

FLAME, BLAZE, FLASH, FLARE, GLARE.

FLAME, in Latin *flamma*, from the Greek *φλεγω*, to burn, signifies the luminous exhalation emitted from fire. BLAZE, from the German *blasen*, to blow, signifies a *flame* blown up, that is, an extended *flame*: FLASH and FLARE, which are but variations of *flame*, denote different species of *flame*; the former a sudden *flame*, the second a dazzling, unsteady *flame*. GLARE, which is a variation of glow, denotes a glowing, that is, a strong *flame*, that emits a strong light: a candle burns only by *flame*, paper commonly by a *blaze*, gunpowder by a *flash*, a torch by a *flare*, and a conflagration by a *glare*.

His lightning your rebellion shall confound,  
And hurl ye headlong flaming to the ground.

POPE.

Swift as a flood of fire when storms arise  
Floats the wide field, and *blazes* to the skies.

POPE.

Full fifty guards each *flaming* pile attend,  
Whose — arms, by fits, thick *flashes* send.

POPE.

Have we not seen round Britain's peopled shore,  
Her useful sons exchange'd for useless ore,  
Seen all her triumphs but destruction haste,  
Like *flaring* tapers brightening as they waste?

GOLDSMITH.

Ev'n in the height of noon oppress'd, the sun  
Sheds, weak and blunt, his wide-refracted ray,  
Whence *glaring* off, with many a broaden'd orb  
He frights the nations.

THOMSON.

## FLAT, LEVEL.

FLAT, in German *flach*, is connected with *platt*, broad, and that with the Latin *latus*, and Greek *πλατος*. LEVEL, in all probability from *libella* and *libra*, a balance, signifies the evenness of a balance. *Flat* is said of a thing with regard to itself; it is opposed to the round or protuberant; *level* as it respects another thing; it is opposed to the uneven: a country is *flat* which has no elevation; a country is *level* as contrasted with that which is mountainous, or a wall is *level* with the roof of a house when it rises to the height of the roof.

A *flat* can hardly look well on paper.

COUNTESS OF HERTFORD.

The face of Switzerland is in general so mountainous that even the parts of it accounted *level* abound with eminences which in other countries would be called mountains.

GUTHRIE.

In the moral application they differ too widely to render comparison necessary.

FLATTERER, SYCOPHANT, PARASITE.

FLATTERER, *v. To adulate*. SYCOPHANT, in Greek *συκοφαντης*, signified originally an informer on the matter of figs, but has now acquired the meaning of an obsequious and servile person. PARASITE, in Greek *πασιτος*, from *παρα* and *σιτος*, corn or meat, originally referred to the priests who attended feasts, but it is now applied to a hanger-on at the tables of the great.

The *flatterer* is one who flatters by words; the *sycophant* and *parasite* is therefore always a *flatterer*, and something more, for the *sycophant* adopts every mean artifice by which he can ingratiate himself, and the *parasite* submits to every degradation and servile compliance by which he can obtain his base purpose. These terms differ more in the object than in the means: the former having general purposes of favor; and the latter particular and still lower purposes to answer. Courtiers may be *sycophants* in order to be well with their prince, and obtain preferment; but they are seldom *parasites*, who are generally poor and in want of a meal.

*Flatterers* are the bosom enemies of princes.

SOUTH.

By a revolution in the state, the fawning *sycophant* of yesterday is converted into the austere critic of the present hour.

BURKE.

The first of pleasures  
Were to be rich myself; but next to this  
I hold it best to be a *parasite*,  
And feed upon the rich.

CUMBERLAND.

FLEXIBLE, PLIABLE, PLIANT, SUPPLE.

FLEXIBLE, in Latin *flexibilis*, from *flecto*, to bend, signifies able to be bent. PLIABLE signifies able to be *plied* or folded: PLIANT signifies literally *plying*, bending, or folding. SUPPLE, in French *souple*, from the intensive syllable *sub* and *ply*, signifies very *pliable*.

*Flexible* is used in a natural or moral sense; *pliable* in the familiar sense only; *pliant* in the higher and moral application only: what can be bent in any degree as a stick is *flexible*; what can be bent as wax, or folded like cloth, is *pliable*. *Supple*, whether in a proper or a figurative sense, is an excess of *pliability*; what can be bent backward and forward, like osier twig, is *supple*.

