

the use of words unnecessarily; the latter to the use of phrases, as well as words, that are altogether useless: the *diffuse* style has too much of repetition; the *prolix* style abounds in tautology. *Diffuseness* often arises from an exuberance of imagination; *prolixity* from the want of imagination; on the other hand, the former may be coupled with great superficiality, and the latter with great solidity. Modern writers have fallen into the error of *diffuseness*. Lord Clarendon and many English writers preceding him are chargeable with *prolixity*.

Few authors are more clear and perspicuous on the whole than Archbishop Tillotson and Sir William Temple, yet neither of them are remarkable for precision; they are loose and *diffuse*.

BLAIR.

I look upon a tedious talker, or what is generally known by the name of a story-teller, to be much more insufferable than a *prolix* writer.

STEELE.

TO DIGRESS, DEVIATE.

BOTH in the original and the accepted sense, these words express going out of the ordinary course; but DIGRESS is used only in particular, and DEVIATE in general cases. We *digress* only in a narrative, whether written or spoken; we *deviate* in actions as well as in words, in our conduct as well as in writings. *Digress* is mostly taken in a good or indifferent sense; *deviate* in an indifferent or bad sense. Although frequent *digressions* are faulty, yet occasionally it is necessary to *digress* for the purposes of explanation; every *deviation* is bad which is not sanctioned by the necessity of circumstances.

The *digressions* in the Tale of a Tub, relating to Wotton and Bentley, must be confessed to discover want of knowledge or want of integrity.

JOHNSON.

A resolution was taken (by the authors of the Spectator) of courting general approbation by general topics; to this practice they adhered with few *deviations*.

JOHNSON.

TO DILATE, EXPAND.

DILATE, in Latin *dilato*, from *di*, apart, and *latus*, wide, that is, to make very wide. EXPAND, in Latin *expando*, compounded of *ex* and *pando*, to spread, from the Greek *φανω*, to appear or show, signifying to set forth or lay open to view by spreading out.

The idea of drawing anything out so as to occupy a greater space is common

to these terms in opposition to contracting. A bladder *dilates* on the admission of air, or the heart *dilates* with joy; knowledge *expands* the mind, or a person's views *expand* with circumstances.

The conscious heart of charity would warm,
And her wide wish benevolence *dilate*.

THOMSON.

The poet (Thomson) leads us through the appearances of things as they are successively varied by the vicissitudes of the year, and imparts to us so much of his own enthusiasm that our thoughts *expand* with his imagery.

JOHNSON.

DILIGENT, EXPEDITIOUS, PROMPT.

ALL these terms mark the quality of quickness in a commendable degree. DILIGENT, from *diligō*, to love (*v. Active, diligent*), marks the interest one takes in doing something; he is *diligent* who loses no time, who keeps close to the work from inclination. EXPEDITIOUS, from the Latin *expedio*, to despatch, marks the desire one has to complete the thing begun. He who is *expeditious* applies himself to no other thing that offers; he finishes everything in its turn. PROMPT, from the Latin *promo*, to draw out or make ready, marks one's desire to get ready; he is *prompt* who sets about a thing without delay, so as to make it ready. Idleness, dilatoriness, and slowness are the three defects opposed to these three qualities. The *diligent* man goes to his work willingly, and applies to it assiduously; the *expeditious* man gets it finished quickly; the *prompt* man sets about it readily, and gets it finished immediately. It is necessary to be *diligent* in the concerns which belong to us, to be *expeditious* in any business that requires to be terminated; to be *prompt* in the execution of orders that are given to us.

We must be *diligent* in our particular calling and charge, in that province and station which God has appointed us, whatever it be.

TILLOTSON.

The regent assembled an army with his usual *expedition*, and marched to Glasgow.

ROBERTSON.

To him she hasted, in her face excuse
Came prologue, and apology too *prompt*,
Which, with bland words at will, she thus address'd.

MILTON.

TO DIRECT, REGULATE, DISPOSE.

WE DIRECT for the instruction of individuals; we REGULATE for the good order or convenience of many.

To *direct* is personal, it supposes authority; to *regulate* is general, it supposes superior information. An officer *directs* the movements of his men in military operations; the steward or master of the ceremonies *regulates* the whole concerns of an entertainment: the *director* is often a man in power; the *regulator* is always the man of business; the latter is frequently employed to act under the former.

Canst thou, with all a monarch's cares oppress,
Oh Atreus' son! canst thou indulge thy rest?
Ill fits a chief, who mighty nations guides,
Directs in council, and in war presides. POPE.
Ev'n goddesses are women, and no wife
Has pow'r to *regulate* her husband's life.

DRYDEN.

To *direct* is always used with regard to others; to *regulate*, frequently with regard to ourselves. One person *directs* another according to his better judgment; he *regulates* his own conduct by principles or circumstances.

Strange disorders are bred in the minds of those men whose passions are not *regulated* by reason.

ADDISON.

But sometimes the word *direct* is taken in the sense of giving a direction to an object, and it is then distinguished from *regulate*, which signifies to determine the measure and other circumstances.

It is the business of religion and philosophy not so much to extinguish our passions, as to *regulate* and *direct* them to valuable, well-chosen objects.

ADDISON.

TO DISPOSE, from *dispono*, or *dis*, apart, and *pono*, to place, signifying to put apart for a particular purpose, supposes superior power like *direct*, and superior wisdom like *regulate*; whence the term has been applied to the Almighty, who is styled the Supreme *Disposer* of events, and by the poets to the heathen deities.

Endure and conquer, Jove will soon *dispose*
To future good, our past and present woes.

DRYDEN.

DIRECTION, ADDRESS, SUPERSCRPTION.

DIRECTION (*v. To direct*) marks that which directs. ADDRESS (*v. To address*) is that which addresses. SUPERSCRPTION, from *super* and *scribo*, signifies that which is written over.

Although these terms may be used promiscuously for each other, yet they have a peculiarity of signification by which their proper use is defined: a *direction* may serve to direct to places as well as to persons: an *address* is never used but in direct application to the person: a *superscription* has more respect to the thing than the person. A *direction* may be written or verbal; an *address* in this sense is always written; a *superscription* must not only be written, but either on or over some other thing: a *direction* is given to such as go in search of persons and places, it ought to be clear and particular: an *address* is put either on a card and a letter, or in a book; it ought to be suitable to the station and situation of the person *addressed*: a *superscription* is placed at the head of other writings, or over tombs and pillars: it ought to be appropriate.

There could not be a greater chance than that which brought to light the powder treason, when Providence, as it were, snatched a king and kingdom out of the very jaws of death only by the mistake of a word in the *direction* of a letter.

SOUTH.

We think you may be able to point out to him the evil of succeeding; if it be solicitations, you will tell him where to *address* it.

LORD CHESTERFIELD.

Deceit and hypocrisy carry in them more of the express image and *superscription* of the devil than any bodily sins whatsoever.

SOUTH.

DIRECTION, ORDER.

DIRECTION, *v. To direct*. ORDER, *v. To command*.

Direction contains most of instruction in it; *order* most of authority. *Directions* should be followed; *orders* obeyed. It is necessary to direct those who are unable to act for themselves: it is necessary to *order* those whose business it is to execute the *orders*. *Directions* given to servants and children must be clear, simple, and precise; *orders* to tradespeople may be particular or general. *Directions* extend to the moral conduct of others, as well as the ordinary concerns of life; *orders* are confined to the personal convenience of the individual. A parent *directs* a child as to his behavior in company, or as to his conduct when he enters life; a teacher *directs* his pupil in the choice of books, or in the distribution of his studies: the master gives *orders* to his at-

tendants to be in waiting for him at a certain hour; or he gives orders to his tradesmen to provide what is necessary.

