

endeavor to discharge their duty to God and their fellow-creatures can expect real tranquillity of mind. Whoever *aims* at the acquirement of great wealth or much power opens the door for much misery to himself. As our passions are acknowledged to be our greatest enemies when they obtain the ascendancy, we should always *strive* to keep them under our control. There are some men who *struggle* through life to obtain a mere competence, and yet die without succeeding in their object.

'Tis no uncommon thing, my good Sancho, for one half of the world to use the other half like brutes, and then *endeavor* to make them so.

STERNE.

However men may *aim* at elevation,
'Tis properly a female passion. SHENSTONE.
All understand their great Creator's will,
Strive to be happy, and in that fulfil,
Mankind excepted, lord of all beside,
But only slave to folly, vice, and pride. JENTNS.
So the boat's brawny crew the current stem,
And slow advancing *struggle* with the stream.
DRYDEN.

ENDEAVOR, EFFORT, EXERTION.

ENDEAVOR, *v. Attempt* and *To endeavor*. EFFORT, in French *effort*, Italian *sforza*, may possibly be connected with the word *force*, and the Latin *fortis*, strong, signifying to force out the strength; or it may be changed from the Latin *effert*, from *effero*, to bring forth, that is, to bring out power. EXERTION, in Latin *exertio*, from *exero*, signifies the putting forth power.

The idea of calling our powers into action is common to these terms: *endeavor* expresses little more than this common idea, being a term of general import: *effort* and *exertion* are particular modes of *endeavor*; the former being a special strong *endeavor*, the latter a continued strong *endeavor*. An *endeavor* is called forth by ordinary circumstances; *effort* and *exertion* by those which are extraordinary. An *endeavor* flows out of the condition of our being and constitution; as rational and responsible agents we must make daily *endeavors* to fit ourselves for a hereafter; as willing and necessitous agents, we use our *endeavors* to obtain such things as are agreeable or needful for us: when a particular emergency arises we make a great *effort*. An *endeavor* may call forth one or many

powers; an *effort* calls forth but one power: the *endeavor* to please in society is laudable, if it do not lead to vicious compliances; it is a laudable *effort* of fortitude to suppress our complaints in the moment of suffering.

But he, whom ev'n in life's last stage
Endeavors laudable engage,
Is paid at least in peace of mind,
And sense of having well design'd. COWPER.

The influence of custom is such, that to conquer it will require the utmost *efforts* of fortitude and virtue. JOHNSON.

The *exertion* is as indefinite as the *endeavor* as to the means, but like the *effort* is definite as to the object: when a serious object is to be obtained, suitable *exertions* must be made. The *endeavor* is mostly applied to individuals, but the *exertion* may frequently be the combined *endeavors* of numbers.

To walk with circumspection and steadiness in the right path ought to be the constant *endeavor* of every rational being. JOHNSON.

The discomfitures which the republic of assassins has suffered have uniformly called forth new *exertions*. BURKE.

ENEMY, FOE, ADVERSARY, OPPONENT, ANTAGONIST.

ENEMY, in Latin *inimicus*, compounded of *in* privative and *amicus*, a friend, signifies one that is unfriendly. FOE, in Saxon *fah*, most probably from the old Teutonic *fian*, to hate, signifies one that bears a hatred. ADVERSARY, in Latin *adversarius*, from *adversus*, against, signifies one that takes part against another; *adversarius* in Latin was particularly applied to those who contested a point in law with another. OPPONENT, in Latin *opponens*, participle of *oppono* or *obpono*, to place in the way, signifies one pitted against another. ANTAGONIST, in Greek *ανταγωνιστος*, compounded of *αντι*, against, and *αγωνισσομαι*, to contend, signifies one struggling against another.

An *enemy* is not so formidable as a *foe*; the former may be reconciled, but the latter always retains a deadly hate. An *enemy* may be so in spirit, in action, or in relation; a *foe* is always so in spirit, if not in action likewise: a man may be an *enemy* to himself, though not a *foe*. Those who are national or political *enemies* are often private friends, but a *foe* is never anything but a *foe*. A single

act may create an *enemy*, but continued warfare creates a *foe*.

Plutarch says very finely that a man should not allow himself to hate even his *enemies*.

ADDISON.

So frown'd the mighty combatants, that hell
Grew darker at their frown: so match'd they
stood;

For never but once more was either like
To meet so great a *foe*. MILTON.

Enemies are either public or private, collective or personal; in the latter sense the word *enemy* is most analogous in signification to that of *adversary*, *opponent*, *antagonist*. The term *enemy* is always taken in a larger sense than the other terms: a private *enemy* is never inactive; he seeks to do mischief from the desire of so doing. An *adversary*, *opponent*, and *antagonist* may be so simply from the relation which they stand in to others: the *adversary* is one who is adverse either in his claims, his opinions, his purposes, or his endeavors; he is active against others only as far as his interests and views require. An *opponent* is one who stands or acts in opposition to another: an *opponent* opposes the opinions, principles, conduct, and writings of others. An *adversary* is always personal, and sets himself up immediately against another; but an *opponent* has nothing to do with the person, but with the thing that emanates from or is connected with the person. A man can have no *adversaries* except while he is living, but he may have *opponents* after he is dead; partisans are always *opponents* to each other. An *antagonist* is a particular species of *opponent* either in combat or action; it is personal or otherwise, according to circumstances: there may be *antagonists* who contend for victory without any feeling of animosity; such were the Horatii and Curiatii among the Romans: or they may engage in a personal and bloody conflict, as the gladiators who fought for their lives: in this sense wild beasts are *antagonists* when they engage in battle: there are also literary *antagonists* who are directly pitted against each other; as Scaliger and Petavius among the French; Boyle and Bentley among the English.

He has not taken the least care to disguise his being an *enemy* to the persons against whom he writes. ADDISON.

Those disputants (the persecutors) convince

their *adversaries* with a sorites commonly called a pile of fagots. ADDISON.

The name of Boyle is indeed revered, but his works are neglected; we are contented to know that he conquered his *opponents*, without inquiring what cavils were produced against him. JOHNSON.

Enemy and *foe* are figuratively applied to moral objects, the first in a general, the second in a particular sense: our passions are our *enemies* when indulged: envy is a *foe* to happiness. The word *antagonist* may also be applied metaphorically to other objects.

He (the Duke of Monmouth) was brave, generous, affable, and extremely handsome, constant in his friendships, just to his word, and an utter *enemy* to all cruelty. WELWOOD.

Life, thought, worth, wisdom, all (O foul revolt!)
Once friends to peace, gone over to the *foe*. YOUNG.

Sir Francis Bacon observes that a well-written book, compared with its rivals and *antagonists*, is like Moses's serpent that immediately swallowed up those of the Egyptians. ADDISON.

ENERGY, FORCE, VIGOR.

ENERGY, in French *energie*, Latin *energia*, Greek *ενεργια*, from *ενεργω*, to operate inwardly, signifies the power of producing positive effects. FORCE, *v. To compel*. VIGOR, from the Latin *vigeo*, to flourish, signifies unimpaired power, or that which belongs to a subject in a sound or flourishing state.

With *energy* is connected the idea of activity; with *force* that of capability; with *vigor* that of health. *Energy* lies only in the mind; *force* and *vigor* are the property of either body or mind. Knowledge and freedom combine to produce *energy* of character; *force* is a gift of nature that may be increased by exercise: *vigor*, both bodily and mental, is an ordinary accompaniment of youth, but is not always denied to old age.

Our powers owe much of their *energy* to our hopes: "Possunt quia posse videntur." When success seems attainable, diligence is enforced. JOHNSON.

On the passive main
Descends th' ethereal *force*, and with strong gust
Turns from its bottom the discolored deep. THOMSON.

