

whence the newly-married *couple* is in ordinary discourse called the happy *pair*.

Your fortune, happy *pair*, already made,
Leaves you no farther wish. DRYDEN.

Pair is applied to persons in no other connection, and *brace* never except in the burlesque style.

Dear Sheridan! a gentle *pair*
Of Gaulstown lads (for such they are),
Besides a *brace* of grave divines,
Adore the smoothness of your lines. SWIFT.

COURAGE, FORTITUDE, RESOLUTION.

COURAGE, *v. Bravery*. FORTITUDE, in French *fortitude*, Latin *fortitudo*, is the abstract noun from *fortis*, strong. RESOLUTION, from the verb *resolve*, marks the act of *resolving*, or the state of being *resolved*.

Courage respects action, *fortitude* respects passion: a man has *courage* to meet danger, and *fortitude* to endure pain. *Courage* is that power of the mind which bears up against the evil that is in prospect; *fortitude* is that power which endures the pain that is felt: the man of *courage* goes with the same coolness to the mouth of the cannon, as the man of *fortitude* undergoes the amputation of a limb. Horatius Cocles displayed his *courage* in defending a bridge against the whole army of the Etruscans: Caius Mutius displayed no less *fortitude* when he thrust his hand into the fire in the presence of King Por-sena, and awed him as much by his language as his action.

Courage seems to be more of a manly virtue; *fortitude* is more distinguishable as a feminine virtue: the former is at least most adapted to the male sex, who are called upon to act, and the latter to the females, who are obliged to endure: a man without *courage* would be as ill prepared to discharge his duty in his intercourse with the world, as a woman without *fortitude* would be to support herself under the complicated trials of body and mind with which she is liable to be assailed.

What can be more honorable than to have *courage* enough to execute the commands of reason and conscience? COLLIER.

With wonted *fortitude* she bore the smart,
And not a groan confess'd her burning heart. GAY.

Resolution is a minor species of *courage*, or it is *courage* in the minor concerns of life: *courage* comprehends under it a spirit to advance; *resolution* simply marks the will not to recede: we require *courage* to bear down all the obstacles which oppose themselves to us; we require *resolution* not to yield to the first difficulties that offer.

Depending more upon his *courage* than strength, he had a great mind to venture into the midst of the enemy's fleet. CAMDEN.

The unusual extension of my muscles on this occasion made my face ache to such a degree, that nothing but an invincible *resolution* and perseverance could have prevented me from falling back to my monosyllables. ADDISON.

COURSE, RACE, PASSAGE.

COURSE, from *curro*, to run, signifies either the act of running, or the space run over. RACE, from *run*, signifies the same act. PASSAGE, from *to pass*, signifies either the act of passing or the space passed over.

Course and *race* as acts imply the act of walking or running; *passage* the act of passing or going generally: as swift in the *course*, to win the *race*, to be lost in the *passage*. The *course* in this case may be the act of one alone; the *race* is always the act of one in competition with others.

Him neither rocks can crush, nor steel can wound,
When Ajax fell not on th' ensanguined ground;
In standing fight he mates Achilles' force,
Excell'd alone in swiftness in the *course*. POPE.

The moment before starting, the street appeared full of people; nor did we conceive how the *race* could possibly be performed. BRYDENE.

Between his shoulders pierc'd the following dart,
And held its *passage* through the panting heart. POPE.

In the sense of the space gone over, *course* is to be compared with *passage* in the proper application, and with *race* in the improper. The *course* is the direction taken or chosen by any object, and applies to persons or things personified; as a person pursues a *course*.

So Mars omnipotent invades the plain
(The wide destroyer of the race of man);
Terror, his best loved son, attends his *course*,
Arm'd with stern boldness, and enormous force. POPE.

Or a river takes a *course*.

But if with bays and dams they strive to force
His channel to a new and narrow *course*,
No longer then within his banks he dwells. DENHAM.

Passage is the way either through or over an object, and applies only to inanimate objects.

Direct against which open'd from beneath,
Just o'er the blissful seat of paradise,
A *passage* down to earth, a *passage* wide. MILTON.

Course, in the moral application, signifies the direction taken in the business of life; as to pursue a right or wrong *course*.

At the first fatal opening of this contest, the wisest *course* seemed to be to put an end as soon as possible to the immediate causes of the dispute. BURKE.

The *race* is that course of life which a person is supposed to run with others toward a certain object. It is used mostly in the spiritual sense.

Remote from towns he ran his godly *race*,
Nor e'er had changed, nor wished to change his place. GOLDSMITH.

COURTEOUS, COMPLAISANT, COURTLY.

COURTEOUS, from *court*, denotes properly belonging to a *court*, and by a natural extension of the sense, suitable to a *court*. COMPLAISANT, *v. Complaisance*.

Courteous in one respect comprehends in it more than *complaisant*; it includes the manner as well as the action; it is, properly speaking, polished *complaisance*: on the other hand, *complaisance* includes more of the disposition in it than *courteousness*; it has less of the polish, but more of the reality of kindness. *Courteousness* displays itself in the address and manners; *complaisance* in direct good offices: *courteousness* is practised between strangers; *complaisance* among friends.

His business was to be indiscriminately *courteous* and obsequious to all men, to appear much abroad and in public places, to increase his acquaintance. HAWKINS.

To comply with the notions of mankind is in some degree the duty of a social being, because by compliance only he can please, and by pleasing only he can become useful; but as the end is not to be lost for the sake of the means, we are not to give up virtue for *complaisance*. JOHNSON.

COURTLY, though derived from the same word as *courteous*, is in some de-

gree opposed to it in point of sense; it denotes a likeness to a *court*, but not a likeness which is favorable: *courtly* is to *courteous* as the form to the reality; the *courtly* consists of the exterior only, the latter of the exterior combined with the spirit; the former, therefore, seems to convey the idea of insincerity when contrasted with the latter, which must necessarily suppose the contrary: a *courtly* demeanor, or a *courtier*-like demeanor, may be suitable on certain occasions; but a *courteous* demeanor is always desirable.

