTON.
He had a dry way of stripping declamations to search for facts, and would assert that fine words were not meant to be *understood*.

CUMBERLAND.
"There is no end of his greatness." The most exalted creature he has made is only capable of adoring it, none but himself can *comprehend* it.

CONCEPTION, NOTION.

CONCEPTION, from *conceive* (*v.* To *conceive*), signifies the thing *conceived*. NOTION, in French *notion*, Latin *notio*, from *notus*, the participle of *nosco*, to know, signifies the thing known.

Conception is the mind's own work, what it pictures to itself from the exercise of its own powers; *notion* is the representation of objects as they are drawn from observation. *Conceptions* are the fruit of the understanding and imagination; *notions* are the result of experience and information. *Conceptions* are formed; *notions* are entertained. *Conceptions* are either grand or mean, gross or sublime; either clear or indistinct, crude or distinct; *notions* are either true or false, just or absurd. Intellectual culture serves to elevate men's *conceptions*; the extension of knowledge serves to correct and refine their *notions*.

It is natural for the imaginations of men who lead their lives in too solitary a manner to prey upon themselves, and form from their own *conceptions* beings and things which have no place in nature.

STEELE.
The story of Telemachus is formed altogether in the spirit of Homer, and will give an unlearned reader a *notion* of that great poet's manner of writing.

ADDISON.
Some heathen philosophers had an indistinct *conception* of the Deity, whose attributes and character are unfolded to us in his revelation: the ignorant have often false *notions* of their duty and obligations to their superiors. The unenlightened express their gross and crude *conceptions* of a Superior Being by some material and visible object: the vulgar *notion* of ghosts and spirits is not entirely banished from the most cultivated parts of England.

Words signify not immediately and primely things themselves, but the *conceptions* of the mind concerning things.

SOUTH.
Considering that the happiness of the other world is to be the happiness of the whole man, who can question but there is an infinite variety in those pleasures we are speaking of? Revela-

tion, likewise, very much confirms this *notion* under the different views it gives us of our future happiness.

ADDISON.

TO CONCERT, CONTRIVE, MANAGE.

CONCERT is either a variation of *consort*, a companion, or from the Latin *concerto*, to debate together. CONTRIVE, from *contrivi*, perfect of *contero*, to bruise together, signifies to pound or put together in the mind so as to form a composition. MANAGE, in French *ménager*, compounded of the Latin *manus* and *ago*, signifies to lead by the hand.

There is a secret understanding in *concerting*; invention in *contriving*; execution in *managing*. There is mostly *contrivance* and *management* in *concerting*; but there is not always *concerting* in *contrivance* or *management*. Measures are *concerted*; schemes are *contrived*; affairs are *managed*. Two parties at least are requisite in *concerting*, one is sufficient for *contriving* and *managing*. *Concerting* is always employed in all secret transactions; *contrivance* and *management* are used indifferently. Robbers who have determined on any scheme of plunder *concert* together the means of carrying their project into execution; they *contrive* various devices to elude the vigilance of the police; they *manage* everything in the dark. Those who are debarred the opportunity of seeing each other unrestrainedly, *concert* measures for meeting privately. The ingenuity of a person is frequently displayed in the *contrivances* by which he strives to help himself out of his troubles. Whenever there are many parties interested in a concern, it is never so well *managed* as when it is in the hands of one individual suitably qualified.

Modern statesmen are *concerting* schemes and engaged in the depth of politics, at the time when their forefathers were laid down quietly to rest, and had nothing in their heads but dreams.

STEELE.

When Cæsar was one of the masters of the mint, he placed the figure of an elephant upon the reverse of the public money: the word Cæsar signifying an elephant in the Punic language. This was artfully *contrived* by Cæsar; because it was not lawful for a private man to stamp his own figure upon the coin of the commonwealth.

ADDISON.

It is the great art and secret of Christianity, if I may use that phrase, to *manage* our actions to the best advantage.

ADDISON.

TO CONCILIATE, RECONCILE.

CONCILIATE, in Latin *conciliatus*, participle of *concilio*: and RECONCILE, in Latin *reconcilio*, both come from *concilium*, a council, denoting unity and harmony.

Conciliate and *reconcile* are both employed in the sense of uniting men's affections, but under different circumstances. The *conciliator* gets the good-will and affections for himself; the *reconciler* unites the affections of two persons to each other. The *conciliator* may either gain new affections, or regain those which are lost; the *reconciler* always either renews affections which have been once lost, or fixes them where they ought to be fixed. The best means of *conciliating* esteem is by *reconciling* all that are at variance. *Conciliate* is mostly employed for men in public stations; *reconcile* is indifferently employed for those in public or private stations. Men in power have sometimes the happy opportunity of *conciliating* the good-will of those who are most averse to their authority, and thus *reconciling* them to measures which would otherwise be odious. Kindness and condescension serve to *conciliate*; a friendly influence, or a well-timed exercise of authority, is often successfully exerted in *reconciling*.