No man at the age and *vigor* of thirty is fond
of sugar-plums and rattles. SOUTH.

ENJOYMENT, FRUITION, GRATIFICATION.

ENJOYMENT, from *enjoy*, to have the joy or pleasure, signifies either the act

of *enjoying*, or the pleasure itself derived from that act. **FRUITION**, from *fruor*, to *enjoy*, is employed only for the act of *enjoying*; we speak either of the *enjoyment* of any pleasure, or of the *enjoyment* as a pleasure: we speak of those pleasures which are received from the *fruition*, in distinction from those which are had in expectation. *Enjoyment* is either corporeal or spiritual, as the *enjoyment* of music, or the *enjoyment* of study: but the *fruition* of eating, or any other sensible, or at least external, object: hope intervenes between the desire and the *fruition*.

The *enjoyment* of fame brings but very little pleasure, though the loss or want of it be very sensible and afflicting. ADDISON.

Fame is a good so wholly foreign to our nature that we have no faculty in the soul adapted to it, nor any organ in the body to relish it: an object of desire placed out of the possibility of *fruition*. ADDISON.

GRATIFICATION, from the verb to *gratify*, to make grateful or pleasant, signifies either the act of giving pleasure, or the pleasure received. *Enjoyment* springs from every object which is capable of yielding pleasure; by distinction, however, and in the latter sense, from moral and rational objects: but *gratification*, which is a species of *enjoyment*, is obtained through the medium of the senses. *Enjoyment* is not so vivid as *gratification*: *gratification* is not so permanent as *enjoyment*. Domestic life has its peculiar *enjoyments*; brilliant spectacles afford *gratification*. Our capacity for *enjoyment* depends upon our intellectual endowments; our *gratification* depends upon the tone of our feelings, and the nature of our desires.

His hopes and expectations are bigger than his *enjoyments*. TILLOTSON.

The man of pleasure little knows the perfect joy he loses for the disappointing *gratifications* which he pursues. ADDISON.

TO ENLARGE, INCREASE, EXTEND.

ENLARGE signifies literally to make large or wide, and is applied to dimension and extent. **INCREASE**, from the Latin *incresco*, to grow to a thing, is applicable to quantity, signifying to become greater in size by the junction of other matter. **EXTEND**, in Latin *extendo*, or *ex* and *tendo*, signifies to stretch out, that is, to make greater in space. We speak

of *enlarging* a house, a room, premises, or boundaries; of *increasing* an army, or property, capital, expense, etc.; of *extending* the boundaries of an empire. We say the hole or cavity *enlarges*, the head or bulk *enlarges*; the number *increases*, the swelling, inflammation, and the like, *increase*: so likewise in the figurative sense, the views, the prospects, the powers, the ideas, and the mind, are *enlarged*; pain, pleasure, hope, fear, anger, or kindness, are *increased*; views, prospects, connections, and the like, are *extended*.

Great objects make Great minds, *enlarging* as their views *enlarge*, Those still more godlike, as these more divine. YOUNG.

Good sense alone is a sedate and quiescent quality, which manages its possessions well, but does not *increase* them. JOHNSON.

The wise, *extending* their inquiries wide, See how both states are by connection tied: Fools view but part, and not the whole survey, So crowd existence all into a day. JENYNS.

ENMITY, ANIMOSITY, HOSTILITY.

ENMITY lies in the heart; it is deep and malignant. **ANIMOSITY**, from *animus*, a spirit, lies in the passions; it is fierce and vindictive. **HOSTILITY**, from *hostis*, a political enemy, lies in the action; it is mischievous and destructive. *Enmity* is something permanent; *animosity* is partial and transitory: in the feudal ages, when the darkness and ignorance of the times prevented the mild influence of Christianity, *enmities* between particular families were handed down as an inheritance from father to son; in free states, party-spirit engenders greater *animosities* than private disputes.

In some instances, indeed, the *enmity* of others cannot be avoided without a participation in their guilt; but then it is the *enmity* of those with whom neither wisdom nor virtue can desire to associate. JOHNSON.

I will never let my heart reproach me for having done anything toward increasing those *animosities* that extinguish religion, deface government, and make a nation miserable. ADDISON.

Enmity is altogether personal; *hostility* respects public or private measures. *Enmity* often lies concealed in the heart, and does not betray itself by any open act of *hostility*.

That space the evil one abstracted stood From his own evil, and for the time remain'd Stupidly good, of *enmity* disarm'd. MILTON.

Erasmus himself had, it seems, the misfortune to fall into the hands of a party of Trojans, who laid on him with so many blows and buffets, that he never forgot their *hostilities* to his dying day. ADDISON.

ENORMOUS, HUGE, IMMENSE, VAST.

ENORMOUS, from *e* and *norma*, a rule, signifies out of rule or order. **HUGE** is in all probability connected with *high*, which is *hoogh* in Dutch. **IMMENSE**, in Latin *immensus*, compounded of *in* privative and *mensus*, measured, signifies not to be measured. **VAST**, in French *vaste*, Latin *vastus*, from *vaco*, to be vacant, open, or wide, signifies extended in space.

Enormous and *huge* are peculiarly applicable to magnitude; *immense* and *vast* to extent, quantity, and number. *Enormous* expresses more than *huge*, as *immense* expresses more than *vast*: what is *enormous* exceeds in a very great degree all ordinary bounds; what is *huge* is great only in the superlative degree. The *enormous* is always out of proportion; the *huge* is relatively extraordinary in its dimensions. Some animals may be made *enormously* fat by a particular mode of feeding: to one who has seen nothing but level ground common hills will appear to be *huge* mountains. The *immense* is that which exceeds all calculation: the *vast* comprehends only a very great or unusual excess. The distance between the earth and sun may be said to be *immense*: the distance between the poles is *vast*.

Of all these terms *huge* is the only one confined to the proper application, and in the proper sense of size: the rest are employed with regard to moral objects. We speak only of a *huge* animal, a *huge* monster, a *huge* mass, a *huge* size, a *huge* bulk, and the like; but we speak of an *enormous* waste, an *immense* difference, and a *vast* number.

The Thracian Acamas his falchion found, And hew'd the *enormous* giant to the ground. POPE.

Great Arethous, known from shore to shore, By the *huge*, knotted, iron mace he bore, No lance he shook, nor bent the twanging bow, But broke with this the battle of the foe. POPE.

Well was the crime, and well the vengeance sparr'd, E'en power *immense* had found such battle hard. POPE.

Just on the brink they neigh and paw the ground, And the turf trembles, and the skies resound; Eager they view'd the prospect dark and deep, *Vast* was the leap, and headlong hung the steep. POPE.

ENORMOUS, PRODIGIOUS, MONSTROUS.

ENORMOUS (*v. Enormous*), **PRODIGIOUS** comes from *prodigy*, in Latin *prodigium*, which in all probability comes from *prodigo*, to lavish forth, signifying literally breaking out in excess or extravagance. **MONSTROUS**, from *monster*, in Latin *monstrum*, and *monstro*, to show or make visible, signifies remarkable, or exciting notice.

The *enormous* contradicts our rules of estimating and calculating; the *prodigious* raises our minds beyond their ordinary standard of thinking: the *monstrous* contradicts nature and the course of things. What is *enormous* excites our surprise or amazement: what is *prodigious* excites our astonishment: what is *monstrous* does violence to our senses and understanding. There is something *enormous* in the present scale upon which property, whether public or private, is amassed and expended: the works of the ancients in general, but the Egyptian pyramids in particular, are objects of admiration, on account of the *prodigious* labor which was bestowed on them: ignorance and superstition have always been active in producing *monstrous* images for the worship of its blind votaries.

Jove's bird on sounding pinions beat the skies, A bleeding serpent of *enormous* size, His talons truss'd, alive and curling round, He stung the bird, whose throat receiv'd the wound. POPE.