Then meet me forthwith at the notary's.
Give him direction for this merry bond.

SHAKESPEARE.

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

BURKE.

DIRECTLY, IMMEDIATELY, INSTANTLY, INSTANTANEOUSLY.

DIRECTLY signifies in a direct or straight manner. IMMEDIATELY signifies without any medium or intervention. INSTANTLY and INSTANTANEOUSLY, from *instant*, signifies in an instant.

Directly is most applicable to the actions of men; *immediately* and *instantly* to either actions or events. *Directly* refers to the interruptions which may intentionally delay the commencement of any work: *immediately* in general refers to the space of time that intervenes. A diligent person goes *directly* to his work; he suffers nothing to draw him aside: good news is *immediately* spread abroad upon its arrival; nothing intervenes to retard it. *Immediately* and *instantly*, or *instantaneously*, both mark a quick succession of events, but the latter in a much stronger degree than the former. *Immediately* is negative; it expresses simply that nothing intervenes; *instantly* is positive, signifying the very existing moment in which the thing happens. A person who is of a willing disposition goes or runs *immediately* to the assistance of another; but the ardor of affection impels him to fly *instantly* to his relief, as he sees the danger. A surgeon does not proceed *directly* to dress a wound: he first examines it in order to ascertain its nature: men of lively minds *immediately* see the source of their own errors: people of delicate feelings are *instantly* alive to the slightest breach of decorum. A course of proceeding is *direct*, the consequences are *immediate*, and the effects *instantaneous*.

Besides those things which directly suggest the idea of danger, and those which produce a similar effect from a set of circumstances, I know of nothing sublime which but is not some modification of power.

Admiration is a short-lived passion, that immediately decays upon the object.

A painter must have an action, not successive, but *instantaneous*; for the time of a picture is a single moment.

JOHNSON.

DISADVANTAGE, INJURY, HURT, DETRIMENT, PREJUDICE.

DISADVANTAGE implies the absence of an advantage (*v. Advantage*). INJURY, in Latin *injuria*, from *jus*, properly signifies what is contrary to right or justice, but extends in its sense to every loss or deficiency which is occasioned. HURT signifies in the Northern languages beaten or wounded. DETRIMENT, in Latin *detritum*, from *detritum*, and *deterere*, to wear away, signifies the effect of being worn out. PREJUDICE, in the improper sense of the word (*v. Bias*) implies the ill which is supposed to result from *prejudice*.

Disadvantage is rather the absence of a good; *injury* is a positive evil: the want of education may frequently be a *disadvantage* to a person by retarding his advancement; the ill word of another may be an *injury* by depriving him of friends. *Disadvantage*, therefore, is applied to such things as are of an *adventitious* nature: the *injury* to that which is of essential importance.

Even the greatest actions of a celebrated person labor under this *disadvantage*, that however surprising and extraordinary they may be, they are no more than what are expected from him.

ADDISON.

The places were acquired by just title of victory, and therefore in keeping of them no *injury* was offered.

SPENSER.

Hurt, *detritum*, and *prejudice* are all species of *injuries*. *Injury*, in general, implies whatever ill befalls an object by the external action of other objects, whether taken in relation to physical or moral evil, to persons or to things; *hurt* is that species of *injury* which is produced by more direct violence; too close an application to study is *injurious* to the health; reading by an improper light is *hurtful* to the eyes: so in a moral sense, the light reading which a circulating library supplies is often *injurious* to the morals of young people; all violent affections are *hurtful* to the mind.

Our repentance is not real, because we have not done what we can to undo our faults, or at least to hinder the *injurious* consequences of them from proceeding.

TILLOTSON.

The number of those who by abstracted thoughts become useless is inconsiderable, in respect of them who are *hurtful* to mankind by an active and restless disposition.

BARTLETT.

The *detritum* and *prejudice* are species of *injury* which affect only the outward circumstances of a person or thing; the former implying what may lessen the value of an object, the latter what may lower it in the esteem of others. Whatever affects the stability of a merchant's credit is highly *detritum* to his interests: whatever is *prejudicial* to the character of a man should not be made the subject of indiscriminate conversation.

In many instances we clearly perceive that more or less knowledge dispensed to man would have proved *detritum* to his state.

BLAIR.

That the heathens have spoken things to the same sense of this saying of our Saviour is so far from being any *prejudice* to this saying, that it is a great commendation of it.

TILLOTSON.

DISAFFECTION, DISLOYALTY.

DISAFFECTION is general: DISLOYALTY is particular; it is a species of *disaffection*. Men are *disaffected* to the government; *disloyal* to their prince. *Disaffection* may be said with regard to any form of government; *disloyalty* only with regard to monarchy. Although both terms are commonly employed in a bad sense, yet the former does not always convey the unfavorable meaning which is attached to the latter. A man may have reasons to think himself justified in *disaffection*; but he will never attempt to offer anything in justification of *disloyalty*. A usurped government will have many *disaffected* subjects with whom it must deal leniently; the best king may have *disloyal* subjects, upon whom he must exercise the rigor of the law. Many were *disaffected* to the usurpation of Oliver Cromwell, because they would not be *disloyal* to their king.

Yet, I protest, it is no salt desire
Of seeing countries shifting for a religion;
Nor any *disaffection* to the state
Where I was bred, and unto which I owe
My dearest plots, hath brought me out.

BEN JONSON.

Milton being cleared from the effects of his *disloyalty*, had nothing required from him but the common duty of living in quiet.

JOHNSON.

TO DISAPPEAR, VANISH.

TO DISAPPEAR signifies not to appear (*v. Air*). VANISH, in French *évanouir*, Latin *evaneo* or *evanesco*, compound-

ed of *e* and *vaneo*, in Greek *φανω*, to appear, signifies to go out of sight.

To *disappear* comprehends no particular mode of action; to *vanish* includes in it the idea of a rapid motion. A thing *disappears* either gradually or suddenly; it *vanishes* on a sudden; it *disappears* in the ordinary course of things; it *vanishes* by an unusual effort, a supernatural or a magic power. Any object that recedes or moves away will soon *disappear*; in fairy tales things are made to *vanish* the instant they are beheld. To *disappear* is often a temporary action; to *vanish*, generally conveys the idea of being permanently lost to the sight. The stars appear and *disappear* in the firmament; lightning *vanishes* with a rapidity that is unequalled.

Red meteors ran across th' ethereal space,
Stars *disappear'd*, and comets took their place.

DRYDEN.

While I was lamenting this sudden desolation
That had been made before me, the whole scene
Vanished.

ADDISON.

TO DISAPPROVE, DISLIKE.

To DISAPPROVE is not to approve, or to think not good. To DISLIKE is not to like, or to find unlike or unsuitable to one's wishes.

Disapprove is an act of the judgment; *dislike* is an act of the will or the affection. To *approve* or *disapprove* is peculiarly the part of a superior, or one who determines the conduct of others; to *dislike* is altogether a personal act, in which the feelings of the individual are consulted. It is a misuse of the judgment to *disapprove* where we need only *dislike*; it is a perversion of the judgment to *disapprove*, because we *dislike*.

The poem (Samson Agonistes) has a beginning and an end, which Aristotle himself could not have *disapproved*, but it must be allowed to want a middle.

JOHNSON.

The man of peace will bear with many whose opinions or practices he *dislikes*, without an open and violent rupture.

BLAIR.

TO DISAVOW, DENY, DISOWN.