The preacher may enforce his doctrines in the style of authority, for it is his profession to summon mankind to their duty; but an uncommissioned instructor will study to *conciliate* while he attempts to correct.

CUMBERLAND.

He (Hammond) not only attained his purpose of uniting distant parties to each other, but, contrary to the usual fate of *reconcilers*, gained them to himself.

FELL.

Conciliate is mostly employed in the sense of bringing persons into unison with each other who have been at variance; but *reconcile* may be employed to denote the bringing a person into unison or acquiescence with that which would be naturally disagreeable.

It must be confessed a happy attachment which can *reconcile* the Laplander to his freezing snows, and the African to his scorching sun.

CUMBERLAND.

CONCLUSION, INFERENCE, DEDUCTION.

CONCLUSION, from *conclude*, signifies the winding up of all arguments and

reasoning. INFERENCE, from *infer*, in Latin *infero*, signifies what is brought in. DEDUCTION, from *deduct*, in Latin *deductus*, and *deduco*, to bring out, signifies the bringing or drawing one thing from another.

A *conclusion* is full and decisive; an *inference* is partial and indecisive: a *conclusion* leaves the mind in no doubt or hesitation; it puts a stop to all further reasoning: *inferences* are special *conclusions* from particular circumstances; they serve as links in the chain of reasoning. *Conclusion* in the technical sense is the concluding proposition of a syllogism, drawn from the two others, which are called the premises.

Though it may chance to be right in the *conclusion*, it is yet unjust and mistaken in the method of inference.

GLANVILLE.

Conclusions are drawn from real facts; *inferences* are drawn from the appearances of things; *deductions* only from arguments or assertions. *Conclusions* are practical; *inferences* ratiocinative; *deductions* are final. We *conclude* from a person's conduct or declarations what he intends to do, or leave undone; we *infer* from the appearance of the clouds, or the thickness of the atmosphere, that there will be a heavy fall of rain, or snow; we *deduce* from a combination of facts, *inferences*, and assertions, that a story is fabricated. Hasty *conclusions* betray a want of judgment, or of firmness of mind: contrary *inferences* are frequently drawn from the same circumstances to serve the purposes of party, and support a favorite position; the *deductions* in such cases are not unfrequently true when the *inferences* are false.

He praises wine, and we *conclude* from thence He lik'd his glass, on his own evidence.

ADDISON.

You might, from the single people departed, make some useful *inferences* or guesses how many there are left unmarried.

STEELE.

There is a consequence which seems very naturally *deducible* from the foregoing considerations. If the scale of being rises by such a regular progress so high as man, we may, by a parity of reason, suppose that it still proceeds gradually through those beings which are of a superior nature to him.

ADDISON.

CONCLUSIVE, DECISIVE, CONVINCING.

CONCLUSIVE applies either to practical or argumentative matters; DECI-

SIVE to what is practical only; CONVINCING to what is argumentative only. It is necessary to be *conclusive* when we deliberate, and *decisive* when we command. What is *conclusive* puts an end to all discussion, and determines the judgment: what is *decisive* puts an end to all wavering, and determines the will. Negotiators have sometimes an interest in not speaking *conclusively*; commanders can never retain their authority without speaking *decisively*. *Conclusive*, when compared to *convincing*, is general; the latter is particular: an argument is *convincing*, a chain of reasoning *conclusive*. There may be much that is *convincing*, where there is nothing *conclusive*: a proof may be *convincing* of a particular circumstance; but *conclusive* evidence will bear upon the main question.

I will not disguise that Dr. Bentley, whose criticism is so *conclusive* for the forgery of those tragedies quoted by Plutarch, is of opinion "Thespis himself published nothing in writing."

CUMBERLAND.

Is it not somewhat singular that Young preserved, without any palliation, this preface (to his Satire on Women) so bluntly *decisive* in favor of laughing at the world, in the same collection of his works which contains the mournful, angry, gloomy *Night Thoughts*!

CROFT.

That religion is essential to the welfare of man, can be proved by the most *convincing* arguments.

BLAIR.

CONCORD, HARMONY.

CONCORD, in French *concorde*, Latin *concordia*, from *con* and *cors*, having the same heart and mind. HARMONY, in French *harmonie*, Latin *harmonia*, Greek *armonia*, from *armon*, to fit or suit, signifies the state of fitting or suiting.

The idea of union is common to both these terms, but under different circumstances. *Concord* is generally employed for the union of wills and affections; *harmony* respects the aptitude of minds to coalesce. There may be *concord* without *harmony*, and *harmony* without *concord*. Persons may live in *concord* who are at a distance from each other; but *harmony* is mostly employed for those who are in close connection, and obliged to co-operate. *Concord* should never be broken by relations under any circumstances; *harmony* is indispensable in all members of a family that dwell together. Interest will sometimes stand in the way

of brotherly *concord*; a love of rule, and a dogmatical temper, will sometimes disturb the *harmony* of a family.

Kind *concord*, heavenly born! whose blissful reign
Holds this vast globe in one surrounding chain;
Soul of the world!