I dreamed that I was in a wood of so *prodigious* an extent, and cut into such a variety of walks and alleys, that all mankind were lost and bewildered in it. ADDISON.

Nothing so *monstrous* can be said or feign'd But with belief and joy is entertain'd. DRYDEN.

ENOUGH, SUFFICIENT.

ENOUGH, is in German *genug*, which comes from *genügen*, to satisfy. **SUFFICIENT**, in Latin *sufficiens*, participle of *sufficio*, compounded of *sub* and *facio*, signifies made or suited to the purpose.

He has *enough* whose desires are satisfied; he has *sufficient* whose wants are supplied. We may therefore frequently have *sufficiency* when we have not *enough*.

A greedy man is commonly in this case, who has never *enough*, although he has more than a *sufficiency*. *Enough* is said only of physical objects of desire: *sufficient* is employed in a moral application for that which serves the purpose. Children and animals never have *enough* food, nor the miser *enough* money: it is requisite to allow *sufficient* time for everything that is to be done, if we wish it to be done well.

My loss of honor's great *enough*,
Thou need'st not brand it with a scoff. BUTLER.

The time present seldom affords *sufficient* employment for the mind of man. ADDISON.

TO ENROLL, ENLIST, OR LIST, REGISTER, RECORD.

ENROLL, compounded of *en* or *in* and *roll*, signifies to place in a roll, that is, in a roll of paper or a book. ENLIST, compounded of *in* and *list*, signifies to put down in a list. REGISTER, in Latin *registrum*, comes from *regestum*, participle of *regero*, signifying to put down in writing. RECORD, in Latin *recordor*, compounded of *re*, back or again, and *cor*, the heart, signifies to bring back to the heart, or call to mind by a memorandum.

Enroll and *enlist* respect persons only; *register* respects persons and things; *record* respects things only. *Enroll* is generally applied to the act of inserting names in an orderly manner into any book; *enlist* is a species of *enrolling* applicable only to the military. The *enrollment* is an act of authority; the *enlisting* is the voluntary act of an individual. Among the Romans it was the office of the censor to *enroll* the names of all the citizens, in order to ascertain their number, and estimate their property: in modern times soldiers are mostly raised by means of *enlisting*.

Anciently no man was suffered to abide in England above forty days, unless he were *enrolled* in some tithing or decenary. BLACKSTONE.

The lords would, by *listing* their own servants, persuade the gentlemen of the town to do the like. CLARENDON.

In the moral application of the terms, to *enroll* is to assign a certain place or rank; to *enlist* is to put one's self under a leader or attach one's self to a party.

Hercules was *enrolled* among the gods; the common people are always ready to *enlist* on the side of anarchy and rebellion.

We find ourselves *enrolled* in this heavenly family as servants and as sons. SPRATT.

The time never was when I would have *enlisted* under the banners of any faction, though I might have carried a pair of colors, if I had not spurned them, in either legion. SIR W. JONES.

To *enroll* and *register* both imply writing down in a book; but the former is a less formal act than the latter. The insertion of the bare name or designation in a certain order is enough to constitute an *enrollment*; but *registering* comprehends the birth, family, and other collateral circumstances of the individual. The object of *registering* likewise differs from that of *enrolling*: what is *registered* serves for future purposes, and is of permanent utility to society in general; but what is *enrolled* often serves only a particular or temporary end. Thus in numbering the people it is necessary simply to *enroll* their names; but when in addition to this it was necessary, as among the Romans, to ascertain their rank in the state, everything connected with their property, their family, and their connection required to be *registered*; so in like manner, in more modern times, it has been found necessary for the good government of the state to *register* the births, marriages, and deaths of every citizen: it is manifest, therefore, that what is *registered*, as far as respects persons, may be said to be *enrolled*; but what is *enrolled* is not always *registered*. Persons only, or things personal, are *enrolled*, and that properly for public purposes only; but things as well as persons are *registered* for private as well as public purposes.

I hope you take care to keep an exact journal, and to *register* all occurrences and observations, for your friends here expect such a book of travels as has not often been seen. JOHNSON.

To *register* in its proper sense is to place in writing; to *record* is to make a memorial of anything, either by writing, printing, engraving, or otherwise: *registering* is for some specific and immediate purpose; as to *register* decrees or other proceedings in a court: *recording* is for general and oftentimes remote purposes; to *record* events in history.

All has its date below: the fatal hour
Was *registered* in heaven ere time began.

COWPER.

In an extended and figurative application, things may be said to be *registered* in the memory; or events *recorded* in history. We have a right to believe that the actions of good men are *registered* in heaven; the particular sayings and actions of princes are *recorded* in history, and handed down to the latest posterity.

The medals of the Romans were their current money; when an action deserved to be *recorded* in coin, it was stamped perhaps upon a hundred thousand pieces of money, like our shillings or half-pence. ADDISON.

TO ENSLAVE, CAPTIVATE.

To ENSLAVE is to bring into a state of *slavery*. To CAPTIVATE is to make a *captive*.

There is as much difference between these terms as between *slavery* and *captivity*: he who is a *slave* is fettered both body and mind; he who is a *captive* is only constrained as to his body: hence to *enslave* is always taken in the bad sense; *captivate* in a good or bad sense: *enslave* is employed literally or figuratively; *captivate* only figuratively: we may be *enslaved* by persons, or by our gross passions; we are *captivated* by the charms or beauty of an object.

The will was then (before the fall) subordinate but not *enslaved* to the understanding. SOUTH.

Men should beware of being *captivated* by a kind of savage philosophy, women by a thoughtless gallantry. ADDISON.

ENTERPRISING, ADVENTUROUS.

THESE terms mark a disposition to engage in that which is extraordinary and hazardous; but ENTERPRISING, from *enterprise* (v. *Attempt*), is connected with the understanding; and ADVENTUROUS, from *adventure*, venture or trial, is a characteristic of the passions. The *enterprising* character conceives great projects, and pursues objects that are difficult to be obtained; the *adventurous* character is contented with seeking that which is new, and placing himself in dangerous and unusual situations. An *enterprising* spirit belongs to the commander of an army or the ruler of a nation; an *adventurous* disposition is suit-

able to men of low degree. Peter the Great possessed, in a peculiar manner, an *enterprising* genius; Robinson Crusoe was a man of an *adventurous* turn. *Enterprising* characterizes persons only; but *adventurous* is also applied to things, to signify containing *adventures*; hence a journey, or a voyage, or a history may be denominated *adventurous*.

One Wood, a man *enterprising* and rapacious, had obtained a patent, empowering him to coin one hundred and eighty thousand pounds of half-pence and farthings for the kingdom of Ireland. JOHNSON.

But 'tis enough,
In this late age, *adventurous* to have touch'd
Light on the numbers of the Samian sage;
High heaven forbids the bold presumptuous strain. THOMSON.

ENTHUSIAST, FANATIC, VISIONARY.

THE ENTHUSIAST, FANATIC, and VISIONARY have disordered imaginations; but the *enthusiast* is only affected inwardly with an extraordinary fervor, the *fanatic* and *visionary* betray that fervor by some outward mark; the former by singularities of conduct, the latter by singularities of doctrine. *Fanatics* and *visionaries* are therefore always more or less *enthusiasts*; but *enthusiasts* are not always *fanatics* or *visionaries*. *Εθουσιασται* among the Greeks, from *εν*, in, and *θεος*, God, signified those supposed to have, or pretending to have, divine inspiration. *Fanatici* were so called among the Latins from *fana* (temples), in which they spent an extraordinary portion of their time; they, like the *εθουσιασται* of the Greeks, pretended to revelations and inspirations, during the influence of which they indulged themselves in many extravagant tricks, cutting themselves with knives, and distorting themselves with every species of antic, gesture, and grimace.