We cannot omit to observe this *courtly* (shall I call it?) or good quality in him, that he was *courteous*, and did seem to study to oblige. STYFFE.

Courtly may likewise be employed in relation to things, as belonging to a court; but *courteous* has always respect to persons: we may speak of a *courtly* style, or *courtly* grandeur; but we always speak of *courteous* behavior, *courteous* language, and the like.

Yes, I know
He had a troublesome old-fashion'd way
Of shocking *courtly* ears with horrid truth. THOMSON.

CREDIT, FAVOR, INFLUENCE.

CREDIT, from the Latin *creditus*, participle of *credo*, to believe or trust, marks the state of being believed or trusted. FAVOR, from the Latin *faveo*, and probably *favus*, a honey-comb, marks an agreeable or pleasant state of feeling toward an object. INFLUENCE, in French *influence*, Latin *influentia*, from *influo*, to flow upon, marks the state or power of acting upon any object so as to direct or move it.

These terms mark the state we stand in with regard to others as flowing out of their sentiments toward ourselves: *credit* arises out of esteem; *favor* out of goodwill or affection; *influence* out of either *credit* or *favor*, or external circumstances: *credit* depends altogether on personal merit, real or supposed; *favor* may depend on the caprice of him who bestows it. The *credit* which we have with others is marked by their confidence in our judgment; by their disposition to submit to our decisions; by their reliance on our veracity, or assent to our opinions: the *favor* we have with others is marked by

their readiness to comply with our wishes; their subserviency to our views; attachment to our society: men of talent are ambitious to gain *credit* with their sovereigns by the superiority of their counsel: weak men or men of ordinary powers are contented with being the favorites of princes, and enjoying their patronage and protection. *Credit* redounds to the honor of the individual, and stimulates him to noble exertions; it is beneficial in its results to all mankind, individually or collectively: *favor* redounds to the personal advantage, the selfish gratification of the individual; it is apt to inflame pride and provoke jealousy.

No man had *credit* enough with him to corrupt him in point of loyalty to the king, while he thought himself wise enough to know what treason was. CLARENDON.

I have not the least purpose of undervaluing his good parts and qualities when I say that his first introduction into *favor* was solely from the handsomeness of his person. CLARENDON.

Credit and *favor* are the gifts of others; *influence* is a possession which we derive from circumstances: there will always be *influence* where there is *credit* or *favor*, but it may exist independently of either: we have *credit* and *favor* for ourselves; we exert *influence* over others: *credit* and *favor* serve one's own purposes; *influence* is employed in directing others: weak people easily give their *credit*, or bestow their *favor*, by which an *influence* is gained over them to bend them to the will of others; the *influence* itself may be good or bad, according to the views of the person by whom it is exerted.

Truth itself shall lose its *credit*, if delivered by a person that has none. SOUTH.

Halifax, thinking this a lucky opportunity of securing immortality, made some advances of *favor* and some overtures of advantage to Pope, which he seems to have received with sullen coldness. JOHNSON.

What motive could induce Murray to murder a prince without capacity, without followers, without *influence* over the nobles, whom the queen, by her neglect, had reduced to the lowest state of contempt? ROBERTSON.

CRIME, VICE, SIN.

CRIME, in Latin *crimen*, Greek *κριμα*, signifies a judgment, sentence, or punishment; and also the cause of the sentence or punishment, in which latter sense it is

here taken. VICE, in Latin *vitium*, from *vito*, to avoid, signifies that which ought to be avoided. SIN, in Saxon *synne*, Swedish *synd*, German *sunde*, old German *sunta*, *sunto*, etc., like the Latin *sones*, Greek *αυτης*, from *ανω*, to hurt, signifies the thing that hurts; *sin* being of all things the most hurtful.

A *crime* is a social offence; a *vice* is a personal offence: every action which does injury to others, either individually or collectively, is a *crime*; that which does injury to ourselves is a *vice*. *Crime* consists in a violation of human laws; *vice* in a violation of the moral law; *sin* in a violation of the Divine law: *sin*, therefore, comprehends both *crime* and *vice*; but there are many *sins* which are not *crimes* nor *vices*: *crimes* are tried before a human court, and punished agreeably to the sentence of the judge; *vices* and *sins* are brought before the tribunal of the conscience; the former are punished in this world, the latter will be punished in the world to come, by the sentence of the Almighty: treason is one of the most atrocious *crimes*; drunkenness one of the most dreadful *vices*; religious hypocrisy one of the most heinous *sins*.

The most ignorant heathen knows and feels that, when he has committed an unjust or cruel action, he has committed a *crime* and deserves punishment. BLAIR.

If a man makes his *vices* public, though they be such as seem principally to affect himself (as drunkenness or the like), they then become, by the bad example they set, of pernicious effects to society. BLACKSTONE.

Every single gross act of *sin* is much the same thing to the conscience that a great blow or fall is to the head; it stuns and bereaves it of all use of its senses for a time. SOUTH.

CRIME, MISDEMEANOR.

CRIME, *v.* *Crime*. MISDEMEANOR signifies literally a wrong demeanor.

The former of these terms is to the latter as the genus to the species: a *misdeemeanor* is in the technical sense a minor *crime*. Housebreaking is under all circumstances a *crime*; but shoplifting or pilfering amounts only to a *misdeemeanor*. Corporal punishments are most commonly annexed to *crimes*; pecuniary punishments frequently to *misdeemeanors*. In the vulgar use of these terms, *misdeemeanor* is moreover distinguished from *crime* by not always signifying a viola-

tion of public law, but only of private morals; in which sense the former term implies what is done against the state, and the latter that which offends individuals or small communities.