In us both one soul,

Harmony to behold in wedded pair!
More grateful than *harmonious* sounds to the ear.

These terms are both applied to music, the one in a particular, the other in a general sense: there is *concord* between two or more single sounds, and *harmony* in any number or aggregate of sounds.

The man that hath no music in himself,
Nor is not mov'd with *concord* of sweet sounds,
Is fit for treasons, villanies, and spoils.

Harmony is a compound idea made up of different sounds.

Harmony may be used in the sense of adaptation to things generally.

The *harmony* of things
As well as that of sounds, from discord springs.

If we consider the world in its subserviency to man, one would think it was made for our use; but if we consider it in its natural beauty and *harmony*, one would be apt to conclude it was made for our pleasure.

CONDITION, STATION.

CONDITION, in French *condition*, Latin *conditio*, from *condo*, to build or form, signifies properly the thing formed; and in an extended sense, the manner and circumstances under which a thing is formed. STATION, in French *station*, Latin *statio*, from *sto*, to stand, signifies a standing place or point.

Condition has most relation to circumstances, education, birth, and the like; *station* refers rather to the rank, occupation, or mode of life which is marked out. Riches suddenly acquired are calculated to make a man forget his original *condition*, and to render him negligent of the duties of his *station*. The *condition* of men in reality is often so different from what it appears, that it is extremely difficult to form an estimate of what they are, or what they have been. It is the folly of the present day, that every man is unwilling to keep the *station* which has been assigned to him by

Providence: the rage for equality destroys every just distinction in society; the low aspire to be, in appearance at least, equal with their superiors; and those in elevated *stations* do not hesitate to put themselves on a level with their inferiors.

The common charge against those who rise above their original *condition* is that of pride.

The last day will assign to every one a *station* suitable to the dignity of his character.

TO CONDUCE, CONTRIBUTE.

CONDUCE, Latin *conduco*, compounded of *con* and *duco*, signifies to bring together for one end. CONTRIBUTE, in Latin *contributus*, participle of *contribuo*, compounded of *con* and *tribuo*, signifies to bestow for the same end.

To *conduce* signifies to serve the full purpose; to *contribute* signifies only to serve a secondary purpose: the former is always taken in a good sense, the latter in a bad or good sense. Exercise *conduces* to the health; it *contributes* to give vigor to the frame. Nothing *conduces* more to the well-being of any community than a spirit of subordination among all ranks and classes. A want of firmness and vigilance in the government or magistrates *contributes* greatly to the spread of disaffection and rebellion. Schemes of ambition never *conduce* to tranquillity of mind. A single failure may *contribute* sometimes to involve a person in perpetual trouble.

It is to be allowed that doing all honor to the superiority of heroes above the rest of mankind must needs *conduce* to the glory and advantage of a nation.

The true choice of our diet, and our companions at it, seems to consist in that which *contributes* most to cheerfulness and refreshment.

TO CONDUCT, MANAGE, DIRECT.

CONDUCT, in Latin *conductus*, participle of *conduco*, signifies to lead in some particular manner or for some special purpose. To MANAGE (*v. Care, Charge*). To DIRECT, in Latin *directus*, participle of *dirigo* or *di*, apart, and *rego*, to rule, signifies to regulate distinctly or put each in its right place.

Conducting requires most wisdom and

knowledge; *managing* most action; *direction* most authority. A lawyer *conducts* the cause intrusted to him; a steward *manages* the mercantile concerns for his employer; a superintendent *directs* the movements of all the subordinate agents. *Conducting* is always applied to affairs of the first importance: *management* is a term of familiar use to characterize a familiar employment: *direction* makes up in authority what it wants in importance; it falls but little short of the word *conduct*. A *conductor* conceives, plans, arranges, and disposes; a *manager* acts or executes; a *director* commands.

If he did not entirely project the union and regency, none will deny him to have been the chief *conductor* in both.

A skilful *manager* of the rabble, so long as they have but ears to hear, need never inquire whether they have understanding.

Himself stood *director* over them, with nodding or stamping, showing he did like or dislike those things he did not understand.

It is necessary to *conduct* with wisdom; to *manage* with diligence, attention, and skill; to *direct* with promptitude, precision, and clearness. A minister of state requires peculiar talents to *conduct* with success the various and complicated concerns which are connected with his office: he must exercise much skill in *managing* the various characters and clashing interests with which he becomes connected: and possess much influence to *direct* the multiplied operations by which the grand machine of government is kept in motion. When a general undertakes to *conduct* a campaign, he will intrust the *management* of minor concerns to persons on whom he can rely; but he will *direct* in person whatever is likely to have any serious influence on his success.

The general purposes of men in the *conduct* of their lives, I mean with relation to this life only, end in gaining either the affection or esteem of those with whom they converse.

Good delivery is a graceful *management* of the voice, countenance, and gesture.

I have sometimes amused myself with considering the several methods of *managing* a debate which have obtained in the world.