In the modern acceptation of these terms, the *fanatic* is one who fancies himself inspired, and, rejecting the use of his understanding, falls into every kind of extravagance; it is mostly applied to a man's religious conduct and belief, but may be applied to any extravagant conduct founded on false principles.

They who will not believe that the philosophical *fanatics* who guide in these matters have

long entertained the design (of abolishing religion), are utterly ignorant of their character.

BURKE.

An *enthusiast* is one who is under the influence of any particular fervor of mind, more especially where it is a religious fervor.

Devotion, when it does not lie under the check of reason, is very apt to degenerate into *enthusiasm*.

ADDISON.

There may be *enthusiasm* in other matters, where it is less mischievous. There may be *enthusiasts* in the cause of humanity, or in the love of one's country, or in any other matter, in which the affections may be called into exercise.

Her little soul is ravish'd, and so pour'd
Into loose ecstasies, that she is plac'd
Above herself, music's *enthusiast*.

CRASHAW.

The *visionary* is properly one that sees or professes to see visions, and is mostly applied to those who pretend to supernatural visions, but it may be employed in respect to any one who indulges in fantastical theories.

The sons of infamy ridicule everything as romantic that comes in competition with their present interest, and treat those persons as *visionaries* who dare stand up in a corrupt age for what has not its immediate reward joined to it.

ADDISON.

EPITHET, ADJECTIVE.

EPITHET is the technical term of the rhetorician; ADJECTIVE that of the grammarian. The same word is an *epithet* as it qualifies the sense; it is an *adjective* as it is a part of speech: thus, in the phrase "Alexander the Great," great is an *epithet*, inasmuch as it designates Alexander in distinction from all other persons: it is an *adjective* as it expresses a quality in distinction from the noun Alexander, which denotes a thing. The *epithet* (επιθετον) is the word added by way of ornament to the diction; the *adjective*, from *adjectivum*, is the word added to the noun as its appendage, and made subservient to it in all its inflections. When we are estimating the merits of any one's style or composition, we should speak of the *epithets* he uses; when we are talking of words, their dependencies and relations, we should speak of *adjectives*: an *epithet* is either gentle or harsh, an *adjective* is either a noun or a pronoun

adjective. All *adjectives* are *epithets*, but all *epithets* are not *adjectives*; thus, in Virgil's Pater Æneas, the *pater* is an *epithet*, but not an *adjective*.

EQUAL, EVEN, EQUABLE, LIKE, OR ALIKE, UNIFORM.

EQUAL, in Latin *æqualis*, comes from *æquus*, and probably the Greek *εἰκος*, *similis*, like. EVEN is in Saxon *efen*, German *eben*, Swedish *efven*, *jafn*, or *aem*, Greek *οἰος*, like. EQUABLE, in Latin *æquabilis*, signifies susceptible of equality. LIKE is in Dutch *lik*, Saxon *gelig*, German *gleich*, Gothic *thotick*, Latin *talis*, Greek *τηλικος*, such as. UNIFORM, compounded of *unus*, one, and *forma*, form, speaks its own meaning.

All these epithets are opposed to difference. *Equal* is said of degree, quantity, number, and dimensions, as *equal* in years; of an *equal* age; an *equal* height: *even* is said of the surface and position of bodies; a board is made *even* with another board; the floor or the ground is *even*: *like* is said of accidental qualities in things, as *alike* in color or in feature: *uniform* is said of things only as to their fitness to correspond; those which are *unlike* in color, shape, or make, are not *uniform*, and cannot be made to match as pairs: *equable* is used only in the moral acceptation, in which all the others are likewise employed.

Suffrages in Parliament are numbered, not weighed; nor can it be otherwise in those public councils where nothing is so *unequal* as the equality.

BURKE.

A hundred yards of *even* ground will never work such an effect (on the imagination) as a tower a hundred yards high, or a rock or a mountain of that altitude.

BURKE.

E'en now familiar as in life he came;
Alas! how different, yet how *like* the same.

POPE.

And all this *uniform* uncolor'd scene
Shall be dismantled of its fleecy load
And flush into variety again.

COWPER.

As moral qualities admit of degree, they admit of *equality*: justice is dealt out in *equal* portions to the rich and the poor; God looks with an *equal* eye on all mankind. As the natural path is rendered uneven by high and low ground, so the *evenness* of the temper, in the figurative sense, is destroyed by changes of humor, by elevations and depressions of

the spirits; and the *equability* of the mind is hurt by the vicissitudes of life, from prosperous to adverse.

Equality is the life of conversation; and he is as much out who assumes to himself any part above another, as he who considers himself below the rest of society.

STEELE.

Good-nature is insufficient (in the marriage state) unless it be steady and *uniform*, and accompanied with an *evenness* of temper.

SPECTATOR.

There is also moderation in toleration of fortune which of Tully is called *æquability*.

SIR T. ELYOT.

Even and *equable* are applied to the same object in regard to itself, as an *even* path, or *equable* course; *like* or *alike* is applied to two or more objects in regard to each other, as two persons are *alike* in disposition, taste, opinions, etc.; *uniform* is said either of one object in regard to itself, as to be *uniform* in conduct, or of many objects in regard to each other, as modes are *uniform*.

In Swift's works is found an *equable* tenor of easy language, which rather trickles than flows.

JOHNSON.

How *like* a dream is this I see and hear!
Love lend me patience to forbear awhile.

SHAKESPEARE.

The only doubt is about the manner of their unity, how far churches are bound to be *uniform* in their ceremonies.

HOOVER.

TO ERADICATE, EXTIRPATE, EXTERMINATE.

To ERADICATE, from *radix*, the root, is to get out by the root: EXTIRPATE, from *ex* and *stirps*, the stem, is to get out the stock, to destroy it thoroughly. In the natural sense we may *eradicate* noxious weeds whenever we pull them from the ground; but we can never *extirpate* all noxious weeds, as they always disseminate their seeds and spring up afresh. These words are seldom used in the physical than in the moral sense; where the former is applied to such objects as are conceived to be plucked up by the roots, as habits, vices, abuses, evils; and the latter to whatever is united or supposed to be united into a race or family, and is destroyed root and branch. Youth is the season when vicious habits may be thoroughly *eradicated*; by the universal deluge the whole human race was *extirpated*, with the exception of Noah and his family.

It must be every man's care to begin by *eradicating* those corruptions which, at different times, have tempted him to violate conscience.

BLAIR.

Go thou, inglorious, from th' embattled plain;
Ships thou hast store, and nearest to the main.
A nobler care the Grecians shall employ,
To combat, conquer, and *extirpate* Troy.

POPE.

EXTERMINATE, in Latin *exterminatus*, participle of *extermino*, from *ex* or *extra* and *terminus*, signifies to expel beyond the boundary (of life), that is, out of existence. It is used only in regard to such things as have life, and designates a violent and immediate action; *extirpate*, on the other hand, may designate a progressive action: the former may be said of individuals, but the latter is employed in the collective sense only. Plague, pestilence, famine, *extirpate*: the sword *exterminates*.

But for this extraordinary fecundity, from their natural weakness they (the lower tribes of animals) would be *extirpated*.

GOLDSMITH.

So violent and black were Haman's passions,
That he resolved to *exterminate* the whole nation to which Mordecai belonged.

BLAIR.

ERROR, MISTAKE, BLUNDER.

ERROR, in French *erreur*, Latin *error*, from *erro*, to wander, marks the act of wandering, as applied to the rational faculty. A MISTAKE is a taking amiss or wrong. BLUNDER is not improbably changed from blind, and signifies anything done blindly.