No *crime* of thine our present sufferings draws, Not thou, but Heaven's disposing will the cause. POPE.

I mention this for the sake of several rural squires, whose reading does not rise so high as to "the present state of England," and who are often apt to usurp that precedence which by the laws of their country is not due to them. Their want of learning, which has planted them in this station, may in some measure excuse their *misdeemeanor*. ADDISON.

CRIMINAL, GUILTY.

CRIMINAL, from *crime*, signifies belonging or relating to a *crime*. GUILTY, from *guilt*, signifies having *guilt*: *guilt* comes from the German *gellen*, to pay, and *gelt*, a fine, debt.

Criminal respects the character of the offence; *guilty* respects the fact of committing the offence. The *criminality* of a person is estimated by all the circumstances of his conduct which present themselves to observation; his *guilt* requires to be proved by evidence. The *criminality* is not a matter of inquiry, but of judgment; the *guilt* is often doubtful, if not positively concealed. The higher the rank of a person, the greater his *criminality* if he does not observe an upright and irreproachable conduct: where a number of individuals are concerned in any unlawful proceeding, the difficulty of attaching the *guilt* to the real offender is greatly increased.

However *criminal* they may be with regard to society in general, yet with respect to one another, and to every person to whom they have once professed it, they have ever maintained the most unshaken fidelity. BRYDENE.

Guilt hears appall'd with deeply troubled thought; And yet not always on the *guilty* head Descends the fated flash. THOMSON.

Criminal may be applied as an epithet either to the person or that which is personal; *guilty* is properly applied only to the person: a person, or his actions, looks, thoughts, intentions, may be *criminal*: the person himself is *guilty* of whatever he actually commits. What is *criminal* is against good morals; but a person may be *guilty* of trivial errors in different matters.

True modesty avoids everything that is *criminal*; false modesty everything that is unfashionable. ADDISON.

It is his praise that he is never *guilty* of those faults as a writer which he lays to the charge of others. COWPER.

CRIMINAL, CULPRIT, MALEFACTOR, FELON, CONVICT.

ALL these terms are employed for a public offender; but the first conveys no more than this general idea; while the others comprehend some accessory idea in their signification. CRIMINAL (*v.* *Criminal*, *guilty*) is a general term, and the rest are properly species of *criminals*. CULPRIT, from the Latin *culpa* and *prehensus*, taken in a fault, signifies the *criminal* who is directly charged with his offence. MALEFACTOR, compounded of the Latin terms *male* and *factor*, signifies an evil-doer, that is, one who does evil, in distinction from him who does good. FELON, from *felony*, in Latin *felonia*, a capital *crime*, comes either from the Greek *φλωσις*, an imposture, because fraud and villany are the prominent features of every capital offence, or from *fel*, gall, to denote the malignity of the offence. CONVICT, in Latin *convictus*, participle of *convincio*, to convince or prove, signifies one proved or found guilty.

When we wish to speak in general of those who by offences against the laws or regulations of society have exposed themselves to punishment, we denominate them *criminals*: when we consider them as already brought before a tribunal, we call them *culprits*: when we consider them in regard to the moral turpitude of their character, as the promoters of evil rather than of good, we entitle them *malefactors*: when we consider them as offending by the grosser violations of the law, they are termed *felons*: when we consider them as already under the sentence of the law, we denominate them *convicts*. The punishments inflicted on *criminals* vary according to the nature of their crimes and the spirit of the laws by which they are judged: a guilty conscience will give a man the air of a *culprit* in the presence of those who have not authority to be either his accusers or judges; it gratified the malice of the Jews to cause our blessed Saviour to be

crucified between two *malefactors*: it is an important regulation in the internal economy of a prison to have *felons* kept distinct from each other, particularly if their crimes are of an atrocious nature: it has not unfrequently happened that, when the sentence of the law has placed *convicts* in the lowest state of degradation, their characters have undergone so entire a reformation as to enable them to attain a higher pitch of elevation than they had ever enjoyed before.

If I attack the vicious, I shall only set upon them in a body, and will not be provoked, by the worst usage I can receive from others, to make an example of any particular *criminal*.

ADDISON.

The jury then withdrew a moment, As if on weighty points to comment, And, right or wrong, resolv'd to save her, They gave a verdict in her favor. The *culprit*, by escape grown bold, Pilfers alike from young and old.

MOORE.

For this the *malefactor* goat was laid On Bacchus' altar, and his forfeit paid.

He (Earl Ferrers) expressed some displeasure at being executed as a common *felon*, exposed to the eyes of such a multitude.

SMOLLETT.

Attendance none shall need, nor train, where none Are to behold the judgment, but the judged; Those two: the third best absent is condemn'd *Convict* by fight, and rebel to all law; Conviction to the serpent none belongs.

MILTON.

CRITERION, STANDARD.

CRITERION, in Greek *κριτηριον*, from *κρινω*, to judge, signifies the mark or rule by which one may judge. STANDARD, from the verb to *stand*, signifies the point at which one must *stand*, or beyond which one must not go.

The *critereon* is employed only in matters of judgment; the *standard* is used in the ordinary concerns of life. The former serves for determining the characters and qualities of things; the latter for defining quantity and measure. The language and manners of a person are the best *critereon* for forming an estimate of his station and education. In order to produce a uniformity in the mercantile transactions of mankind one with another, it is the custom of government to fix a certain *standard* for the regulation of coins, weights, and measures.

But have we then no law besides our will, No just *critereon* fix'd to good or ill? As well at noon we may obstruct our sight, Then doubt if such a thing exists as light.

JENYNS.

Who would insure a tender and delicate sense of honor to beat almost with the first pulse of the heart, when no man could know what would be the test of honor in a nation continually varying the *standard* of its coin?