To *direct* a wanderer in the right way is to light another man's candle by one's own, which loses none of its light by what the other gains.

CONFEDERATE, ACCOMPLICE.

CONFEDERATE (*v. Ally*) and ACCOMPLICE (*v. Abettor*) both imply a partner in some proceeding, but they differ as to the nature of the proceeding: in the former case it may be lawful or unlawful; in the latter unlawful only. In this latter sense a *confederate* is a partner in a plot or secret association: an *accomplice* is a partner in some active violation of the laws. Guy Fawkes retained his resolution, till the last extremity, not to reveal the names of his *confederates*: it is the common refuge of all robbers and desperate characters to betray their *accomplices* in order to screen themselves from punishment.

When the Earl was executed, it being thought necessary that some punishment should be inflicted on those who were his *confederates*, the Lord Keeper was in a special commission with others.

Now march the bold *confederates* through the plain,
Well hors'd, well clad, a rich and shining train.

It is not improbable that the Lady Mason (the grandmother of Savage) might persuade or compel his mother to desist, or perhaps she could not easily find *accomplices* wicked enough to concur in so cruel an action as that of banishing him to the American plantations.

TO CONFER, BESTOW.

CONFER, in French *conférer*, Latin *confero*, compounded of *con* and *fero*, signifies to bring something toward a person, or place it upon him. BESTOW is compounded of *be* and *stow*, which, like the vulgar word *stoke*, comes from the German *stauen* and *stachen*, and is an onomatopœia, or representative of the action intended to be expressed, namely, that of disposing in a place. *Conferring* is an act of authority; *bestowing* that of charity or generosity. Princes and men in power *confer*; people in a private station *bestow*. Honors, dignities, privileges, and rank are the things *conferred*; favors, kindnesses, and pecuniary relief are the things *bestowed*. Merit, favor, interest, caprice, or intrigue gives rise to *conferring*; necessity, solicitation, and private affection lead to *bestowing*.

The *conferring* this honor upon him would increase the credit he had.

You always exceed expectations, as if yours was not your own, but to *bestow* on wanting merit. DRIDEN.

In the moral application, what is *conferred* or *bestowed* is presumed to be deserved: but with the distinction that the one is gratuitous, the other involuntary.

On him *confer* the poet's sacred name,
Whose lofty voice declares the heavenly flame.
ADDISON.

It sometimes happens, that even enemies and envious persons *bestow* the sincerest marks of esteem when they least design it. STEELE.

TO CONFIDE, TRUST.

CONFIDE, in Latin *confido* (or *cum*, with, and *fido*, to trust), signifying to be united by trust with another, is to TRUST (*v. Belief*) as the species to the genus: we always trust when we *confide*, but not *vice versa*. *Confidence* is an extraordinary trust, but trust is always ordinary unless the term be otherwise qualified. *Confidence* involves communication of a man's mind to another, but trust is confined to matters of action.

He was high in *confidence* with Sir Robert Walpole, and was the foreign ambassador in whom the minister, next to his brother, most *confided*. COXE.

Kings in ancient times were wont to put great trust in eunuchs. BACON.

Confidence may be sometimes limited in its application, as *confidence* in the integrity or secrecy of a man; but trust is in its signification limited to matters of personal interest. A breach of trust evinces a want of that common principle which keeps human society together; but a breach of *confidence* betrays a more than ordinary share of baseness and depravity.

Men live and prosper but in mutual trust,
A *confidence* of one another's truth. SOUTHERN.

Hence, credit
And public trust 'twixt man and man are broken.
ROWE.

CONFIDENT, DOGMATICAL, POSITIVE.

CONFIDENT, from *confide* (*v. To confide*), marks the temper of *confiding* in one's self. DOGMATICAL, from *dogma*, a maxim or assertion, signifies the temper of dealing in unqualified assertions. POSITIVE, in Latin *positivus*, from *positus*, signifies fixed to a point.

The two first of these words denote an habitual or permanent state of mind; the latter either a partial or an habitual

temper. There is much of *confidence* in *dogmatism* and *positivity*, but it expresses more than either. *Confidence* implies a general reliance on one's abilities in whatever we undertake; *dogmatism* implies a reliance on the truth of our opinions; *positivity* a reliance on the truth of our assertions. A *confident* man is always ready to act, as he is sure of succeeding; a *dogmatical* man is always ready to speak, as he is sure of being heard; a *positive* man is determined to maintain what he has asserted, as he is convinced that he has made no mistake. *Confidence* is opposed to diffidence; *dogmatism* to scepticism; *positivity* to hesitation. A *confident* man mostly fails for want of using the necessary means to insure success; a *dogmatical* man is mostly in error, because he substitutes his own partial opinions for such as are established; a *positive* man is mostly deceived, because he trusts more to his own senses and memory than he ought. Self-knowledge is the most effectual cure for *self-confidence*; an acquaintance with men and things tends to lessen *dogmatism*; the experience of having been deceived one's self, and the observation that others are perpetually liable to be deceived, ought to check the folly of being *positive* as to any event or circumstance that is past. *Confidence* is oftener expressed by actions than words; *dogmatism* and *positivity* always by words: the former denotes only the temper of the speaker, but the latter may influence the temper of others; a *positive* assertion may not only denote the state of the person's mind who makes it, but also may serve to make another *positive*.