Error in its universal sense is the general term, since every deviation from what is right in rational agents is termed *error*, which is strictly opposed to truth; *error* is the lot of humanity; into whatever we attempt to do or think *error* will be sure to creep: the term, therefore, is of unlimited use; the very mention of it reminds us of our condition: we have *errors* of judgment, *errors* of calculation, *errors* of the head, and *errors* of the heart. The other terms designate modes of *error*, which mostly refer to the common concerns of life: *mistake* is an *error* of choice; *blunder* an *error* of action: children and careless people are most apt to make *mistakes*; ignorant, conceited, and stupid people commonly commit *blunders*: a *mistake* must be rectified; in commercial transactions it may be of serious consequence: a *blunder* must be set right; but *blunder*

ers are not always to be set right; and blunders are frequently so ridiculous as only to excite laughter.

Idolatry may be looked upon as an *error* arising from mistaken devotion. ADDISON.

It happened that the king himself passed through the gallery during this debate, and, smiling at the *mistake* of the dervis, asked him how he could possibly be so dull as not to distinguish a palace from a caravansary. ADDISON.

Pope allows that Dennis had detected one of those blunders which are called bulls. JOHNSON.

ERROR, FAULT.

ERROR (*v. Error*) respects the act; FAULT, from *fail*, respects the agent: an *error* may lay in the judgment, or in the conduct; but a *fault* lies in the will or intention: the *errors* of youth must be treated with indulgence; but their *faults* must on all accounts be corrected: *error* is said of that which is individual and partial; *fault* is said likewise of that which is habitual: it is an *error* to use intemperate language at any time; it is a *fault* in the temper of some persons that they cannot restrain their anger.

Bold is the task when subjects, grown too wise, instruct a monarch where his *error* lies. POPE.

Other *faults* are not under the wife's jurisdiction, and should, if possible, escape her observation; but jealousy calls upon her particularly for its cure. ADDISON.

ERUPTION, EXPLOSION.

ERUPTION, from *e* and *rumpo*, signifies the breaking forth, that is, the coming into view, by a sudden bursting; EXPLOSION, from *ex* and *plaudo*, signifies bursting out with a noise: hence of flames there will be properly an *eruption*, but of gunpowder an *explosion*: volcanoes have their *eruptions* at certain intervals, which are sometimes attended with *explosions*: on this account *eruptions* are applied to the human body for whatever comes out as the effects of humor, and may be applied in the same manner to any indications of humor in the mind; *explosions* are also applied to the agitations of the mind which burst out.

Sin may truly reign where it does not actually rage and pour itself forth in continual *eruptions*. SOUTH.

A burst of fury, an exclamation seconded by a blow, is the first natural *explosion* of a soul so stung by scorpions as Macbeth's. CUMBERLAND.

TO ESCAPE, ELUDE, EVADE.

ESCAPE, in French *échapper*, comes, in all probability, from the Latin *excipio*, to take out of, to get off. ELUDE, *v. To avoid*. EVADE, from the Latin *evado*, compounded of *e* and *vado*, signifies to go or get out of a thing.

The idea of being disengaged from that which is not agreeable is comprehended in the sense of all these terms; but *escape* designates no means by which this is effected; *elude* and *evade* define the means, namely, the efforts, which are used by one's self: we are simply disengaged when we *escape*; but we disengage ourselves when we *elude* and *evade*: we *escape* from danger; we *elude* search: our *escapes* are often providential, and often narrow; our success in *eluding* depends on our skill: there are many bad men who *escape* punishment by the mistake of a word; there are many who *escape* detection by the art with which they *elude* observation and inquiry.

Vice oft is hid in virtue's fair disguise, And in her borrow'd form *escapes* inquiring eyes. SPECTATOR.

It is a vain attempt To bind the ambitious and unjust by treaties; These they *elude* a thousand specious ways. THOMSON.

The Earl Rivers had frequently inquired for his son (Savage), and had always been amused with *evasive* answers. JOHNSON.

Elude and *evade* both imply the practice of art on trying occasions; but the former is employed to denote a more ready and dexterous exercise of art than the latter; the former consists mostly of that which is done by a trick, the latter consists of words as well as actions: a thief *eludes* those who are in pursuit of him by dexterous modes of concealment; he *evades* the interrogatories of the judge by equivocating replies. One is said to *elude* a punishment, and to *evade* a law.

Several pernicious vices, notorious among us, *elude* or *escape* the punishment of any law yet invented. SWIFT.

He submitted to his trial, behaved himself with courage, and easily *evaded* the greatest part of the evidence they had against him. CLARENDON.

ESPECIALLY, PARTICULARLY, PRINCIPALLY, CHIEFLY.

ESPECIALLY and PARTICULARLY are exclusive or superlative in their im-

port; they refer to one object out of many that is superior to all: PRINCIPALLY and CHIEFLY are comparative in their import; they designate in general the superiority of some objects over others. *Especially* is a term of stronger import than *particularly*, and *principally* expresses something less general than *chiefly*: we ought to have God before our eyes at all times, but *especially* in those moments when we present ourselves before him in prayer: the heat is very oppressive in all countries under the torrid zone, but *particularly* in the deserts of Arabia, where there is a want of shade and moisture: it is *principally* among the higher and lower orders of society that we find vices of every description to be prevalent; robberies happen *chiefly* by night.

All love has something of blindness in it, but the love of money *especially*. SOUTH.

Particularly let a man dread every gross act of sin. SOUTH.

Neither Pythagoras nor any of his disciples were, properly speaking, practitioners of physic, since they applied themselves *principally* to the theory. JAMES.

The reformers gained credit *chiefly* among persons in the lower and middle classes. ROBERTSON.

ESSAY, TREATISE, TRACT, DISSERTATION.

ALL these words are employed by authors to characterize compositions varying in their form and contents. ESSAY, which signifies a trial or attempt (*v. Attempt*), is here used to designate in a specific manner an author's attempt to illustrate any point: it is most commonly applied to small detached pieces, which contain only the general thoughts of a writer on any given subject, and afford room for amplification into details also; though, by Locke, in his "*Essay on the Understanding*," Beattie, in his "*Essay on Truth*," and other authors, it is modestly used for their connected and finished endeavors to elucidate a doctrine. A TREATISE is more systematic than an *essay*; it treats on the subject in a methodical form, and conveys the idea of something labored, scientific, and instructive. A TRACT is only a species of small *treatise*, drawn up upon particular occasions, and published in a separate form; they are both derived from

the Latin *tractus*, participle of *traho*, to draw, manage, or handle. DISSERTATION, from *dissero*, to argue, is with propriety applied to performances of an argumentative nature.

Essays are either moral, political, philosophical, or literary: they are the crude attempts of the youth to digest his own thoughts, or they are the more mature attempts of the man to communicate his thoughts to others: of the former description are the prize *essays* in schools; and of the latter are the innumerable *essays* which have been published on every subject, since the time of Bacon to the present day: *treatises* are mostly written on ethical, political, or speculative subjects, such as Fénelon's, Milton's, or Locke's *treatise* on education; De Lolme's *treatise* on the constitution of England; Colquhoun's *treatise* on the police: *dissertations* are employed on disputed points of literature, as Bentley's *dissertation* upon the epistles of Phalaris; De Pauw's *dissertations* on the Egyptians and Chinese: *tracts* are ephemeral productions, mostly on political and religious subjects, which seldom survive the occasion which gave them birth; of this description are the pamphlets which daily issue from the press, for or against the measures of government, or the public measures of any particular party.

It is my frequent practice to visit places of resort in this town, to observe what reception my works meet with in the world, it being a privilege asserted by Monsieur Montaigne and others, of vainglorious memory, that we writers of *essays* may talk of ourselves. STEELE.

The very title of a moral *treatise* has something in it austere and shocking to the careless and inconsiderate. ADDISON.