To DISAVOW, from *dis* and *avow* (*v. To acknowledge*), is to *avow* that a thing is not: DENY (*v. To deny*) is to assert that a thing is not: DISOWN, from *dis* and *own*, is to assert that a person or thing is

not one's own, or does not belong to one. A *disavowal* is a general declaration; a *denial* is a particular assertion; the former is made voluntarily and unasked for, the latter is always in direct answer to a charge: we *disavow* in matters of general interest where truth only is concerned; we *deny* in matters of personal interest where the character or feelings are implicated. What is *disavowed* is generally in support of truth; what is *denied* may often be in direct violation of truth: an honest mind will always *disavow* whatever has been erroneously attributed to it; a timid person sometimes *denies* what he knows to be true from a fear of the consequences.

Dr. Solander *disavows* some of those narrations (in Hawkesworth's voyages), or at least declares them to be grossly misrepresented.

BEATTIE.

The king now *denied* his knowledge of the conspiracy against Rizzio by public proclamations.

ROBERTSON.

Deny is said of things that concern others as well as ourselves; *disown* only of things in which one is personally concerned or supposed to be so. *Denial* is employed for events or indifferent matters; *disowning* extends to whatever one can own or possess: a person *denies* that there is any truth in the assertion of another; he *disowns* all participation in any affair. Our veracity or judgment is often the only thing implicated in the *denial*: our guilt or innocence, honor or dishonor, are implicated in what we *disown*.

If, like Zeno, any shall walk about, and yet *deny* there is any motion in nature, surely that man was constituted for Anticyra.

BROWNE.

Sometimes, lest man should quite his power *disown*,

He makes that power to trembling nations known.

JENYNS.

DISBELIEF, UNBELIEF.

DISBELIEF properly implies the *believing* that a thing is not, or refusing to *believe* that it is. UNBELIEF expresses properly a *believing* the contrary of what one has *believed* before: *disbelief* is most applicable to the ordinary events of life; *unbelief* to serious matters of opinion: our *disbelief* of the idle tales which are told by beggars is justified by the frequent detection of their falsehood; our Saviour had compassion on Thomas for

his *unbelief*, and gave him such evidences of his identity as dissipated every doubt.

The atheist has not found his post tenable, and is therefore retired into deism, and a *disbelief* of revealed religion.

ADDISON.

The opposites to faith are *unbelief* and *credulity*.

TILLOTSON.

DISCERNMENT, PENETRATION, DISCRIMINATION, JUDGMENT.

DISCERNMENT expresses the power of *discerning* (*v. To perceive*). PENETRATION denotes the act or power of *penetrating*, from *penetrate*, in Latin *penetratus*, participle of *penetro*, and *penitus*, within, signifying to see into the interior. DISCRIMINATION denotes the act or power of *discriminating*, from *discriminate*, in Latin *discriminatus*, participle of *discrimino*, to make a difference. JUDGMENT denotes the power of *judging*, from *judge*, in Latin *judico*, compounded of *jus* and *dico*, signifying to pronounce right.

The first three of these terms do not express different powers, but different modes of the same power; namely, the power of seeing intellectually, or exerting the intellectual sight. *Discernment* is not so powerful a mode of intellectual vision as *penetration*; the former is a common faculty, the latter is a higher degree of the same faculty; it is the power of seeing quickly, and seeing in spite of all that intercepts the sight, and keeps the object out of view: a man of common *discernment* discerns characters which are not concealed by any particular disguise; a man of *penetration* is not to be deceived by any artifice, however thoroughly cloaked or secured, even from suspicion. *Discernment* and *penetration* serve for the discovery of individual things by their outward marks; *discrimination* is employed in the discovery of differences between two or more objects; the former consists of simple observation, the latter combines also comparison: *discernment* and *penetration* are great aids toward *discrimination*; he who can *discern* the springs of human action, or *penetrate* the views of men, will be most fitted for *discriminating* between the characters of different men.

Though he had the gift of seeing through a question almost at a glance, yet he never suffer-

ed his *discernment* to anticipate another's explanation or interrupted his argument.

CUMBERLAND.

He is as slow to decide as he is quick to apprehend, calmly and deliberately weighing every opposite reason that is offered, and tracing it with a most judicious *penetration*.

MELMOTH'S LETTERS OF PLINY.

His observation was so quick and his feelings so sensitive that he could nicely *discriminate* between the pleasure and the politeness of his company, and he never failed to stop before the former was exhausted.

CUMBERLAND.

Although *judgment* derives much assistance from the three former operations, it is a totally distinct power: these only discover the things that are acting on external objects by seeing them: the *judgment* is creative; it produces by deduction from that which passes inwardly. *Discernment* and the others are speculative; they are directed to that which is to be known, and are confined to present objects; they serve to discover truth and falsehood, perfections and defects, motives and pretexts: the *judgment* is practical; it is directed to that which is to be done, and extends its views to the future; it marks the relations and connections of things; it foresees their consequences and effects.

Of *discernment*, we say that it is clear; it serves to remove all obscurity and confusion: of *penetration*, we say that it is acute; it pierces every veil which falsehood draws before truth, and prevents us from being deceived: of *discrimination*, we say that it is nice; it renders our ideas accurate, and serves to prevent us from confounding objects; of *judgment*, we say that it is solid or sound; it renders the conduct prudent, and prevents us from committing mistakes or involving ourselves in embarrassments.

When the question is to estimate the real qualities of either persons or things, we exercise *discernment*; when it is required to lay open that which art or cunning has concealed, we must exercise *penetration*: when the question is to determine the proportions and degrees of qualities in persons or things, we must use *discrimination*; when called upon to take any step or act any part, we must employ *judgment*. *Discernment* is more or less indispensable for every man in private or public stations; he who has the most promiscuous dealings with men,

has the greatest need of it: *penetration* is of peculiar importance for princes and statesmen: *discrimination* is of great utility for all who have to determine the characters and merits of others: *judgment* is an absolute requisite for all to whom the execution or management of concerns is intrusted.

Cool age advances venerably wise,
Turns on all hands its deep *discerning* eyes.

POPE.

His defects arose from his lively talents and exquisite *penetration*, he readily perceived and decried the errors of his coadjutors, and from the versatility of his political conduct acquired the nickname of the Weather-cock.

ADOLPHUS.

Perhaps there is no character through all Shakspeare drawn with more spirit and just *discrimination* than Shylock's.

HENLEY.

I love him, I confess, extremely; but my affection does by no means prejudice my *judgment*.

MELMOTH'S LETTERS OF PLINY.

TO DISCLAIM, DISOWN.

DISCLAIM and DISOWN are both personal acts respecting the individual who is the agent; to *disclaim* is to throw off a *claim*, as to *disown* (*v. To disavow*) is not to admit as one's own; as *claim*, from the Latin *clamo*, signifies to declare with a loud tone what we want as our own; so to *disclaim* is, with an equally loud or positive tone, to give up a *claim*: this is a more positive act than to *disown*, which may be performed by insinuation, or by the mere abstaining to own. He who feels himself disgraced by the actions that are done by his nation or his family, will be ready to *disclaim* the very name which he bears in common with the offending party; an absurd pride sometimes impels men to *disown* their relationship to those who are beneath them in external rank and condition: an honest mind will *disclaim* all right to praise which it feels not to belong to itself; the fear of ridicule sometimes makes a man *disown* that which would redound to his honor.

The thing call'd life, with ease I can *disclaim*,
And think it over-sold to purchase fame.

DRYDEN.

Here Priam's son, Deiphobus, he found,
He scarcely knew him, striving to *disown*
His blotted form, and blushing to be known.

DRYDEN.

DISCORD, STRIFE.