People forget how little it is that they know and how much less it is that they can do, when they grow *confident* upon any present state of things. SOUTH.

If you are neither *dogmatical*, nor show either by your words or your actions that you are full of yourself, all will the more heartily rejoice at your victory. BUDGE.

He was *positive* and fixed against the exclusion, which was in a great measure imputed to his management, and that he wrought the King up to it. SIR W. TEMPLE.

CONFINEMENT, IMPRISONMENT, CAPTIVITY.

CONFINEMENT, *v. To bound, limit*. IMPRISONMENT, compounded of *in*

and *prison*, French *prison*, from *pris*, participle of *prendre*, Latin *prehendo*, to take, signifies the act or state of being taken or laid hold of. CAPTIVITY, in French *captivité*, Latin *captivitas*, from *capio*, to take, signifies likewise the state of being, or being kept in possession by another.

Confinement is the generic, the other two are specific terms. *Confinement* and *imprisonment* both imply the abridgement of one's personal freedom, but the former specifies no cause, which the latter does. We may be *confined* in a room by ill health, or *confined* in any place by way of punishment; but we are never *imprisoned* but in some specific place appointed for the *confinement* of offenders, and always on some supposed offence. We are *captives* by the rights of war when we fall into the hands of the enemy. *Confinement* does not specify the degree or manner as the other terms do; it may even extend to the restricting the body of its free movements; while *imprisonment* simply *confines* the person within a certain extent of ground, or the walls of a *prison*; and *captivity* leaves a person at liberty to range within a whole country or district.

Confinement of any kind is dreadful: let your imagination acquaint you with what I have not words to express, and conceive, if possible, the horrors of *imprisonment*, attended with reproach and ignominy. JOHNSON.

Confinement is so general a term as to be applied to animals and even inanimate objects; *imprisonment* and *captivity* are applied in the proper sense to persons only, but they admit of a figurative application. Poor stray animals, which are found trespassing on unlawful ground, are doomed to a wretched *confinement*, rendered still more hard and intolerable by the want of food: the *confinement* of plants within too narrow a space will stop their growth for want of air. There is many a poor *captive* in a cage who, like Sterne's starling, would say, if it could, "I want to get out."

But now my sorrows, long with pain suppress'd,
Burst their *confinement* with impetuous sway.
YOUNG.

For life, being weary of these worldly bars,
Never lacks power to dismiss itself;
In that each bondman, in his own hand, bears
The power to cancel his *captivity*:
But I do think it cowardly and vile.
SHAKESPEARE.

TO CONFIRM, TO CORROBORATE.

To CONFIRM, in Latin *confirmo*, or *con* and *firmo*, signifies to make firm in a special manner. CORROBORATE, from *robor*, strength, signifies to give additional strength.

The idea of strengthening is common to these terms, but under different circumstances; *confirm* is used generally, *corroborate* only in particular instances. What *confirms* serves to *confirm* the mind; what *corroborates* gives weight to the thing. An opinion or a story is *confirmed*; an evidence or the representation of a person is *corroborated*. What *confirms* removes all doubt; what *corroborates* only gives more strength than the thing had before. When the truth of a thing is *confirmed*, nothing more is necessary: the testimony of a person may be so little credited that it may want much *corroboration*.

There is an Abyssinian here who knew Mr. Bruce at Gondar. I have examined him, and he *confirms* Mr. Bruce's account. SIR W. JONES.

The secrecy of this conference very much favors my conjecture, that Augustus made an attempt to dissuade Tiberius from holding on the empire; and the length of time it took up *corroborates* the probability of that conjecture. CUMBERLAND.

TO CONFIRM, ESTABLISH.

CONFIRM, *v. To confirm, corroborate*. ESTABLISH, from the word *stable*, signifies to make stable, or able to stand.

The idea of strengthening is common to these as to the former terms, but with a different application: to *confirm* is applied to what is partial, if not temporary; to *establish* to that which is permanent and of importance, as to *confirm* a report, to *establish* a reputation, to *confirm* a treaty or alliance, to *establish* a trade or a government.

Rous'd with the noise, he scarce believes his ear,
Willing to think th' illusions of his fear
Had given this false alarm, but straight his view
Confirms that more than all he fears, is true.
DENHAM.

The rights of ambassadors are *established* by the laws of nations. BLACKSTONE.

So in respect to the mind and its operations: a belief, opinion, suspicion, or resolution is *confirmed*; principles, faith, hopes, etc., are *established*.

Trifles, light as air,
Are to the jealous, *confirmations* strong
As proofs of Holy Writ. SHAKESPEARE.