A modern philosopher, quoted by Monsieur Bayle, in his learned *dissertation* on the souls of brutes, says, "Deus est anima brutorum," God himself is the soul of brutes. ADDISON.

I desire my reader to consider every particular paper or discourse as a distinct *tract* by itself. ADDISON.

ESTEEM, RESPECT, REGARD.

ESTEEM, *v. To appraise*. RESPECT, from the Latin *respicio*, signifies to look back upon, to look upon with attention. REGARD, *v. To attend to*.

A favorable sentiment toward particular objects is included in the meaning of all these terms. *Esteem* and *respect* flow

from the understanding; *regard* springs from the heart, as well as the head: *esteem* is produced by intrinsic worth; *respect* by extrinsic qualities; *regard* is affection blended with *esteem*: it is in the power of every man, independently of all collateral circumstances, to acquire the *esteem* of others; but *respect* and *regard* are within the reach of a limited number only: the high and the low, the rich and the poor, the equal and the unequal, are each, in their turn, the objects of *esteem*; those only are objects of *respect* who have some mark of distinction, or superiority either of birth, talent, acquisitions, or the like; *regard* subsists only between friends, or those who stand in close connection with each other: industry and sobriety excite our *esteem* for one man, charity and benevolence our *esteem* for another; superior learning or abilities excite our *respect* for another; a long acquaintance, or a reciprocity of kind offices, excites a mutual *regard*.

How great honor and *esteem* will men declare for one whom, perhaps, they never saw before.
TILLOTSON.

Then what for common good my thoughts inspire,
Attend, and in the son *respect* the sire. POPE.

On this occasion the philosopher rises into that celebrated sentiment, that there is not on earth a spectacle more worthy the *regard* of a Creator intent on his works than a brave man superior to his sufferings.
ADDISON.

TO ESTIMATE, COMPUTE, RATE.

ESTIMATE, *v.* To appraise. COMPUTE, *v.* To calculate. RATE, in Latin *ratus*, participle of *reor*, to think, signifies to weigh in the mind.

All these terms mark the mental operation by which the sum, amount, or value of things is obtained: to *estimate* is to obtain the aggregate sum in one's mind, either by an immediate or a progressive act; to *compute* is to obtain the sum by the gradual process of putting together items; to *rate* is to fix the relative value in one's mind by deduction and comparison; a builder *estimates* the expense of building a house on a given plan; a proprietor of houses *computes* the probable diminution in the value of his property in consequence of wear and tear; the surveyor *rates* the present value of lands or houses.

It is by the weight of silver, and not by the name of the price, by which men *estimate* commodities and exchange.
LOCKE.

Compute how much water would be necessary to lay the earth under water.
BURNET.

We may then be instructed how to *rate* all goods by those which concentrate unto felicity.
BOYLE.

In the moral acceptation they bear the same analogy to each other: some men are apt to *estimate* the adventitious privileges of birth or rank too high; it would be a useful occupation for men to *compute* the loss they sustain by the idle waste of time on the one hand, and its necessarily unprofitable consumption on the other: he who *rates* his abilities too high is in danger of despising the means which are essential to secure success; and he who *rates* them too low is apt to neglect the means, from despair of success.

To those who have skill to *estimate* the excellence and difficulty of this great work (Pope's translation of Homer), it must be very desirable to know how it was performed.
JOHNSON.

From the age of sixteen the life of Pope, as an author, may be *computed*.
JOHNSON.

Sooner we learn and seldomer forget
What critics scorn, than what they highly *rate*.
HUGHES.

ETERNAL, ENDLESS, EVERLASTING.

THE ETERNAL is set above time, the ENDLESS lies within time; it is therefore by a strong figure that we apply *eternal* to anything sublunary; although *endless* may with propriety be applied to that which is heavenly; that is properly *eternal* which has neither beginning nor end; that is *endless* which has a beginning, but no end: God is, therefore, an *eternal*, but not an *endless* being: there is an *eternal* state of happiness or misery, which awaits all men, according to their deeds in this life; but their joys or sorrows may be *endless* as regards the present life. That which is *endless* has no cessation; that which is EVERLASTING has neither interruption nor cessation: the *endless* may be said of existing things; the *everlasting* naturally extends itself into futurity: hence we speak of *endless* disputes, an *endless* warfare; an *everlasting* memorial, an *everlasting* crown of glory.

Distance immense between the powers that shine
Above, *eternal*, deathless, and divine,
And mortal man!
POPE.

The faithful Mydon, as he turn'd from fight
His flying courses, sunk to *endless* night. POPE.
Back from the car he tumbles to the ground,
And *everlasting* shades his eyes surround.
POPE.

TO EVADE, EQUIVOCATE, PREVARICATE.

EVADE, *v.* To escape. EQUIVOCATE, *v.* Ambiguity. PREVARICATE, in Latin *prevaricatus*, participle of *pre* and *varicor*, to go loosely, signifies to shift from side to side.

These words designate an artful mode of escaping the scrutiny of an inquirer: we *evade* by artfully turning the subject or calling off the attention of the inquirer; we *equivocate* by the use of *equivocal* expressions; we *prevaricate* by the use of loose and indefinite expressions; we avoid giving satisfaction by *evading*; we give a false satisfaction by *equivocating*: we give dissimulation by *prevaricating*. *Evading* is not so mean a practice as *equivocating*: it may be sometimes prudent to *evade* a question which we do not wish to answer; but *equivocations* are employed for the purposes of falsehood and interest: *prevarications* are still meaner; and are resorted to mostly by criminals in order to escape detection.

Whenever a trader has endeavored to *evade* the just demands of his creditors, this hath been declared by the legislature to be an act of bankruptcy.
BLACKSTONE.

When Satan told Eve, "Thou shalt not surely die," it was in his *equivocation* "Thou shalt not incur present death."
BROWNE'S VULGAR ERRORS.

There is no *prevaricating* with God when we are on the very threshold of his presence.
CUMBERLAND.

EVASION, SHIFT, SUBTERFUGE.

EVASION (*v.* To *evade*) is here taken only in the bad sense; SHIFT and SUBTERFUGE are modes of *evasion*: the former signifies that gross kind of *evasion* by which one attempts to *shift* off an obligation from one's self; the *subterfuge*, from *subter*, under, and *fugio*, to fly, is a mode of *evasion* in which one has recourse to some screen or shelter. The *evasion*, in distinction from the others, is resorted to for the gratification of pride or obstinacy: whoever wishes to maintain a bad cause must have recourse to *evasions*; candid minds despise all *eva-*

sions; the *shift* is the trick of a knave, it always serves a paltry, low purpose; he who has not courage to turn open thief will use any *shifts* rather than not get money dishonestly: the *subterfuge* is the refuge of one's fears; it is not resorted to from the hope of gain, but from the fear of a loss; not for purposes of interest, but for those of character; he who wants to justify himself in a bad cause has recourse to *subterfuges*.

The question of a future state was hung up in doubt, or banded between conflicting disputants through all the quirks and *evasions* of sophistry and logic.
CUMBERLAND.

When such little *shifts* come once to be laid open, how poorly and wretchedly must that man needs sneak who finds himself both guilty and baffled too.
SOUTH.

What further *subterfuge* can Turnus find.
DRYDEN.

EVEN, SMOOTH, LEVEL, PLAIN.

EVEN, *v.* Equal. SMOOTH is in all probability connected with smear. LEVEL, in Saxon *lafel*, signifies a carpenter's instrument. PLAIN, *v.* Apparent.