DISCORD derives its signification from the harshness produced in music by the

clashing of two strings which do not suit with each other; whence, in the moral sense, the chords of the mind which come into an unsuitable collision produce a *discord*. STRIFE comes from the word *strive*, to denote the action of *striving*, that is, in an angry manner (*v. To contend*): where there is *strife* there must be *discord*; but there may be *discord* without *strife*: *discord* consists most in the feeling; *strife* consists most in the outward action. *Discord* evinces itself in various ways; by looks, words, or actions: *strife* displays itself in words or acts of violence. *Discord* is fatal to the happiness of families; *strife* is the greatest enemy to peace between neighbors; *discord* arose between the goddesses on the apple being thrown into the assembly; Homer commences his poem with the *strife* that took place between Agamemnon and Achilles. *Discord* may arise from mere difference of opinion; *strife* is in general occasioned by some matter of personal interest; *discord* in the councils of a nation is the almost certain forerunner of its ruin; the common principles of politeness forbid *strife* among persons of good-breeding.

Good Heav'n! what dire effects from civil *discord* flow.
DRYDEN.

Let men their days in senseless *strife* employ,
We in eternal peace and constant joy.
POPE.

TO DISCOVER, MANIFEST, DECLARE.

THE idea of making known is conveyed by all these terms; but DISCOVER, which signifies simply to take off the covering from anything, expresses less than MANIFEST (*v. Apparent*), and that than DECLARE (*v. To declare*): we *discover* by any means direct or indirect; we *manifest* by unquestionable marks; we *declare* by express words: talents and dispositions *discover* themselves; particular feelings and sentiments *manifest* themselves; facts, opinions, and sentiments are *declared*; children early *discover* a turn for some particular art or science; a person *manifests* his regard for another by unequivocal proofs of kindness; a person of an open disposition is apt to *declare* his sentiments without disguise.

He had several other conversations with him about that time, in none of which did he *discov-*

er any other wish in favor of America than for its ancient condition.
BURKE.

At no time, perhaps, did the legislature *manifest* a more tender regard to that fundamental principle of British constitutional policy, hereditary monarchy, than at the time of the revolution.
BURKE.

This man, with his whole squadron, came into the river and *declared* for the Parliament.
CLARENDON.

Animals or unconscious agents may be said to *discover*, as things *discover* symptoms of decay; but persons only, or things personified, *manifest* or *declare*; cruelty may be *manifested* by actions; the works of the creation *declare* the wisdom of the Creator.

Several brute creatures *discover* in their actions something like a faint glimmering of reason.
ADDISON.

Is the goodness or wisdom of the Divine Being more *manifested* in this his proceedings?
ADDISON.

The visible things of the creation *declare* in every language of the world the wisdom and goodness of Him who made them.
SHERLOCK.

DISCREDIT, DISGRACE, REPROACH, SCANDAL.

DISCREDIT signifies the loss of *credit*; DISGRACE, the loss of grace, favor, or esteem; REPROACH stands for the thing that deserves to be *reproached*; and SCANDAL for the thing that gives *scandal* or offence. The conduct of men in their various relations with each other may give rise to the unfavorable sentiment which is expressed in common by these terms. Things are said to reflect *discredit* or *disgrace*, or to bring *reproach* or *scandal* on the individual. These terms seem to rise in sense one upon the other: *disgrace* is a stronger term than *discredit*; *reproach* than *disgrace*; and *scandal* than *reproach*.

Discredit interferes with a man's *credit* or respectability; *disgrace* marks him out as an object of unfavorable distinction; *reproach* makes him a subject of *reproachful* conversation; *scandal* makes him an object of offence or even abhorrence. As regularity in hours, regularity in habits or modes of living, regularity in payments, are a *credit* to a family; so is any deviation from this order to its *discredit*: as moral rectitude, kindness, charity, and benevolence serve to insure the good-will and esteem of men, so do instances of

unfair dealing, cruelty, inhumanity, and an unfeeling temper tend to the *disgrace* of the offender: as a life of distinguished virtue or particular instances of moral excellence may cause a man to be spoken of in strong terms of commendation; so will flagrant atrocities or a course of immorality cause his name and himself to be the general subject of *reproach*: as the profession of a Christian with a consistent practice is the greatest ornament which a man can put on; so is the profession with an inconsistent practice the greatest deformity that can be witnessed; it is calculated to bring a *scandal* on religion itself in the eyes of those who do not know and feel its intrinsic excellences.

'Tis the duty of every Christian to be concerned for the reputation or *discredit* his life may bring on his profession.
ROGERS.

I was secretly concerned to see human nature in so much wretchedness and *disgrace*, but could not forbear smiling to hear Sir Roger advise the old woman to avoid all communication with the devil.
ADDISON.

There cannot be a greater *reproach* to a gentleman than to be called a liar.
TATLER.

To appear gay and pleasant before the customary time of mourning was expired, was no small matter of *scandal*.
POTTER.

Discredit and *disgrace* are negative qualities, and apply properly to the outward and adventitious circumstances of a person; but *reproach* and *scandal* are something positive, and have respect to the moral character. A man may bring *discredit* or *disgrace* upon himself by trivial or indifferent things; but *reproach* or *scandal* follows only the violation of some positive law, moral or divine.

When a man is made up wholly of the dove without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of his life, and very often *discredits* his best actions.
ADDISON.

No name was more opprobrious (among the Greeks) than that of a mercenary; it being looked upon as a *disgrace* for any person of ingenious birth and education to serve for wages.
POTTER.

The *scandal* was so great, and the case so unheard of, that any man discharged upon a public trial should be again proceeded against by new evidence for the same offence, that Cromwell himself thought not fit to undergo the *reproach* of it, but was in the end prevailed with to set him at liberty.
CLARENDON.

The term *reproach* is also taken for the object of *reproach*, and *scandal* for the object of *scandal*.

The cruelty of Mary's persecution equalled the deeds of those tyrants who have been the *reproach* to human nature.
ROBERTSON.

Oh! hadst thou died when first thou saw'st the light,
Or died at least before thy nuptial rite;
A better fate than vainly thus to boast,
And fly the *scandal* of the Trojan host.
POPE.

TO DISCUSS, EXAMINE.

DISCUSS, in Latin *discussus*, participle of *discutio*, signifies to shake asunder or to separate thoroughly so as to see the whole composition. EXAMINE, in Latin *examino*, comes from *examen*, the middle beam, or thread, by which the poise of the balance is held, because the judgment holds the balance in examining.

The intellectual operation expressed by these terms is applied to objects that cannot be immediately discerned or understood, but they vary both in mode and degree. *Discussion* is altogether carried on by verbal and personal communication; *examination* proceeds by reading, reflection, and observation; we often examine, therefore, by *discussion*, which is properly one mode of *examination*; a *discussion* is always carried on by two or more persons; an *examination* may be carried on by one only: politics are a frequent though not always a pleasant subject of *discussion* in social meetings; complicated questions cannot be too thoroughly *examined*.

A country fellow distinguishes himself as much in the church-yard as a citizen does upon the Change; the whole parish politics being generally *discussed* in that place either after sermon or before the bell rings.
ADDISON.

Men follow their inclinations without *examining* whether there be any principles which they ought to form for regulating their conduct.
BLAIR.

TO DISENGAGE, DISENTANGLE, EXTRICATE.

DISENGAGE signifies to make free from an *engagement*. DISENTANGLE is to get rid of an *entanglement*. EXTRICATE, in Latin *extricatus*, from *ex* and *trica*, a hair or noose, signifies to get, as it were, out of a noose. As to *engage* signifies simply to bind, and *entangle* signifies to bind in an involved manner, to *diseengage* is naturally applied to matters of greater difficulty and perplexity than to *diseengage*; and as the term *extricate*

includes the idea of that which would hold fast and keep within a tight involvement, it is employed with respect to matters of the greatest possible embarrassment and intricacy: we may be *disengaged* from an oath; *disentangled* from pecuniary difficulties; *extricated* from a perplexity: it is not right to expect to be *disengaged* from all the duties which attach to men as members of society: he who enters into metaphysical disquisitions must not expect to be soon *disentangled*: when a general has committed himself by coming into too close a contact with a very superior force, he sometimes may be able to *extricate* himself from his awkward situation by his generalship.