BURKE.

The word *standard* may likewise be used figuratively in the same sense. The Bible is a *standard* of excellence both in morals and religion, which cannot be too closely followed. It is impossible to have the same *standard* in the arts and sciences, because all our performances fall short of perfection, and will admit of improvement.

Rate not the extension of the human mind By the plebeian *standard* of mankind.

CRUEL, INHUMAN, BARBAROUS, BRUTAL, SAVAGE.

CRUEL, from the Latin *crudelis* and *crudus*, raw, rough, or untutored; INHUMAN, compounded of the privative *in* and *human*, signifies not human; BARBAROUS, from the Greek *βαρβαρος*, rude or unsettled—all mark a degree of bad feeling which is uncontrolled by culture or refinement. BRUTAL, signifying like the *brute*; and SAVAGE, from the Latin *savus*, fierce, and the Hebrew *zaal*, a wolf, mark a still stronger degree of this bad passion.

Cruel is the most familiar and the least powerful epithet of all these terms; it designates the ordinary propensity which, if not overpowered by a better principle, will invariably show itself by the desire of inflicting positive pain on others, or abridging their comfort: *inhuman* and *barbarous* are higher degrees of *cruelty*; *brutal* and *savage* rise so much in degree above the rest as almost to partake of another nature. A child gives early symptoms of his natural *cruelty* by his ill-treatment of animals; but we do not speak of his *inhumanity*, because this is a term confined to men, and more properly to their treatment of their own species, although extended in its sense to their treatment of the *brutes*: *barbarity* is but too common among children and persons of riper years. A person is *cruel* who neglects the creature he should protect and take care of: he is *inhuman* if he withhold from him the common marks of tenderness or kindness which are to be expected from one *human* being to

another; he is *barbarous* if he find amusement in inflicting pain; he is *brutal* or *savage* according to the circumstances of aggravation which accompany the act of torturing.

Now be thy rage, thy fatal rage resign'd; A *cruel* heart ill suits a manly mind.

POPE.

Relentless love the *cruel* mother led, The blood of her unhappy babes to shed; Love lent the sword, the mother struck the blow, *Inhuman* she, but more *inhuman* thou.

DRYDEN.

I have found out a gift for my fair, I have found where the wood-pigeons breed, But let me that plunder forbear, She will say 'twas a *barbarous* deed.

SHENSTONE.

The play was acted at the other theatre, and the *brutal* petulance of Gibber was confuted, though perhaps not shamed, by general applause.

JOHNSON.

Brothers by brothers' impious hands are slain! Mistaken zeal, how *savage* is thy reign!

JENYNS.

TO CRY, WEEP.

AN outward indication of pain is expressed by both these terms, but CRY (*v. To call*) comprehends an audible expression accompanied with tears or otherwise. WEEP, in low German *wapen*, is a variation of *whine*, which is an onomatopœia, and simply indicates the shedding of tears. *Crying* arises from an impatience in suffering corporeal pains; children and weak people commonly *cry*: *weeping* is occasioned by mental grief; the wisest and best of men will not disdain sometimes to *weep*. *Crying* is as selfish as it is weak; it serves to relieve the pain of the individual to the annoyance of the hearer; *weeping*, when called forth by others' sorrows, is an infirmity which no man could wish to be without: as an expression of generous sympathy, it affords essential relief to the sufferer.

The babe clung *crying* to his nurse's breast, Scared at the dazzling helm and nodding crest.

POPE.

Thy Hector, wrapt in everlasting sleep, Shall neither hear thee sigh, nor see thee *weep*.

POPE.

TO CRY, SCREAM, SHRIEK.

TO CRY (*v. To call*) indicates the utterance of an articulate or an inarticulate sound. SCREAM, which is a variation of *cry*, is a species of *crying* in the first sense of the word; and SHRIEK,

which is the same, is a species of *crying* in its latter sense. *Crying* is an ordinary mode of loud utterance resorted to on common occasions; one *cries* in order to be heard: *screaming* is an intemperate mode of *crying*, resorted to from an impatient desire to be heard, or from a vehemence of feeling. People *scream* to deaf people from the mistaken idea of making themselves heard; whereas a distinct articulation will always be more efficacious. It is frequently necessary to *cry* when we cannot render ourselves audible by any other means; but it is never necessary or proper to *scream*. *Shriek* may be compared with *cry* and *scream*, as expressions of pain; in this case to *shriek* is more than to *cry*, and less than to *scream*. They both signify to *cry* with a violent effort. We may *cry* from the slightest pain or inconvenience; but one *shrieks* or *screams* only on occasions of great agony, either corporeal or mental. A child *cries* when it has hurt its finger; it *shrieks* in the moment of terror at the sight of a frightful object, or *screams* until some one comes to its assistance.

Like a thin smoke he sees the spirit fly, And hears a feeble, lamentable *cry*.

POPE.

Rapacious at the mother's throat they fly, And tear the *screaming* infant from her breast.

THOMSON.

The house is fill'd with loud laments and *cries*, And *shrieks* of women rend the vaulted throne.

DRYDEN.

CULPABLE, FAULTY.

CULPABLE, in Latin *culpabilis*, comes from *culpa*, a fault or blame, signifying worthy of blame, fit to be blamed. FAULTY, from *fault*, signifies having *faults*.

We are *culpable* from the commission of one *fault*; we are *faulty* from the number of *faults*: *culpable* is a relative term; *faulty* is absolute: we are *culpable* with regard to a superior whose intentions we have not fulfilled; we are *faulty* whenever we commit any *faults*. A master pronounces his servant as *culpable* for not having attended to his commands; an indifferent person pronounces another as *faulty* whose *faults* have come under his notice. It is possible, therefore, to be *faulty* without being *culpable*, but not *vice versa*.