Even and *smooth* are both opposed to roughness: but that which is *even* is free only from great roughness or irregularities; that which is *smooth* is free from every degree of roughness, however small: a board is *even* which has no knots or holes; it is not *smooth* unless its surface be an entire plane: the ground is said to be *even*, but not *smooth*; the sky is *smooth*, but not *even*. *Even* is to *level*, when applied to the ground, what *smooth* is to *even*; the *even* is free from protuberances and depressions on its exterior surface; the *level* is free from rises or falls: a path is said to be *even*; a meadow is *level*: ice may be *level*, though it is not *even*; a walk up the side of a hill may be *even*, although the hill itself is the reverse of a *level*: the *even* is said of that which unites and forms one uninterrupted surface; but the *level* is said of things, which are at a distance from each other, and are discovered by the eye to be in a parallel line; hence the floor of a room is *even* with regard to itself; it is *level* with that of another room. *Evenness* respects the surface of bodies; *plainness* respects their direction and freedom from external obstructions: a path is *even* which has no indentures or

footmarks; a path is *plain* which is not stopped up or interrupted by wood, water, or any other thing intervening.

When we look at a naked wall, from the *evenness* of the object the eye runs along its whole space, and arrives quickly at its termination.

BURKE.

The effects of a rugged and broken surface seem stronger than where it is *smooth* and polished.

BURKE.

The top is *level*, an offensive seat
Of war.

DRYDEN.

A blind man would never be able to imagine how the several prominences and depressions of a human body could be shown on a *plain* piece of canvas that has on it no *unevenness*.

ADDISON.

When applied figuratively, these words preserve their analogy: an *even* temper is secured from all violent changes of humor; a *smooth* speech is divested of everything which can ruffle the temper of others; but the former is always taken in a good sense; and the latter mostly in a bad sense, as evincing an illicit design or a purpose to deceive: a *plain* speech, on the other hand, is divested of everything obscure or figurative, and is consequently a speech free from disguise and easy to be understood.

A man who lives in a state of vice and impotence can have no title to that *evenness* and tranquillity of mind which is the health of the soul.

ADDISON.

This *smooth* discourse and mild behavior oft
Conceal a traitor.

ADDISON.

Express thyself in *plain*, not doubtful words,
That ground for quarrels or disputes affords.

DENHAM.

Even and *level* are applied to conduct or condition; the former as regards ourselves; the latter as regards others: he who adopts an *even* course of conduct is in no danger of putting himself upon a *level* with those who are otherwise his inferiors.

Some angel guide my pencil, while I draw
What nothing less than angel can exceed,
A man on earth devoted to the skies;
Alike throughout is his consistent pace,
All of one color, and an *even* thread.

YOUNG.

Falsehood turns all above us into tyranny and
barbarity; and all of the same *level* with us into
discord.

SOUTH.

EVENT, INCIDENT, ACCIDENT, AD-
VENTURE, OCCURRENCE.

EVENT, in Latin *eventus*, participle of
evenio, to come out, signifies that which
falls out or turns up. INCIDENT, in

Latin *incidens*, from *incido*, signifies that which falls in or forms a collateral part of anything. ACCIDENT, *v. Accident*. ADVENTURE, from the Latin *advenio*, to come to, signifies what comes to or befalls one. OCCURRENCE, from the Latin *occurro*, signifies that which runs or comes in the way.

These terms are expressive of what passes in the world, which is the sole signification of the term *event*; while to that of the other terms are annexed some accessory ideas: an *incident* is a personal *event*; an *accident* an accidental *event* which happens by the way; an *adventure* an extraordinary *event*; an *occurrence* an ordinary or domestic *event*: *event*, in its ordinary and limited acceptation, excludes the idea of chance; *accident* excludes that of design; *incident*, *adventure*, and *occurrence* are applicable in both cases.

Events affect nations and communities as well as individuals; *incidents* and *adventures* affect particular individuals; *accidents* and *occurrences* affect persons or things particularly or generally, individually or collectively: the making of peace, the loss of a battle, or the death of a prince, are national *events*; the forming a new acquaintance and the revival of an old one are *incidents* that have an interest for the parties concerned; an escape from shipwreck, an encounter with wild beasts or savages, are *adventures* which individuals are pleased to relate, and others to hear; a fire, the fall of a house, the breaking of a limb, are *accidents* or *occurrences*; a robbery or the death of individuals are properly *occurrences* which afford subject for a newspaper, and excite an interest in the reader.

Event, when used for individuals, is always of greater importance than an *incident*. The settlement of a young person in life, the adoption of an employment, or the taking a wife, are *events*, but not *incidents*; while, on the other hand, the setting out on a journey or the return, the purchase of a house, or the despatch of a vessel, are characterized as *incidents*, and not *events*.

These *events*, the permission of which seems to accuse his goodness now, may in the consummation of things both magnify his goodness and exalt his wisdom.

ADDISON.

I have laid before you only small *incidents*

seemingly frivolous, but they are principally evils of this nature which make marriages unhappy.

STEELE.

For I must love, and am resolv'd to try
My fate, or, failing in the *adventure*, die.

DRYDEN.

I think there is somewhere in Montaigne mention made of a family book, wherein all the *occurrences* that happened from one generation of that house to another were recorded.

STEELE.

It is further to be observed that *accident*, *event*, and *occurrence* are said only of that which is supposed really to happen: *incidents* and *adventures* are often fictitious; in this case the *incident* cannot be too important, nor the *adventure* too marvellous. History records the *events* of nations; plays require to be full of *incident* in order to render them interesting; romances and novels derive most of their charms from the extravagance of the *adventures* which they describe; periodical works supply the public with information respecting daily *occurrences*.

No person, no *incident* in the play, but must be of use to the main design.

DRYDEN.

To make an episode, "take any remaining *adventure* of your former collection," in which you could no way involve your hero.

POPE.

EVIL OR ILL, MISFORTUNE, HARM,
MISCHIEF.

EVIL, in its full sense, comprehends every quality which is not good, and consequently the other terms express only modifications of *evil*. The word is, however, more limited in its application than its meaning, and admits, therefore, of a just comparison with the other words here mentioned. They are all taken in the sense of *evils* produced by some external cause, or *evils* inherent in the object and arising out of it. The *evil*, or, in its contracted form, the ILL, befalls a person; the MISFORTUNE comes upon him; the HARM, which signifies originally grief, is taken, or one receives the *harm*; MISCHIEF, from *mischieve*, *i. e.*, the thing ill-achieved, is done to the person.

Evil, in its limited application, is taken for *evils* of the greatest magnitude; it is that which is *evil* without any mitigation or qualification of circumstances. The *misfortune* is a minor *evil*; it depends upon the opinion and circumstances of the individual; what is a *misfortune* in

one respect may be the contrary in another respect. An untimely death, the fracture or loss of a limb, are denominated *evils*; the loss of a vessel, the overturning of a carriage, and the like, are *misfortunes*, inasmuch as they tend to the diminution of property; but as all the casualties of life may produce various consequences, it may sometimes happen that that which seems to have come upon us by our *ill* fortune turns out ultimately of the greatest benefit; in this respect, therefore, *misfortune* is but a partial *evil*: of *evil* it is likewise observable that it has no respect to the sufferer as a moral agent; but *misfortune* is used in regard to such things as are controllable or otherwise by human foresight. The *evil* which befalls a man is opposed only to the good which he in general experiences; but the *misfortune* is opposed to the good fortune or the prudence of the individual. Sickness is an *evil*, let it be endured or caused by whatever circumstances it may; it is a *misfortune* for an individual to come in the way of having this *evil* brought on himself: his own relative condition in the scale of being is here referred to.

Yet think not thus, when freedom's *ills* I state,
I mean to flatter kings or court the great.

GOLDSMITH.

A misery is not to be measured from the nature of the *evil*, but from the temper of the sufferer.

ADDISON.

Misfortune stands with her bow ever bent
Over the world; and he who wounds another
Directs the goddess, by that part where he
wounds,

There to strike deep her arrows in himself.