In old age the voice of nature calls you to leave to others the bustle and contest of the world, and gradually to *disengage* yourselves from a burden which begins to exceed your strength.

BLAIR.

Savage seldom appeared to be melancholy but when some sudden misfortune had fallen upon him, and even then in a few moments he would *disentangle* himself from his perplexity.

JOHNSON.

Nature felt its inability to *extricate* itself from the consequences of guilt: the Gospel reveals the plan of Divine interposition and aid.

BLAIR.

DISGUST, LOATHING, NAUSEA.

DISGUST, from *dis* and *gust*, in Latin *gustus*, the taste, denotes the aversion of the taste to an object. LOATHING, *v. To abhor*. NAUSEA, in Latin *nausea*, from the Greek *navc*, a ship, properly denotes sea-sickness.

Disgust is less than *loathing*, and that than *nausea*. When applied to sensible objects we are *disgusted* with dirt; we *loathe* the smell of food if we have a sickly appetite; we *nauseate* medicine: and when applied metaphorically, we are *disgusted* with affectation; we *loathe* the endearments of those who are offensive; we *nauseate* all the enjoyments of life, after having made an intemperate use of them, and discovered their inanity.

An enumeration of examples to prove a position which nobody denied, as it was from the beginning superfluous, must quickly grow *disgusting*.

JOHNSON.

Thus winter falls,

A heavy gloom oppressive o'er the world,
Through nature shedding influence malign,
The soul of man dies in him, *loathing* life.

THOMSON.

Th' irresolvable oil,
So gentle late and blandishing, in floods
Of rancid bile o'erflows: what tumults hence,
What horrors rise, were *nauseous* to relate.

ARMSTRONG.

DISHONEST, KNAVISH.

DISHONEST marks the contrary to *honest*: KNAVISH marks the likeness to a *knave*. *Dishonest* characterizes simply the mode of action: *knavish* characterizes the agent as well as the action: what is *dishonest* violates the established laws of man; what is *knavish* supposes peculiar art and design in the accomplishment. It is *dishonest* to take anything from another which does not belong to one's self; it is *knavish* to get it by fraud or artifice, or by imposing on the confidence of another. We may prevent *dishonest* practices by ordinary means of security; but we must not trust ourselves in the company of *knavish* people if we do not wish to be overreached.

Gaming is too unreasonable and *dishonest* for a gentleman to addict himself to it.

LORD LYTTLETON.

Not to laugh when nature prompts is but a *knavish* hypocritical way of making a mask of one's face.

POPE.

DISHONOR, DISGRACE, SHAME.

DISHONOR signifies what does away honor. DISGRACE, *v. To degrade*. SHAME signifies what produces *shame*. *Dishonor* deprives a person of those outward marks of honor which men look for according to their rank and station, or it is the state of being *dishonored* or less thought of and esteemed than one wishes. *Disgrace* deprives a man of the favor and kindness which he has heretofore received from others, or it is the state of being positively cast off by those who have before favored him, or by whom he ought to be looked upon with favor. It is the fault of the individual that causes the *disgrace*. *Shame* expresses more than *disgrace*; it is occasioned by direct moral turpitude, or that of which one ought to be ashamed. The fear of *dishonor* acts as a laudable stimulus to the discharge of one's duty; the fear of *disgrace* or *shame* serves to prevent the commission of vices or crimes. A soldier feels it a *dishonor* not to be placed at the post of danger, but he is not always sufficiently

alive to the *disgrace* of being punished, nor is he deterred from his irregularities by the open *shame* to which he is sometimes put in the presence of his fellow-soldiers.

'Tis no *dishonor* for the brave to die. DRYDEN.

I was secretly concerned to see human nature in so much wretchedness and *disgrace*, but could not forbear smiling to hear Sir Roger advise the old woman to avoid all communications with the devil.

ADDISON.

Like a dull actor,
I have forgot my part, and I am out
Even to a full *disgrace*.

SHAKESPEARE.

Where the proud theatres disclose the scene
Which interwoven Britons seem to raise,
And show the triumph which their *shams* displays.

DRYDEN.

As epithets they likewise rise in sense, and are distinguished by other characteristics: a *dishonorable* action is that which violates the principles of honor; a *disgraceful* action is that which reflects *disgrace*; a *shameful* action is that of which one ought to be fully *ashamed*: it is very *dishonorable* for a man not to keep his word; very *disgraceful* for a gentleman to associate with those who are his inferiors in station and education; very *shameful* for him to use his rank and influence over the lower orders only to mislead them from their duty. The sense of what is *dishonorable* is to the superior what the sense of the *disgraceful* is to the inferior, but the sense of what is *shameful* is independent of rank or station, and forms a part of that moral sense which is inherent in the breast of every rational creature. Whoever, therefore, cherishes in himself a lively sense of what is *dishonorable* or *disgraceful* is tolerably secure of never committing anything that is *shameful*.

He did *dishonorable* find
Those articles which did our state decrease.

DANIEL.

Masters must correct their servants with gentleness, prudence, and mercy, not with upbraiding and *disgraceful* language.

TAYLOR.

This, all through that great prince's pride, did fall
And came to *shameful* end.

SPENSER.

TO DISJOINT, DISMEMBER.

DISJOINT signifies to separate at the joint. DISMEMBER signifies to separate the members.

The terms here spoken of derive their

distinct meaning and application from the signification of the words *joint* and *member*. A limb of the body may be *disjointed* if it be so put out of the *joint* that it cannot act; but the body itself is *dismembered* when the different limbs or parts are separated from each other.

Along the woods, along the moorish fens,
Sighs the sad genius of the coming storm,
And up among the loose *disjointed* cliffs.

THOMSON.

Where shall I find his corpse? What earth sustains
His trunk *dismembered* and his cold remains?

DRYDEN.

So in the metaphorical sense our ideas are said so to be *disjointed* when they are so thrown out of their order that they do not fall in with one another: and kingdoms are said to be *dismembered* where any part or parts are separated from the rest.

And yet deluded man,

A scene of crude *disjointed* visions past,
And broken slumbers, rises still resolv'd
With new flush'd hopes to run the giddy round.

THOMSON.

I perhaps shall prove in a future letter, with a political map of Europe before my eye, that the liberty and independence of the great Christian commonwealth could not exist with such a *dismemberment*, unless it were followed, as probably enough it would, by the *dismemberment* of every other considerable country in Europe.

BURKE.

DISLIKE, DISPLEASURE, DISSATISFACTION, DISTASTE, DISGUST.

DISLIKE, *v. Aversion*. DISPLEASURE signifies the opposite to pleasure. DISSATISFACTION is the opposite to satisfaction. DISTASTE is the opposite to an agreeable taste.

Dislike and *dissatisfaction* denote the feeling or sentiment produced either by persons or things: *displeasure*, that produced by persons only; *distaste* and *disgust*, that produced by things only. In regard to persons, *dislike* is the sentiment of equals and persons unconnected; *displeasure* and *dissatisfaction*, of superiors, or such as stand in some particular relation to each other. Strangers may feel a *dislike* upon seeing each other: parents or masters may feel *displeasure* or *dissatisfaction*: the former sentiment is occasioned by supposed faults in the moral conduct of the child or servant; the latter by supposed defective services. I

dislike a person for his *assumption* or loquacity; I am *displeased* with him for his carelessness, and *dissatisfied* with his labor. *Displeasure* is awakened by whatever is done amiss: *dissatisfaction* is caused by what happens amiss or contrary to our expectation. Accordingly, the word *dissatisfaction* is not confined to persons of a particular rank, but to the nature of the connection which subsists between them. Whoever does not receive what they think themselves entitled to from another are *dissatisfied*. A servant may be *dissatisfied* with the treatment he meets with from his master; and may be said, therefore, to express *dissatisfaction*, though not *displeasure*.