In the common business of life we find the memory of one like that of another, and honestly impute omissions not to involuntary forgetfulness, but *culpable* inattention. JOHNSON.

In the consideration of human life the satirist never falls upon persons who are not glaringly *faulty*. STEELE.

CULTIVATION, CULTURE, CIVILIZATION, REFINEMENT.

CULTIVATION, from the Latin *cultus*, denotes the act of *cultivating*, or state of being *cultivated*. CULTURE, from *cultus*, signifies the state only of being *cultivated*. CIVILIZATION signifies the act of *civilizing*, or state of being *civilized*. REFINEMENT denotes the act of *refining*, or the state of being *refined*.

Cultivation is with more propriety applied to the thing that grows; *culture* to that in which it grows. The *cultivation* of flowers will not repay the labor unless the soil be prepared by proper *culture*. In the same manner, when speaking figuratively, we say the *cultivation* of any art or science: the *cultivation* of one's taste or inclination may be said to contribute to one's own skill or the perfection of the thing itself; but the mind requires *culture* previously to this particular exertion of the powers.

Notwithstanding this faculty (of taste) must be in some measure born with us, there are several methods of *cultivating* and improving it. ADDISON.

But tho' Heav'n
In every breast has sown these early seeds
Of love and admiration, yet in vain
Without fair *culture's* kind parental aid.

AKENSIDE.

Civilization is the first stage of *cultivation*; *refinement* is the last: we *civilize* savages by divesting them of their rudeness, and giving them a knowledge of such arts as are requisite for *civil* society; we *cultivate* people in general by calling forth their powers into action and independent exertion; we *refine* them by the introduction of the liberal arts. The introduction of Christianity has been the best means of *civilizing* the rudest nations. The *cultivation* of the mind in serious pursuits tends to *refine* the sentiments without debilitating the character; but the *cultivation* of the liberal arts may be pursued to a vicious extent, so as to introduce an excessive *refinement* of feel-

ing that is incompatible with real manliness.

To *civilize* the rude unpolish'd world
And lay it under the restraint of laws,
To make man mild and sociable to man,
To *cultivate* the wild licentious savage
With wisdom, discipline, and lib'ral arts,—
Th' embellishments of life! Virtues like these
Make human nature shine. ADDISON.

Poetry makes a principal amusement among unpolished nations, but in a country verging to the extremes of *refinement*, painting and music come in for a share. GOLDSMITH.

CULTIVATION, TILLAGE, HUSBANDRY.

CULTIVATION has a much more comprehensive meaning than either *tillage* or *husbandry*. TILLAGE is a mode of *cultivation* that extends no farther than the preparation of the ground for the reception of the seed; *cultivation* includes the whole process by which the produce of the earth is brought to maturity. We may *till* without *cultivating*; but we cannot *cultivate*, as far as respects the soil, without *tillage*. HUSBANDRY is more extensive in its meaning than *tillage*, but not so extensive as *cultivation*. *Tillage* respects the act only of *tilling* the ground; *husbandry* is employed for the office of *cultivating* for domestic purposes. A *cultivator* is a general term, defined only by the object that is *cultivated*, as the *cultivator* of the grape, or the olive; a *tiller* is a laborer in the soil that performs the office for another: a *husbandman* is a humble species of *cultivator*, who himself performs the whole office of *cultivating* the ground for domestic purposes.

O softly-swelling hills
On which the power of *cultivation* lies,
And joys to see the wonders of his toil!

THOMSON.

These principles of good *husbandry* ran through his (Hesiod's) work, and directed him to the choice of *tillage* and merchandise for the subject of that which is the most excellent of them. DRYDEN.

We find an image of the two states, the contemplative and the active, figured out in the persons of Abel and Cain, by the two primitive trades, that of the shepherd and that of the *husbandman*. BACON.

CUNNING, CRAFTY, SUBTLE, SLY, WILY.

CUNNING, *v. Art.* CRAFTY signifies having *craft*, that is, according to the original meaning of the word, having a

knowledge of some trade or art; hence figuratively applied to the character. SUBTLE, in French *subtil*, and Latin *subtilis*, thin, from *sub* and *tela*, a thread drawn to be fine; hence in the figurative sense in which it is here taken, fine or acute in thought. SLY is in all probability connected with slow and sleek, or smooth; deliberation and smoothness entering very much into the sense of *sly*. WILY signifies disposed to *wiles* or stratagems.

All these epithets agree in expressing an aptitude to employ peculiar and secret means to the attainment of an end; they differ principally in the secrecy of the means, or the degree of circumvention that is employed. The *cunning* man shows his dexterity simply in concealing; this requires little more than reservedness and taciturnity: the *crafty* man goes farther; he shapes his words and actions so as to lull suspicion: hence it is that a child may be *cunning*, but an old man will be *crafty*: a *subtle* man has more acuteness of invention than either, and all his schemes are hidden by a veil that is impenetrable to common observation: the *cunning* man looks only to the concealment of an immediate object; the *crafty* and *subtle* man have a remote object to conceal: thus men are *cunning* in their ordinary concerns; politicians are *crafty* or *subtle*: but the former are more so as to the end, and the latter as to the means. A man is *cunning* and *crafty* by deeds; he is *subtle* mostly by means of words alone, or words and actions combined. *Slyness* is a vulgar kind of *cunning*; the *sly* man goes cautiously and silently to work. *Wilyness* is a species of *cunning* or *craft*, applicable only to cases of attack or defence.

There is still another secret that can never fail if you can once get it believed, and which is often practised by women of greater *cunning* than virtue: this is to change sides for a while with the jealous man, and to turn his own passion upon himself. ADDISON.

Cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. ADDISON.

You will find the examples to be few and rare of wicked, unprincipled men attaining fully the accomplishment of their *crafty* designs. BLAIR.