YOUNG.

Harm and *mischief* are species of minor *evils*; the former of which is much less specific than the latter both in the nature and cause of the *evil*. A person takes *harm* from circumstances that are not known; the *mischief* is done to him from some positive and immediate circumstance. He who takes cold takes *harm*; the cause of which, however, may not be known or suspected: a fall from a horse is attended with *mischief*, if it occasion a fracture or any *evil* to the body. *Evil* and *misfortune* respect persons only as the objects; *harm* and *mischief* are said of inanimate things as the object. A tender plant takes *harm* from being exposed to the cold air; *mischief* is done to it when

its branches are violently broken off or its roots are laid bare.

To me the labors of the field resign,
Me Paris injured; all the war be mine,
Fall he that must, beneath his rival's arms,
And leave the rest secure of future harms.

POPE.

To mourn a *mischief* that is past and gone,
Is the next way to draw new *mischief* on.

SHAKSPEARE.

EXACT, EXTORT.

EXACT, in Latin *exactus*, participle of *exigo*, to drive out, signifies the exercise of simple force; but EXTORT, from *extortus*, participle of *extorqueo*, to wring out, marks the exercise of unusual force. In the application, therefore, to exact is to demand with force, it is commonly an act of injustice: to extort is to get with violence, it is an act of tyranny. The collector of the revenue exacts when he gets from the people more than he is authorized to take: an arbitrary prince extorts from his conquered subjects whatever he can grasp at. In the figurative sense, deference, obedience, applause, and admiration are exacted: a confession, an acknowledgment, a discovery, and the like, are extorted.

While to the Established Church is given that protection and support which the interests of religion render proper and due, yet no rigid conformity is exacted.

BLAIR.

If I err in believing that the souls of men are immortal, not while I live would I wish to have this delightful error extorted from me.

STEELE.

EXACT, NICE, PARTICULAR, PUNCTUAL.

EXACT, *v. Accurate*. NICE, in Saxon *nise*, is connected with the German *geniesen*, etc., to enjoy, that is, having a quick and discriminating taste. PARTICULAR signifies here directed to a particular point. PUNCTUAL, from the Latin *punctum*, a point, signifies keeping to a point.

Exact and nice are to be compared in their application either to persons or things: particular and punctual only in application to persons. To be exact is to arrive at perfection; to be nice is to be free from faults; to be particular is to be nice in certain particulars; to be punctual is to be exact in certain points. We are exact in our conduct or in what we do; nice and particular in our mode of do-

ing it; punctual as to the time and season for doing it. It is necessary to be exact in our accounts; to be nice as an artist in the choice and distribution of colors; to be particular, as a man of business, in the number and the details of merchandises that are to be delivered out; to be punctual in observing the hour of the day that has been fixed upon.

What if you and I inquire how money matters stand between us? With all my heart; I love exact dealing, and let Hoecus audit.

ARBUTHNOT.

Every age a man passes through, and way of life he engages in, has some particular vice or imperfection naturally cleaving to it, which it will require his nicest care to avoid.

BUDGELL.

I have been the more particular in this inquiry, because I hear there is scarce a village in England that has not a Moll White in it.

ADDISON.

The trading part of mankind suffer by the want of punctuality in the dealings of persons above them.

STEELE.

Exactness and punctuality are always taken in a good sense; they designate an attention to that which cannot be dispensed with: they form a part of one's duty: niceness and particularity are not always taken in the best sense; they designate an excessive attention to things of inferior importance; to matters of taste and choice. Early habits of method and regularity will make a man very exact in the performance of all his duties, and particularly punctual in his payments: an over niceness in the observance of mechanical rules often supplies the want of genius; it is the mark of a contracted mind to amuse itself with particularities about dress, personal appearance, furniture, and the like.

Thus critics, of less judgment than caprice,
Curious, not knowing, not exact, but nice.

POPE.

Good lady,
Make yourself mirth with your particular fancy,
And leave me out on't.

SHAKSPEARE.

When exact and nice are applied to things, the former expresses more than the latter; we speak of an exact resemblance, and a nice distinction. The exact point is that which we wish to reach; the nice point is that which it is difficult to keep.

We know not so much as the true names of either Homer or Virgil, with any exactness.

WALSH.

What if (since daring on so nice a theme)
I show thee friendship delicate, as dear,
Of tender violations apt to die?

YOUNG.

EXAMINATION, SEARCH, INQUIRY, RESEARCH, INVESTIGATION, SCRUTINY.

EXAMINATION, *v. To discuss*. SEARCH is a variation of seek and see. INQUIRY, *v. To ask*. RESEARCH is an intensive of search. INVESTIGATION, from the Latin *vestigium*, a track, signifies seeking by the tracks or footsteps. SCRUTINY, from the Latin *scrutor*, to search, and *scrutum*, lumber, signifies looking for among lumber and rubbish, to ransack.

Examination is the most general of these terms, which all agree in expressing an active effort to find out that which is unknown. An examination may be made without any particular effort, and may be made of things that are open to the observation; as to examine the face or features of a person; or anatomically to examine the body; a search is a close examination into matters that are hidden or less obvious: as to search the person or papers of one that is suspected; to search a house for stolen goods.

The body of man is such a subject as stands the utmost test of examination.

ADDISON.

Then Mallery was called for, but by no search could he be found.

CLARENDON.

Examinations may be made by putting questions; an inquiry is always made in this manner. We may examine persons or things; we inquire of persons and into things: an examination of persons is always done for some specific and public purpose; one person inquires of another only for private purposes; a student is examined for the purpose of ascertaining his progress in learning; an offender is examined in order to ascertain his guilt; a person inquires as to the residence of another, or the road to be taken, and the like.

He sent for Mr. Mordant, and very strictly examined him, whether he had seen the Marquis of Ormond during his late being in London.

CLARENDON.

You have oft inquired
After the shepherd that complain'd of love.

SHAKSPEARE.

In the moral application of these terms, the examination is, as before, a

general and indefinite action, which may either be confined simply to those matters which present themselves to the mind of the examiner, or it may be extended to all points: the search is a laborious examination into that which is remote; the inquiry is extended to examination into that which is doubtful.

Men will look into our lives, and examine our actions, and inquire into our conversations: by these they will judge the truth and reality of our professions.

TILLOTSON.

If you search purely for truth, it will be indifferent to you where you find it.

BUDGELL.

Inquiries after happiness are not so necessary and useful to mankind as the arts of consolation.

ADDISON.

A research is a remote search; an investigation is a minute inquiry; a scrutiny is a strict examination. Learned men of inquisitive tempers make their researches into antiquity: magistrates investigate doubtful and mysterious affairs; physicians investigate the causes of diseases; men scrutinize the actions of those whom they hold in suspicion. Acuteness and penetration are peculiarly requisite in making researches, patience and perseverance are the necessary qualifications of the investigator; a quick discernment will essentially aid the scrutinizer.

To all inferior animals 'tis giv'n
To enjoy the state allotted them by heav'n;
No vain researches e'er disturb their rest.

JENYNS.

We have divided natural philosophy into the investigation of causes, and the production of effects.

BACON.

Before I go to bed, I make a scrutiny what peccant humors have reigned in me that day.

HOWELL.

TO EXAMINE, SEARCH, EXPLORE.

EXAMINE, *v. Examination*. SEARCH, *v. Examination*. EXPLORE, in Latin *exploro*, compounded of *ex* and *ploro*, signifies properly to burst out.

These words are here considered as they designate the looking upon places or objects, in order to get acquainted with them. To examine expresses a less effort than to search, and this expresses less than to explore. We examine objects that are near; we search those that are hidden or removed at a certain distance; we explore those that are unknown or very distant. The painter examines a