The jealous man is not, indeed, angry if you *dislike* another; but if you find those faults which are found in his own character, you discover not only your *dislike* of another, but of himself. ADDISON.

The threatenings of conscience suggest to the sinner some deep and dark malignity contained in guilt, which has drawn upon his head such high *displeasure* from heaven. BLAIR.

In this confidential correspondence, Townshend and Walpole stated freely their objections to the continental politics, declared their *dissatisfaction* at the interference of the Hanoverians, and their contempt at their venal and interested conduct. COXE.

In regard to things, *dislike* is a casual feeling not arising from any specific cause. A *dissatisfaction* is connected with our desires and expectations: we *dislike* the performance of an actor from one or many causes, or from no apparent cause; but we are *dissatisfied* with his performance if it fall short of what we were led to expect. In order to lessen the number of our *dislikes*, we ought to endeavor not to *dislike* without a cause; and in order to lessen our *dissatisfaction* we ought to be moderate in our expectation.

Murmurs rise with mix'd applause
Just as they favor or *dislike* the cause.

DRYDEN.

I do not like to see anything destroyed; any void in society. It was therefore with no disappointment or *dissatisfaction* that my observation did not present to me any incorrigible vice in the noblesse of France. BURKE.

Dislike, *distaste*, and *disgust* rise on each other in their signification. *Distaste* expresses more than *dislike*; and *disgust* more than *distaste*. *Dislike* is a partial feeling, quickly produced and

quickly subsiding; *distaste* is a settled feeling, gradually produced, and permanent in its duration: *disgust* is either transitory or otherwise; momentarily or gradually produced, but stronger than either of the two others. Caprice has a great share in our likes and *dislikes*: *distaste* depends upon the changes to which the constitution physically and mentally is exposed: *disgust* owes its origin to the nature of things, and their natural operation on the minds of men. A child likes and *dislikes* his playthings without any apparent cause for the change of sentiment: after a long illness a person will frequently take a *distaste* to the food or the amusements which before afforded him much pleasure: what is indecent or filthy is a natural object of *disgust* to every person whose mind is not depraved. It is good to suppress unfounded *dislikes*; it is difficult to overcome a strong *distaste*; it is advisable to divert our attention from objects calculated to create *disgust*.

Dryden's *dislike* of the priesthood is imputed by Langbaine, and I think by Brown, to a repulse which he suffered when he solicited ordination. JOHNSON.

Because true history, through frequent satiety and similitude of things, works a *distaste* and misprision in the minds of men, poetry cheereth and refresheth the soul, chanting things rare and various. BACON.

Vice, for vice is necessary to be shown, should always *disgust*. JOHNSON.

DISLIKE, DISINCLINATION.

DISLIKE, *v. Dislike*. DISINCLINATION is the reverse of inclination (*v. Attachment*). *Dislike* applies to what one has or does; *disinclination* only to what one does: we *dislike* the thing we have, or *dislike* to do a thing; but we are *disinclined* only to do a thing. They express a similar feeling that differs in degree. *Disinclination* is but a small degree of *dislike*; *dislike* marks something contrary; *disinclination* does not amount to more than the absence of an inclination. None but a disobliging temper has a *dislike* to comply with reasonable requests; but the most obliging disposition may have an occasional *disinclination* to comply with a particular request.

It often happens that a boy, who could construe a fable of Æsop at six or seven years of

age, having exhausted his little stock of attention and diligence in making that notable acquisition, grows weary of his task, conceives a *dislike* for study, and perhaps makes but an indifferent progress afterward. COWPER.

To be grave to a man's mirth, or inattentive to his discourse, argues a *disinclination* to be entertained by him. STEELE.

TO DISMAY, DAUNT, APPALL.

DISMAY, in French *desmayer*, is probably changed from *desmouvoir*, signifying to move or pull down the spirit. DAUNT, changed from the Latin *domitus*, conquered, signifies to bring down the spirit. APPALL, compounded of the intensive *ap* or *ad*, and *paleo*, to grow pale, signifies to make pale with fear.

The effect of fear on the spirit is strongly expressed by all these terms; but *dismay* expresses less than *daunt*, and this than *appall*. We are *dismayed* by alarming circumstances; we are *daunted* by terrifying; we are *appalled* by horrid circumstances. A severe defeat will *dismay* so as to lessen the force of resistance: the fiery glare from the eyes of a ferocious beast will *daunt* him who was venturing to approach: the sight of an apparition will *appall* the stoutest heart.

So flies a herd of bees, that hear, *dismay'd*,
The lions roaring through the midnight shade.

POPE.

Jove got such heroes as my sire, whose soul
No fear could *daunt*, nor earth nor hell control.

POPE.

Now the last ruin the whole host *appalls*;
Now Greece had trembled in her wooden walls,
But wise Ulysses call'd Tydides forth.

POPE.

TO DISMISS, DISCHARGE, DISCARD.

DISMISS, in Latin *dimissus*, participle of *dimitto*, compounded of *di* and *mitto*, signifies to send asunder or away. DISCHARGE signifies to release from a charge. DISCARD, in Spanish *descartar*, compounded of *des* and *cartar*, signifies to lay cards out or aside, to cast them off.

The idea of removing to a distance is included in all these terms; but with various collateral circumstances. *Dismiss* is the general term; *discharge* and *discard* are modes of dismissing: *dismiss* is applicable to persons of all stations, but used more particularly for the higher orders: *discharge*, on the other hand, is

confined to those in a subordinate station. A clerk is *dismissed*; a menial servant is *discharged*: an officer is *dismissed*; a soldier is *discharged*.

In order to an accommodation, they agreed upon this preliminary, that each of them should immediately *dismiss* his privy councillor.

ADDISON.

Mr. Pope's errands were so frequent and frivolous that the footmen in time avoided and neglected him, and the Earl of Oxford *discharged* some of his servants for their obstinate refusal of his messages. JOHNSON.

Neither *dismiss* nor *discharge* define the motive of the action; they are used indifferently for that which is voluntary, or the contrary: *discard*, on the contrary, always marks a *dismissal* that is not agreeable to the party *discarded*. A person may request to be *dismissed* or *discharged*, but never to be *discarded*. The *dismissal* or *discharge* frees a person from the obligation or necessity of performing a certain duty; the *discarding* throws him out of a desirable rank or station.

Dismiss the people then, and give command
With strong repast to hearten every band.

POPE.

I am so great a lover of whatever is French,
That I lately *discarded* a humble admirer
Because he neither spoke that tongue nor drank claret.

BUDELL.

They are all applied to things in the moral sense: we are said to *dismiss* our fears, to *discharge* a duty, and to *discard* a sentiment from the mind.

Resume your courage, and *dismiss* your care.

DRYDEN.

If I am bound to pay money on a certain day,
I *discharge* the obligation if I pay it before
twelve o'clock at night.

BLACKSTONE.

Justice *discards* party, friendship, and kindred.

ADDISON.

TO DISORDER, DERANGE, DISCONCERT, DISCOMPOSE.

DISORDER signifies to put out of order. DERANGE, from *de* and *range* or *rank*, signifies to put out of the rank in which it was placed. DISCONCERT, to put out of the concert or harmony. DISCOMPOSE, to put out of a state of composure.