The part of Ulysses, in Homer's *Odyssey*, is very much admired by Aristotle, as perplexing

that fable with very agreeable plots and intricacies, not only by the many adventures in his voyage and the *subtlety* of his behavior, but by the various concealments and discoveries of his person in several parts of his poem. ADDISON.

If you or your correspondent had consulted me in your discourse upon the eye, I could have told you that the eye of Leonora is *slyly* watchful while it looks negligent. STEELE.

Implore his aid; for Proteus only knows
The secret cause and cure of all thy woes;
But first the *wily* wizard must be caught,
For, unconstrain'd, he nothing tells for naught. DRYDEN.

TO CURE, HEAL, REMEDY.

CURE, in Latin *curo*, signifies to take care of, that is, by distinction, to take care of that which requires particular care, in order to remove an evil. HEAL, in German *heilen*, comes from *heil*, whole, signifying to make whole that which is unsound. REMEDY, in Latin *remedium*, is compounded of *re* and *medeor*, to cure or heal, which comes from the Greek *μηδομαι* and *Μηδία*, *Media*, the country which contained the greatest number of *healing* plants. The particle *re* is here but an intensive.

To *cure* is employed for what is out of order; to *heal* for that which is broken: diseases are *cured*, wounds are *healed*; the former is a complex, the latter is a simple process. Whatever requires to be *cured* is wrong in the system; it requires many and various applications internally and externally: whatever requires to be *healed* is occasioned externally by violence, and requires external applications. In a state of refinement men have the greatest number of disorders to be *cured*; in a savage state there is more occasion for the *healing* art.

Will toys amuse when medicines cannot cure.

YOUNG.

Scarcely an ill to human life belongs,
But what our follies cause, or mutual wrongs;
Or, if some stripes from Providence we feel,
He strikes with pity, and but wounds to heal.

JENYNS.

Cure is used as properly in the moral as the natural sense; *heal* in the moral sense is altogether figurative. The disorders of the mind are *cured* with greater difficulty than those of the body. The breaches which have been made in the affections of relatives toward each other can be *healed* by nothing but a Christian spirit of forbearance and forgiveness.

If the frail body feels disorder'd pangs,
Then drugs medicinal can give us ease;
The soul, no Æsculapian medicine can cure.

GENTLEMAN.

What healing hand can pour the balm of peace
And turn my sight undaunted on the tomb?

YOUNG.

To *remedy*, in the sense of applying *remedies*, has a moral application, in which it accords most with *cure*. Evils are either *cured* or *remedied*, but the former are of a much more serious nature than the latter. The evils in society require to be *cured*; an omission, a deficiency, or a mischief, requires to be *remedied*. When bad habits become inveterate, they are put out of the reach of *cure*. It is an exercise for the ingenuity of man to attempt to *remedy* the various troubles and inconveniences which are daily occurring.

The poor are half as wretched as the rich,
Whose proud and painful privilege it is
At once to bear a double load of woe,
To feel the stings of envy and of want:
Outrageous want! both Indies cannot cure!

YOUNG.

Every man has frequent grievances which only
the solicitude of friendship will discover and *remedy*.

JOHNSON.

CURE, REMEDY.

CURE (*v. To cure*) denotes either the act of *curing*, or the thing that *cures*. REMEDY is mostly employed for the thing that *remedies*. In the former sense the *remedy* is to the *cure* as the means to the end; a *cure* is performed by the application of a *remedy*. That is *incurable* for which no *remedy* can be found; but a *cure* is sometimes performed without the application of any specific *remedy*. The *cure* is complete when the evil is entirely removed; the *remedy* is sure which by proper application never fails of effecting the *cure*. The *cure* of disorders depends upon the skill of the physician and the state of the patient; the efficacy of *remedies* depends upon their suitable choice and application: but a *cure* may be defeated, or a *remedy* made of no avail, by a variety of circumstances independent of either.

Why should he choose these miseries to endure
If death could grant an everlasting cure?
'Tis plain there's something whispers in his ear
(Tho' fain he'd hide it) he has much to fear.

JENYNS.

The great defect of Thomson's Seasons is want

of method: but for this I know not that there was any *remedy*.

JOHNSON.

A *cure* is sometimes employed for the thing that *cures*, which brings it nearer in sense to the word *remedy*, the former being applied to great matters, the latter to small. Quacks always hold forth their nostrums as infallible *cures* not for one but for every sort of disorder; *experience* has, however, fatally proved that the *remedy* in most cases is worse than the disease.

Particular punishments are the *cure* for accidental distempers in the state.

BURKE.

The three lords agreed on proroguing the Parliament as the only *remedy* left in the present distemper.

SIR W. TEMPLE.

CURIOUS, INQUISITIVE, PRYING.

CURIOUS, in French *curieux*, Latin *curiosus*, from *cura*, care, signifying full of care. INQUISITIVE, in Latin *inquisitus*, from *inquirō*, to inquire or search into, signifying a disposition to investigate thoroughly. PRYING, from *pry*, changed from the French *preuver*, to try, signifies the disposition to try or sift to the bottom.

The disposition to interest one's self in matters not of immediate concern is the idea common to all these terms. *Curiosity* is directed to all objects that can gratify the inclination, taste, or understanding; *inquisitiveness* to such things only as satisfy the understanding. The *curious* person interests himself in all the works of nature and art; he is *curious* to try effects and examine causes: the *inquisitive* person endeavors to add to his store of knowledge. *Curiosity* employs every means which falls in its way in order to procure gratification; the *curious* man uses his own powers or those of others to serve his purpose: *inquisitiveness* is indulged only by means of verbal inquiry; the *inquisitive* person collects all from others. A traveller is *curious* who examines everything for himself; he is *inquisitive* when he minutely questions others. *Inquisitiveness* is therefore to *curiosity* as a means to an end; whoever is *curious* will naturally be *inquisitive*, but he who is *inquisitive* may be so either from *curiosity* or from other motives.