The silk-worm, after having spun her task,
lays her eggs and dies: but a man can never
have taken in his full measure of knowledge, has
not time to subdue his passions, or *establish* his
soul in virtue, and come up to the perfection of
his nature, before he is hurried off the stage.
ADDISON.

CONFLICT, COMBAT, CONTEST.

CONFLICT, in Latin *conflictus*, participle of *confligo*, compounded of *con* and *fligo*, in Greek *φλιγω*, Æolic for *φλιβω*, to flip or strike, signifies to strike against each other. COMBAT, *v. Battle*. CONTEST, in French *contester*, Latin *contestor*, compounded of *con* and *testor*, signifies to call or set witness against witness.

A striving for the mastery is the common idea in the signification of these terms, which is varied in the manner and spirit of the action. A *conflict* has more of violence in it than a *combat*; and a *combat* than a *contest*. A *conflict* supposes a violent collision, a meeting of force against force; a *combat* supposes a contending together in fighting or battle. A *conflict* may be the unpremeditated meeting of one or more persons in a violent or hostile manner; a *combat* is frequently a concerted engagement between two or more particular individuals, as a sudden and violent *conflict* ensued upon their coming up; they engaged in single *combat*.

It is my father's face,
Whom in this *conflict* I unawares have kill'd. SHAKESPEARE.
Elsewhere he saw, where Troilus defied
Achilles, and unequal *combat* tried. DRYDEN.

Conflict is applied to whatever comes in violent collision, whether animate or inanimate, as the *conflicts* of wild beasts or of the elements; *combat* is applied to animals as well as men, particularly where there is a trial of skill or strength, as the *combats* of the gladiators either with one another or with beasts; *contest* is applied only to men.

Arms on armor clashing bray'd
Horrible discord, and the madding wheels
Of brazen chariots rag'd; dire was the noise
Of *conflict*. MILTON.

Constantine the Great is said to have first prohibited the *combats* of gladiators in the East. CHAMBERS.

While the business of government should be carrying on, the question is, what men have the power to exercise this or that function of it. While this *contest* continues, all manner of abuses remain unpunished. BURKE.

Conflict and *contest* are properly applied to moral objects, and *combat* sometimes figuratively so, and all with a like distinction; violent passions produce *conflicts* in the mind, there may be a *combat* between reason and any particular passion; there may be a *contest* for honors as well as posts of honor; reason will seldom come off victorious in the *combat* with ambition.

Happy is the man who, in the *conflict* of desire between God and the world, can oppose not only argument to argument, but pleasure to pleasure. BLAIR.

The noble *combat* 'twixt joy and sorrow was fought in Paulina! She had one eye declined for the loss of her husband, and another elevated that the oracle was fulfilled. SHAKESPEARE.

Soon afterward the death of the king furnished a general subject for poetical *contest*. JOHNSON.

CONFORMABLE, AGREEABLE, SUITABLE.

CONFORMABLE signifies able to conform (*v. To comply*), that is, having a sameness of form. AGREEABLE signifies the quality of being able to agree (*v. To agree*). SUITABLE signifies able to suit (*v. To agree*).

Conformable is employed for matters of obligation; *agreeable* for matters of choice; *suitable* for matters of propriety and discretion: what is *conformable* accords with some prescribed form or given rule of others; what is *agreeable* accords with the feelings, tempers, or judgments of ourselves or others; what is *suitable* accords with outward circumstances: it is the business of those who act for others to act *conformably* to their directions; it is the part of a friend to act *agreeably* to the wishes of a friend; it is the part of every man to act *suitably* to his station. The decisions of a judge must be strictly *conformable* to the letter of the law; he is seldom at liberty to consult general views of equity: the decision of a partisan is always *agreeable* to the temper of his party: the style of a writer should be *suitable* to his subject.

A man is glad to gain numbers on his side, as they serve to strengthen him in his opinions. It

makes him believe that his principles carry conviction with them, and are the more likely to be true, when he finds they are *conformable* to the reason of others as well as to his own. ADDISON.

As you have formerly offered some arguments for the soul's immortality, *agreeable* both to reason and the Christian doctrine, I believe your readers will not be displeas'd to see how the same great truth shines in the pomp of Roman eloquence. HUGHES.

I think banging a cushion gives a man too warlike or perhaps too theatrical a figure to be *suitable* to a Christian congregation. SWIFT.

TO CONFOUND, TO CONFUSE.

CONFOUND and CONFUSE are both derived from different parts of the same verb, namely, *confundo*, and its participle *confusus*, signifying to pour or mix together without design that which ought to be distinct.

Confound has an active sense; *confuse* a neuter or reflective sense: a person *confounds* one thing with another; objects become *confused*, or a person *confuses* himself: it is a common error among ignorant people to *confound* names, and among children to have their ideas *confused* on commencing a new study. The present age is distinguished by nothing so much as by *confounding* all distinctions, which is a great source of *confusion* in men's intercourse with each other, both in public and private life.

I to the tempest make the poles resound,
And the conflicting elements *confound*. DRYDEN.