All these terms express the idea of putting out of order: but the latter three vary as to the mode or object of the action. The term *disorder* is used in a per-

fectly indefinite form, and might be applied to any object. As everything may be in order, so may everything be *disordered*; yet it is seldom used except in regard to such things as have been in a natural order. *Derange* and *disconcert* are employed in speaking of such things as have been put into an artificial order. *To derange* is to *disorder* that which has been systematically arranged, or put in a certain range; and *to disconcert* is to *disorder* that which has been put together by concert or contrivance: thus the body may be *disordered*; a man's affairs or papers *deranged*; a scheme *disconcerted*. *To discompose* is a species of *derangement* in regard to trivial matters: thus a tucker, a frill, or a cap may be *discomposed*. The slightest change of diet will *disorder* people of tender constitutions: misfortunes are apt to *derange* the affairs of the most prosperous: the unexpected return of a master to his home *disconcerts* the schemes which have been formed by the domestics: those who are particular as to their appearance are careful not to have any part of their dress *discomposed*.

He used to say he never cared to see the treasury swell like a *disordered* spleen, when the other parts of the commonwealth were in consumption. CAMDEN.

Our foreign politics are as much *deranged* as our domestic policy. BURKE.

Thy senate is a scene of civil jar,
Chaos of contrarities at war,
Where obstinacy takes his sturdy stand,
To disconcert what policy has planned.

What he says of the Sibyls' prophecies may be properly applied to every word of his; they must be read in order as they lie, the least breath *discomposes* them; and some of their divinity is lost. DRYDEN.

When applied to the mind, *disorder* and *derange* are said of the intellect; *disconcert* and *discompose* of the ideas or spirits: the former denoting a permanent state; the latter a temporary or transient state. The mind is said to be *disordered* when the faculty of ratiocination is in any degree interrupted; the intellect is said to be *deranged* when it is brought into a positive state of incapacity for action: persons are sometimes *disordered* in their minds for a time by particular occurrences, who do not become actually *deranged*; a person is said to be *discon-*

certed who suddenly loses his collectedness of thinking: he is said to be *discomposed* who loses his regularity of feeling. A sense of shame is the most apt to *disconcert*: the more irritable the temper, the more easily one is *discomposed*.

Since devotion itself may *disorder* the mind, unless its heats are tempered with caution or prudence, we should be particularly careful to keep our reason as cool as possible. ADDISON.

All passion implies a violent emotion of mind; of course it is apt to *derange* the regular course of our ideas. BLAIR.

There are men whose powers operate only at leisure and in retirement; and whose intellectual vigor deserts them in conversation; whom merriment confuses, and objection *disconcerts*. JOHNSON.

But with the changeful temper of the skies,
As rains condense, and sunshine rarefies,
So turn the species in their alter'd minds,
Compos'd by calms, and *discompos'd* by winds. DRYDEN.

DISORDER, DISEASE, DISTEMPER,
MALADY.

DISORDER signifies the state of being out of order. DISEASE signifies the state of being ill at ease. DISTEMPER signifies the state of being out of temper, or out of a due temperament. MALADY, from the Latin *malus*, evil, signifies an ill.

All these terms agree in their application to the state of the animal body. *Disorder* is, as before (*v. To disorder*), the general term, and the other specific. In this general sense *disorder* is altogether indefinite; but in its restricted sense it expresses less than all the rest: it is the mere commencement of a *disease*: *disease* is also more general than the other terms, for it comprehends every serious and permanent *disorder* in the animal economy, and is therefore of universal application. The *disorder* is slight, partial, and transitory: the *disease* is deep-rooted and permanent. The *disorder* may lie in the extremities: the *disease* lies in the humors and the vital parts. Occasional headaches, colds, or what is merely *putaneous*, are termed *disorders*; fevers, dropsies, and the like, are *diseases*. *Distemper* is used for such particularly as throw the animal frame most completely out of its temper or course, and is consequently applied properly to virulent *disorders*, such as the small-pox. *Malady* has less

of a technical sense than the other terms; it refers more to the suffering than to the state of the body. There may be many *maladies* where there is no *disease*; but *diseases* are themselves in general *maladies*. Our *maladies* are frequently born with us; but our *diseases* may come upon us at any time of life. Blindness is in itself a *malady*, and may be produced by a *disease* in the eye. Our *disorders* are frequently cured by abstaining from those things which caused them; the whole science of medicine consists in finding out suitable remedies for our *diseases*; our *maladies* may be lessened with patience, although they cannot always be alleviated or removed by art.

Physicians tell us of a *disorder* in which the whole body is so exquisitely sensible, that the slightest touch gives pain. GOLDSMITH.

At Epidaurus, a city of Peloponnesus, there was a temple of Esculapius, famed for curing *diseases*, the remedies of which were revealed in dreams. POTTER.

Thus has Hippocrates, so long after Homer writ, subscribed to his knowledge in the rise and progress of the *distemper*. POPE.

Phillips has been always praised, without contradiction, as a man modest, blameless, and pious, who bore narrowness of fortune without discontent, and tedious and painful *maladies* without impatience. JOHNSON.

The terms *disorder*, *disease*, and *distemper* may be applied with a similar distinction to the mind as well as the body. The *disorders* are either of a temporary or a permanent nature; but, unless specified to the contrary, are understood to be temporary: *diseases* consist in vicious habits: our *distempers* arise from the violent operations of passion; our *maladies* lie in the injuries which the affections occasion. Any perturbation in the mind is a *disorder*: avarice is a *disease*: melancholy is a *distemper* as far as it throws the mind out of its bias; it is a *malady* as far as it occasions suffering.

Strange *disorders* are bred in the mind of those men whose passions are not regulated by virtue. ADDISON.

The jealous man's *disease* is of so malignant a nature that it converts all it takes into its own nourishment. ADDISON.

A person that is crazed, though with pride or malice, is a sight very mortifying to human nature; but when the *distemper* arises from any indiscreet fervors of devotion, it deserves our compassion in a more particular manner. ADDISON.
Love's a *malady* without a cure. DRYDEN.

TO DISPARAGE, DETRACT, TRADUCE, DEPRECIATE, DEGRADE, DECRY.

DISPARAGE, compounded of *dis* and *parage*, from *par*, equal, signifies to make a thing unequal or below what it ought to be. DETRACT, *v. To asperse*. TRADUCE, in Latin *traduco* or *transduco*, signifies to carry from one to another that which is unfavorable. DEPRECIATE, from the Latin *pretium*, a price, signifies to bring down the price. DEGRADE, *v. To abase*. DECRY signifies literally to cry down.

The idea of lowering the value of an object is common to all these words, which differ in the circumstances and object of the action. *Disparagement* is the most indefinite in the manner: *detract* and *traduce* are specific in the forms by which an object is lowered: *disparagement* respects the mental endowments and qualifications: *detract* and *traduce* are said of the moral character; the former, however, in a less specific manner than the latter. We *disparage* a man's performance by speaking slightly of it: we *detract* from the merits of a person by ascribing his success to chance; we *traduce* him by handing about tales that are unfavorable to his reputation: thus authors are apt to *disparage* the writings of their rivals; or a soldier may *detract* from the skill of his commander; or he may *traduce* him by relating scandalous reports.

It is a hard and nice subject for a man to speak of himself; it grates his own heart to say anything of *disparagement*, and the reader's ears to hear anything of praise from him. COWLEY.

I have very often been tempted to write invectives upon those who have *detracted* from my works; but I look upon it as a peculiar happiness that I have always hindered my resentments from proceeding to this extremity. ADDISON.

Both Homer and Virgil had their compositions usurped by others: both were envied and *traduced* during their lives. WALSH.