There is something in the mind of men which goes beyond bare *curiosity*, and even carries a

shadow of friendship with those great geniuses whom we have known to excel in former ages.

POPE.

The reasons of these institutions (the Christian festivals), though they might be forgotten and obscured by a long course of years, could not but be very well known by those who lived in the three first centuries, and be a means of informing the *inquisitive* Pagans in the truth of our Saviour's history.

ADDISON.

Curious and *inquisitive* may be both used in a bad sense; *prying* is never used otherwise than in a bad sense. *Inquisitive*, as in the former case, is a mode of *curiosity*, and *prying* is a species of eager *curiosity*. A *curious* person takes unallowed means of learning that which he ought not to wish to know; an *inquisitive* person puts many impertinent and troublesome questions: a *prying* temper is unceasing in its endeavors to get acquainted with the secrets of others. *Curiosity* is a fault most frequent among females; *inquisitiveness* is most general among children; a *prying* temper belongs only to people of low character. A well-disciplined mind checks the first risings of idle *curiosity*: children should be taught early to suppress an *inquisitive* temper, which may so easily become burdensome to others: those who are of a *prying* temper are insensible to everything but the desire of unveiling what lies hidden; such a disposition is often engendered by the unlicensed indulgence of *curiosity* in early life, which becomes a sort of passion in riper years.

A man of *curiosity* is void of all faith, and it is better to trust letters or any important secrets to any one than to friends and familiars of an *inquisitive* temper.

POPE.

By adhering tenaciously to his opinion, and exhibiting other instances of a *prying* disposition, Lord George Sackville had rendered himself disagreeable to the commander-in-chief.

SMOLLETT.

CURSORY, HASTY, SLIGHT, DESULTORY.

CURSORY, from the Latin *curro*, signifies run over or done in running. HASTY signifies done in *haste*. SLIGHT is a variation of light. DESULTORY, from *desilio*, to leap, signifies leaped over.

Cursory includes both *hasty* and *slight*; it includes *hasty* inasmuch as it expresses a quick motion; it includes *slight* inasmuch as it conveys the idea of a partial action: a view may be either *cursory* or

hasty, as the former is taken by design, the latter from carelessness: a view may be either *cursory* or *slight*; but the former is not so imperfect as the latter: an author will take a *cursory* view of those points which are not necessarily connected with his subject; an author who takes a *hasty* view of a subject will mislead by his errors; he who takes a *slight* view will disappoint by the shallowness of his information. Between *cursory* and *desultory* there is the same difference as between running and leaping: we run in a line, but we leap from one part to another; so remarks that are *cursory* have still more or less connection, but remarks that are *desultory* are without any coherence.

Savage mingled in *cursory* conversation with the same steadiness of attention as others apply to a lecture.

JOHNSON.

The emperor Macrinus had once resolved to abolish these rescripts (of the emperors), and retain only the general edicts; he could not bear that the *hasty* and crude answers of such princes as Commodus and Caracalla should be revered as laws.

BLACKSTONE.

The wits of Charles's time had seldom more than *slight* and superficial views.

JOHNSON.

If compassion ever be felt from the brute instinct of uninstructed nature, it will only produce effects *desultory* and transient.

JOHNSON.

CUSTOM, HABIT.

CUSTOM, in French *coutume*, probably contracted from the Latin *consuetum*, participle of *consuesco*, to accustom. HABIT, in French *habit*, Latin *habitus*, from *habeo*, to have, marks the state of having or holding.

Custom is a frequent repetition of the same act; *habit* the effect of such repetition: the *custom* of rising early in the morning is conducive to the health, and may in a short time become such a *habit* as to render it no less agreeable than it is useful. *Custom* supposes an act of the will; *habit* implies an involuntary movement: a *custom* is followed; a *habit* is acquired.

It is the *custom* of the Mohammedans, if they see any printed or written paper upon the ground, to take it up and lay it aside carefully, as not knowing but it may contain some piece of the Alcoran.

ADDISON.

If a loose and careless life has brought a man into *habits* of dissipation, and led him to neglect those religious duties which he owed to his Maker, let him return to the regular worship of God.

BLAIR.

Custom is applicable to bodies of men; *habit* is confined to the individual: every nation has *customs* peculiar to itself; and every individual has *habits* peculiar to his age, station, and circumstances.

I dare not shock my reader with the description of the *customs* and manners of these barbarians (the Hottentots). HUGHES.

The force of education is so great, that we may mould the minds and manners of the young into what shape we please, and give the impressions of such *habits* as shall ever afterward remain. ATTERBURY.

Customary and *habitual*, the epithets derived from these words, admit of a similar distinction: the *customary* action is that which is repeated after the manner of a *custom*; the *habitual* action is that which is done by the force of *habit*.

This *customary* superiority grew too delicate for truth, and Swift, with all his penetration, allowed himself to be delighted with low flattery. JOHNSTON.

We have all reason to believe that, amidst numberless infirmities which attend humanity, what the great Judge will chiefly regard is the *habitual* prevailing turn of our heart and life. BLAIR.

CUSTOM, FASHION, MANNER, PRACTICE.

CUSTOMS, FASHIONS, and MANNERS are all employed for communities of men: *custom* (*v. Custom, habit*) respects established and general modes of action: *fashion*, in French *façon*, from *facio*, to do or make, regards partial and transitory modes of making or doing things: *manner*, in the limited sense in which it is here taken, signifies the *manner* or mode of men's living or behaving in their social intercourse.