A *confus'd* report passed through my ears;
But full of hurry, like a morning dream,
It vanished in the bus'ness of the day. LEE.

Confuse is sometimes used transitively in the sense of causing *confusion*, as to *confuse* an account; but in this case it is as much distinguished from *confound* as in the other case. A person *confounds* one account with the other when he takes them to be both the same; but he *confuses* any particular account when he mingles different items under one head, or he brings the same item under different heads.

TO CONFRONT, FACE.

CONFRONT, from the Latin *frons*, a forehead, implies to set *face* to *face*; and FACE, from the noun *face*, signifies to set the *face* toward any object. The for-

mer of these terms is always employed for two or more persons with regard to each other; the latter for a single individual with regard to objects in general. Witnesses are *confronted*; a person *faces* danger, or *faces* an enemy: when people give contrary evidence, it is sometimes necessary, in extra-judicial matters, to *confront* them in order to arrive at the truth; the best evidence which a man can give of his courage is to evince his readiness for *facing* his enemy whenever the occasion requires.

Whereto serves mercy,
But to *confront* the visage of offence? SHAKESPEARE.

The rev'rend charioteer directs the course,
And strains his aged arm to lash the horse:
Hector they *face*; unknowing how to fear,
Fierce he drove on. POPE.

CONFUSION, DISORDER.

CONFUSION signifies the state of being *confounded* or *confused* (*v. To confound*). DISORDER, compounded of the privative *dis* and *order*, signifies the reverse of order.

Confusion is to *disorder* as the species to the genus: *confusion* supposes the absence of all order; *disorder* the derangement of order where it exists, or is supposed to exist: there is always *disorder* in *confusion*, but not always *confusion* in *disorder*. The greater the multitude the more they are liable to fall into *confusion* if they do not act in perfect concert, as in the case of a routed army or a tumultuous mob.

If we, unbroke,
Sustain their onset; little skill'd in war,
To wheel, to rally, and renew the charge,
Confusion, havoc, and dismay will seize
The astonish'd rout. SHOLLETT.

Where there is the greatest order, the smallest circumstance is apt to produce *disorder*, the consequences of which will be more or less serious.

When you behold a man's affairs through negligence and misconduct involved in *disorder*, you naturally conclude that his ruin approaches. BLAIR.

TO CONFUTE, REFUTE, DISPROVE, OP-PUGN.

CONFUTE and REFUTE, in Latin *confuto* and *refuto*, are compounded of *con*, against, *re* privative, and *futo*, obsolete

for *arguo*, signifying to argue against or to argue the contrary. DISPROVE, compounded of *dis* privative, and *prove*, signifies to prove the contrary. OPPUGN, in Latin *oppugno*, that is, to fight in order to remove or overthrow.

To *confute* respects what is argumentative; *refute* what is practical and personal; *disprove* whatever is represented or related; *oppugn* what is held or maintained. An argument is *confuted* by proving its fallacy; a charge is *refuted* by proving the innocence of the party charged; an assertion is *disproved* by proving that it is incorrect; a doctrine is *oppugned* by a course of reasoning. Paradoxes may be easily *confuted*; calumnies may be easily *refuted*; the marvellous and incredible stories of travellers may be easily *disproved*; heresies and sceptical notions ought to be *oppugned*. The pernicious doctrines of sceptics, though often *confuted*, are as often advanced with the same degree of assurance by the free-thinking, and I might say the unthinking few who imbibe their spirit: it is the employment of libellists to deal out their malicious aspersions against the objects of their malignity in a manner so loose and indirect as to preclude the possibility of *refutation*: it would be a fruitless and unthankful task to attempt to *disprove* all the statements which are circulated in a common newspaper. It is the duty of the ministers of the Gospel to *oppugn* all doctrines that militate against the established faith of Christians.

The learned do, by turns, the learn'd *confute*,
Yet all depart unalter'd by dispute. ORRERY.

Philip of Macedon *refuted* by the force of gold
all the wisdom of Athens. ADDISON.

Man's feeble race what ills await!
Labor and penury, the racks of pain,
Disease, and sorrow's weeping train,
And death, sad refuge from the storm of fate:
The fond complaint, my song! *disprove*,
And justify the laws of Jove. COLLINS.

Ramus was one of the first *oppugners* of the
old philosophy, who disturbed with innovations
the quiet of the schools. JOHNSON.

CONJECTURE, SUPPOSITION, SURMISE.

CONJECTURE, in French *conjecture*, Latin *conjectura*, from *conicio* or *con* and *jacio*, signifies the thing put together or framed in the mind without design or

foundation. SUPPOSITION, in French *supposition*, from *suppono*, compounded of *sub* and *pono*, signifies to put one's thoughts in the place of reality. SURMISE, compounded of *sur* or *sub* and *mise*, Latin *missus*, participle of *mitto*, to send or put forth, has the same original meaning as the former.