To *disparage*, *detract*, and *traduce* can be applied only to persons, or that which is personal; *depreciate*, *degrade*, and *decry*, to whatever is an object of esteem; we *depreciate* and *degrade*, therefore, things as well as persons, and *decry* things: to *depreciate* is, however, not so strong a term as to *degrade*, for the language which is employed to *depreciate* will be mild com-

pared with that used for *degrading*: we may *depreciate* an object by implication, or in indirect terms; but harsh and unseemly epithets are employed for *degrading*: thus a man may be said to *depreciate* human nature who does not represent it as capable of its true elevation; he *degrades* it who sinks it below the scale of rationality. We may *depreciate* or *degrade* an individual, a language, and the like; we *decry* measures and principles: the former two are an act of an individual; the latter is properly the act of many. Some men have such perverted notions that they are always *depreciating* whatever is esteemed excellent in the world: they whose interests have stifled all feelings of humanity have *degraded* the poor Africans, in order to justify the enslaving of them: political partisans commonly *decry* the measures of one party, in order to exalt those of another.

The business of our modish French authors is to *depreciate* human nature, and consider it under its worst appearances. ADDISON.

Akenside certainly retained an unnecessary and outrageous zeal for what he called and thought liberty; a zeal which sometimes disguises from the world an envious desire of plundering wealth, or *degrading* greatness. JOHNSON.

Ignorant men are very subject to *decry* those beauties in a celebrated work which they have not eyes to discover. ADDISON.

TO DISPARAGE, DEROGATE, DEGRADE.

DISPARAGE, *v.* To *disparage*. DEROGATE, in Latin *derogatus*, from *derogo*, to repeal in part, signifies to take from a thing that which is claimed. DEGRADE, *v.* To *abase*.

Disparage is here employed, not as the act of persons, but of things, in which case it is allied to *derogate*, but retains its indefinite and general sense as before: circumstances may *disparage* the performances of a writer; or they may *derogate* from the honors and dignities of an individual: it would be a high *disparagement* to an author to have it known that he had been guilty of plagiarism; it *derogates* from the dignity of a magistrate to take part in popular measures. To *degrade* is here, as in the former case, a much stronger expression than the other two: whatever *disparages* or *derogates* does but take away a part from

the value: but whatever *degrades* a thing sinks it many degrees in the estimation of those in whose eyes it is *degraded*; in this manner religion is *degraded* by the low arts of its enthusiastic professors: whatever tends to the *disparagement* of learning or knowledge does injury to the cause of truth; whatever *derogates* from the dignity of a man in any office is apt to *degrade* the office itself.

The man who scruples not breaking his word in little things, would not suffer in his own conscience so great pain for failures of consequence, as he who thinks every little offence against truth and justice a *disparagement*. STEELE.

I think we may say, without *derogating* from those wonderful performances (the *Iliad* and *Æneid*), that there is an unquestionable magnificence in every part of *Paradise Lost*, and indeed a much greater than could have been formed upon any Pagan system. ADDISON.

Of the mind that can deliberately pollute itself with ideal wickedness, for the sake of spreading the contagion in society, I wish not to conceal or excuse the depravity. Such *degradation* of the dignity of genius cannot be contemplated but with grief and indignation. JOHNSON.

DISPARITY, INEQUALITY.

DISPARITY, from *dis* and *par*, in Greek *παρά*, with or by, signifies an unfit-ness of objects to be by one another. INEQUALITY, from the Latin *æquus*, even, signifies having no regularity.

Disparity applies to two objects which should meet or stand in coalition with each other: *inequality* is applicable to those that are compared with each other: the *disparity* of age, situation, and circumstances is to be considered with regard to persons entering into a matrimonial connection: the *inequality* in the portion of labor which is to be performed by two persons is a ground for the *inequality* of their recompense: there is a great *inequality* in the chance of success, where there is a *disparity* of acquirements in rival candidates: the *disparity* between David and Goliath was such as to render the success of the former more strikingly miraculous; the *inequality* in the conditions of men is not attended with a corresponding *inequality* in their happiness.

You formerly observed to me that nothing made a more ridiculous figure in a man's life than the *disparity* we often find in him, sick and well. POPE.

Inequality of behavior, either in prosperity or adversity, are alike ungraceful in man that is born to die. STEELE.

DISPASSIONATE, COOL.

DISPASSIONATE is taken negatively, it marks merely the absence of passion; COOL (*v.* *Cool*) is taken positively, it marks an entire freedom from passion.

Those who are prone to be passionate must learn to be *dispassionate*; those who are of a *cool* temperament will not suffer their passions to be roused. *Dispassionate* solely respects angry or irritable sentiments; *cool* respects any perturbed feeling: when we meet with an angry disputant it is necessary to be *dispassionate*, in order to avoid quarrels; in the moment of danger our safety often depends upon our *coolness*.

As to violence the lady (Madame d'Acier) has infinitely the better of the gentleman (M. de la Motte). Nothing can be more polite, *dispassionate*, or sensible, than his manner of managing the dispute. POPE.

I conceived this poem, and gave loose to a degree of resentment, which perhaps I ought not to have indulged, but which in a *cooler* hour I cannot altogether condemn. COWPER.

TO DISPEL, DISPERSE.

DISPEL, from the Latin *pello*, to drive, signifies to drive away. DISPERSE signifies merely to cause to come asunder.

Dispel is a more forcible action than to *disperse*: we destroy the existence of a thing by *dispelling* it; we merely destroy the junction or cohesion of a body by *dispersing* it; the sun *dispels* the clouds and darkness; the wind *disperses* the clouds, or a surgeon *disperses* a tumor.

As when a western whirlwind, charg'd with storms,
Dispels the gathering clouds that Notus forms. POPE.

The foe *dispers'd*, their bravest warriors kill'd,
Fierce as a whirlwind now I swept the field. POPE.

Dispel is used figuratively; *disperse* only in the natural sense: gloom, ignorance, and the like, are *dispelled*; books, people, papers, and the like, are *dispersed*.

The mist of error from his eyes *dispell'd*,
Thro' all her frandful arts, in clearest light,
Sloth in her native form he now beheld. LOWTH.

TO DISPENSE, DISTRIBUTE.

DISPENSE, from the Latin *pendo*, to pay or bestow, signifies to bestow in different directions; and DISTRIBUTE, from the Latin *tribuo*, to bestow, signifies the same thing. *Dispense* is an indiscriminate action; *distribute* is a particularizing action: we *dispense* to all; we *distribute* to each individually: nature *dispenses* her gifts bountifully to all the inhabitants of the earth; a parent *distributes* among his children different tokens of his parental tenderness. *Dispense* is an indirect action that has no immediate reference to the receiver; *distribute* is a direct and personal action communicated by the giver to the receiver: Providence *dispenses* his favors to those who put a sincere trust in him; a prince *distributes* marks of his favor and preference among his courtiers.

Though nature weigh our talents, and *dispense*
To every man his modicum of sense;
Yet much depends, as in the tiller's toil,
On culture, and the sowing of the soil. COWPER.

Pray be no niggard in *distributing* my love
Plentifully among our friends at the inns of court. HOWELL.

TO DISPLEASE, OFFEND, VEX.

DISPLEASE (*v.* *Dislike*, *displeasure*) naturally marks the contrary of pleasing. OFFEND, from the Latin *offendo*, signifies to stumble in the way of. VEX, in Latin *vexo*, is a frequentative of *veho*, signifying literally to toss up and down.

These words express the painful sentiment which is felt by the supposed impropriety of another's conduct. *Displease* is not always applied to that which personally concerns ourselves; although *offend* and *vex* have always more or less of what is personal in them: a superior may be *displeas'd* with one who is under his charge for improper behavior toward persons in general; he will be *offend'd* with him for disrespectful behavior toward himself or neglect of his interests: circumstances as well as actions serve to *displease*; a supposed intention or design is requisite in order to *offend*; we may be *displeas'd* with a person, or at a thing; one is mostly *offend'd* with the person; a child may be *displeas'd* at not having any particular liberty or indulgence granted to him; he