Custom is authoritative; it stands in the place of law, and regulates the conduct of men in the most important concerns of life: *fashion* is arbitrary and capricious, it decides in matters of trifling import: *manners* are rational; they are the expressions of moral feelings. *Customs* have most force in a simple state of society; *fashions* rule most where luxury has made the greatest progress; *manners* are most distinguishable in a civilized state of society. *Customs* are in their nature as unchangeable as *fashions* are variable; *manners* depend on cultivation and collateral circumstances; *customs* die away or are abolished; *fashions*

pass away, and new ones take their place; *manners* are altered either for the better or the worse.

The *custom* of representing the grief we have for the loss of the dead by our habits, certainly had its rise from the real sorrow of such as were too much distressed to take the care they ought of their dress. STEELE.

Of beasts, it is confess'd, the ape Comes nearest us in human shape; Like man, he imitates each *fashion*, And malice is his ruling passion. SWIFT.

Their arms, their arts, their *manners* I disclose, And how they war, and whence the people rose. DRYDEN.

PRACTICE, in Latin *practica*, Greek *πρακτικη*, from *πρασσω*, to do, signifies actual doing or the thing done, that is, by distinction, the regularly doing, or the thing regularly done, in which sense it is most analogous to *custom*; but the former simply conveys the idea of actual performance; the latter includes also the accessory idea of repetition at stated periods: a *practice* may be defined as frequent or unfrequent, regular or irregular; but a *custom* does not require to be qualified by any such epithets: it may be the *practice* of a person to do acts of charity, as the occasion requires; but, when he uniformly does a particular act of charity at any given period of the year, it is properly denominated his *custom*.

Savage was so touched with the discovery of his real mother, that it was his frequent *practice* to walk in the dark evenings for several hours before her door, with hopes of seeing her as she might cross her apartments with a candle in her hand. JOHNSTON.

Both *practice* and *custom* are general or particular, but the former is absolute, the latter relative: a *practice* may be adopted by a number of persons without reference to each other; but a *custom* is always followed either by imitation or prescription: the *practice* of gaming has always been followed by the vicious part of society; but it is to be hoped for the honor of man that it will never become a *custom*.

His answer was that he could say no more to us than that it was his *custom* so to do; if he knew a better *custom* he would observe that. NICHOLLS.

The *practice* having occasioned much scandal, it was decreed that the litanies should for the future be only used within the walls of the church. WHEATLY.

D.

DAILY, DIURNAL.

DAILY, from *day* and *like*, signifies after the manner or in the time of the day. DIURNAL, from *dies*, day, signifies belonging to the day.

Daily is the colloquial term which is applicable to whatever passes in the day-time; *diurnal* is the scientific term, which applies to what passes within or belongs to the astronomical day: the physician makes *daily* visits to his patients; the earth is said by astronomers to have a *diurnal* motion on its own axis.

All creatures else forget their *daily* care, And sleep, the common gift of nature, share. DRYDEN.

Half yet remains unsung, but narrow bound Within the visible *diurnal* sphere. MILTON.

DAINTY, DELICACY.

THESE TERMS, which are in vogue among epicures; have some shades of difference in their signification not altogether undeserving of notice. DAIN'TY, from *dain*, *deign*, in Latin *dignus*, worthy, is applied to that which is of worth or value—of course only to such things as have a superior value in the estimation of epicures; and consequently conveys a more positive meaning than DELICACY, inasmuch as a *dainty* may be that which is extremely delicate, a *delicacy* is sometimes a species of *dainty*; but there are many *delicacies* which are altogether suited to the most delicate appetite, that are neither costly nor rare, two qualities which are almost inseparable from a *dainty*: those who indulge themselves freely in *dainties* and *delicacies* scarcely know what it is to eat with an appetite; but those who are temperate in their use of the enjoyments of life will be enabled to derive pleasure from ordinary food.

My landlord's cellar, stock'd with beer and ale, Instantly brings the choicest liquors out, Whether we ask'd for home-brew'd or for stout, For mead or cider; or, with *dainties* fed, King for a flask or two of white or red. SWIFT.

She turns, on hospitable thoughts intent, What choice to choose for *delicacy* best. MILTON.

DANGER, PERIL, HAZARD.

DANGER, in French *danger*, from the Latin *damnum*, a loss or damage, signi-

fies the chance of a loss. PERIL, in French *peril*, comes from *perco*, which signifies either to go over or to perish; and *periculum*, which signifies literally that which is undergone; designating a critical situation, a rude trial, which may terminate in one's ruin. HAZARD, *v. Chance, hazard*.

The idea of chance or uncertainty is common to all these terms; but the two former may sometimes be foreseen and calculated upon; the latter is purely contingent. *Dangers* are far and near, ordinary and extraordinary: they meet us if we do not go in search of them; *perils* are always distant and extraordinary: we must go out of our course to expose ourselves to them; in the quiet walk of life, as in the most busy and tumultuous, it is the lot of man to be surrounded by *danger*; the mariner and the traveller who goes in search of unknown countries put themselves in the way of undergoing *perils* both by sea and land.

Proud of the favors mighty Jove has shown, On certain *dangers* we too rashly run. POPE.

From that dire deluge through the watery waste, Such length of years, such various *perils* past, At last escap'd, to Latium we repair. DRYDEN.

Danger and *peril* are applied to positive evils; *hazard* respects the possibility of good as well as of evil. When we are involved in *danger* we are in a situation to lose what we wish to retain; when we run the *hazard* of a battle we may either win or lose.

Ten thousand *dangers* lie in wait to thwart The process. COWPER.

One was their care, and their delight was one; One common *hazard* in the war they shared. DRYDEN.

The same distinction exists between the epithets that are derived from these terms.

It is *dangerous* for a youth to act without the advice of his friends; it is *perilous* for a traveller to explore the wilds of Africa; it is *hazardous* for a merchant to speculate in time of war: experiments in matters of policy or government are always *dangerous*; a journey through deserts that are infested with beasts of prey is *perilous*; a military expedition, conducted with inadequate means, is *hazardous*.