All these terms convey an idea of something in the mind independent of the reality; but *conjecture* is founded less on rational inference than *supposition*; and *surmise* less than either; any circumstance, however trivial, may give rise to a *conjecture*; some reasons are requisite to produce a *supposition*; a particular state of feeling or train of thinking may of itself create a *surmise*. Although the same epithets are generally applicable to all these terms, yet we may with propriety say that a *conjecture* is idle; a *supposition* false; a *surmise* fanciful. *Conjectures* are employed on events, their causes, consequences, and contingencies; *supposition* on speculative points; *surmise* on personal concerns. The secret measures of government give rise to various *conjectures*: all the *suppositions* which are formed respecting comets seem at present to fall short of the truth: the behavior of a person will often occasion a *surmise* respecting his intentions and proceedings, let them be ever so disguised. Antiquarians and etymologists deal much in *conjectures*; they have ample scope afforded them for asserting what can be neither proved nor denied: religionists are pleased to build many *suppositions* of a doctrinal nature on the Scriptures, or, more properly, on their own partial and forced interpretations of the Scriptures: it is the part of prudence, as well as justice, not to express any *surmises* which we may entertain, either as to the character or conduct of others, which may not redound to their credit.

Persons of studious and contemplative natures often entertain themselves with the history of past ages, or raise schemes and *conjectures* upon futurity.

ADDISON.
Even in that part which we have of the journey to Canterbury, it will be necessary, in the following review of Chancer, to take notice of certain defects and inconsistencies, which can only be accounted for upon the *supposition* that the work was never finished by the author.

TYRWHITT.

Any the least *surmise* of neglect has raised an aversion in one man to another. SOUTH.

CONJUNCTURE, CRISIS.

CONJUNCTURE, in Latin *conjunctura* and *conjungo*, to join together, signifies the joining together of circumstances. CRISIS, in Latin *crisis*, Greek *κρίσις*, a judgment, signifies in an extended sense whatever decides or turns the scale.

Both these terms are employed to express a period of time marked by the state of affairs. A *conjuncture* is a joining or combination of corresponding circumstances tending toward the same end; a *crisis* is the high-wrought state of any affair which immediately precedes a change: a *conjuncture* may be favorable, a *crisis* alarming. An able statesman seizes the *conjuncture* which promises to suit his purpose, for the introduction of a favorite measure: the abilities, firmness, and perseverance of Alfred the Great, at one important *crisis* of his reign, saved England from destruction.

Every virtue requires time and place, a proper object, and a fit *conjuncture* of circumstances for the due exercise of it. ADDISON.

Thought he, this is the lucky hour:
Wines work when vines are in the flower;
This *crisis* then I will set my rest on,
And put her boldly to the question. BUTLER.

TO CONNECT, COMBINE, UNITE.

CONNECT, Latin *connecto*, compounded of *con* and *necto*, signifies to knit together. COMBINE, *v. Association, combination*. UNITE, *v. To add, join*.

The idea of being put together is common to these terms, but with different degrees of proximity. *Connected* is more remote than *combined*, and this than *united*. What is *connected* and *combined* remains distinct, but what is *united* loses all individuality. Things the most dissimilar may be *connected* or *combined*; things of the same kind only can be *united*. Things or persons are *connected* more or less remotely by some common property or circumstance that serves as a tie; they are *combined* by a species of juncture; they are *united* by a coalition; houses are *connected* by means of a common passage; the armies of two nations are *combined*; two armies of the same nation are *united*. Trade, marriage, or

general intercourse create a *connection* between individuals; co-operation or similarity of tendency are grounds for *combination*; entire accordance leads to a *union*. It is dangerous to be *connected* with the wicked in any way; our reputation, if not our morals, must be the sufferers thereby. The most obnoxious members of society are those in whom wealth, talents, influence, and a lawless ambition are *combined*. *United* is an epithet that should apply equally to nations and families; the same obedience to laws should regulate every man who lives under the same government; the same heart should animate every breast; the same spirit should dictate every action of every member in the community, who has a common interest in the preservation of the whole.

A right opinion is that which *connects* distant truths by the shortest train of intermediate propositions. JOHNSON.

Fancy can *combine* the ideas which memory has treasured. HAWKESWORTH.

A friend is he with whom our interest is *united*. HAWKESWORTH.

CONNECTION, RELATION.

CONNECTION, *v. To connect*. RELATION, from *relate*, in Latin *relatus*, participle of *refero*, to bring back, signifies carrying back to some point.

These words are applied to two or more things, to denote the manner in which they stand in regard to each other. A *connection* denotes that which binds two objects, or the situation of being so bound by some tie; but *relation* denotes the situation of two or more objects in regard to each other, yet without defining what it is; a *connection* is therefore a species of *relation*, but a *relation* may be something which does not amount to a *connection*. Families are *connected* with each other by the ties of blood or marriage; persons are *connected* with each other in the way of trade or business; objects stand in a certain *relation* to each other, as persons stand in the *relation* of giver and receiver, or of debtor and creditor; there is a *connection* between Church and State, or between morality and religion; men stand in the *relation* of creatures to their Creator.

It is odd to consider the *connection* between