In the moral application, *flexible* is indefinite both in degree and application; it may be greater or less in point of degree; whereas *pliant* supposes a great degree of *pliability*; and *suppleness* a great degree of *pliancy* or *pliability*; it applies likewise to the outward actions, to the temper, the resolution, or the principles; but *pliancy* is applied to the principles, or the conduct dependent upon those principles; *suppleness* to the outward actions and behavior only. A temper is *flexible* which yields to the entreaties of others; the person or character is *pliant* when it is formed or moulded easily at the will of another; a person is *supple* who makes his actions and his manners bend according to the varying humors of another: the first belongs to one in a superior station who yields to the wishes of the applicant; the latter two belong to equals or inferiors who yield to the influence of others. *Flexibility* is frequently a weakness, but never a vice; it always consults the taste of others, sometimes to its own inconvenience, and often in opposition to its judgment; *pliancy* is often both a weakness and a vice: it always yields for its own pleasure, though not always in opposition to its sense of right and wrong: *suppleness* is always a vice, but never a weakness; it seeks its gratification to the injury of another by flattering his passions. *Flexibility* is opposed to firmness; *pliancy* to steadiness; *suppleness* to rigidity.

Forty-four is an age at which the mind begins less easily to admit new confidence, and the will to grow less *flexible*.

JOHNSON.

As for the bending and forming the mind, we should doubtless do our utmost to render it *pliable*, and by no means stiff and refractory.

BACON.

The future is *pliant* and ductile.

JOHNSON.

He that was not *supple* enough for a court, was far too haughty for popularity.

LORD ORFORD.

TO FLOURISH, THRIVE, PROSPER.

FLOURISH, in French *fleurir*, *florissant*, Latin *floresco* or *floro*, from *flos*, a flower, is a figure of speech borrowed from the action of flowers which grow in full vigor and health. THRIVE signifies properly to drive on. PROSPER, in Latin *prospero*, *prosperus*, compounded of *pro* and *spero*, to hope, signifies to be agreeable to the hopes.

To *flourish* expresses the state of being that which is desirable: to *thrive* the process of becoming so. In the proper sense, *flourish* and *thrive* are applied to vegetation; the former to that which is full grown; the latter to that which is in the act of growing: the oldest trees are said to *flourish*, which put forth their leaves and fruits in full vigor; young trees *thrive* when they increase rapidly toward their full growth.

The spiry myrtle with unwithering leaf  
Shines there and *flourishes*.

COWPER.

Some clothe the soil that feeds them, far diffused

And lowly creeping, modest and yet fair,  
Like virtue, *thriving* most where little seen.

COWPER.

*Flourish* and *thrive* are taken likewise in the moral sense; *prosper* is employed only in this sense; *flourish* is said either of individuals or communities of men; *thrive* and *prosper* only of individuals. To *flourish* is to be in full possession of powers, physical, intellectual, and incidental: an author *flourishes* at a certain period; an institution *flourishes*; literature or trade *flourishes*; a nation *flourishes*. To *thrive* is to carry on one's concerns to the advantage of one's circumstances; it is a term of familiar use for those who gain by positive labor: the industrious tradesman *thrives*. To *prosper* is to be already in advantageous circumstances: men *prosper* who accumulate wealth agreeably to their wishes, and beyond their expectations.

There have been times in which no power has been brought so low as France. Few have ever *flourished* in greater glory.

BURKE.

Every *thriving* grazier can think himself but ill dealt with, if within his own country he is not courted.

SOUTH.

Betimes inure yourself to examine how your estate *prosper*s.

WENTWORTH.

TO FLOW, STREAM, GUSH.

FLOW, in Latin *fluo*, and Greek *βλωω* or *φλωω*, to be in a ferment, is in all probability connected with *peo*, which signifies literally to *flow*. STREAM, in German *strömen*, from *riemen*, a thong, signifies to run in a line. GUSH, like the German *giessen*, etc., signifies to run out in great quantities, to pour out with force.

*Flow* is here the generic term; the



other two are specific terms, expressing different modes: water may *flow* either in a large body or in a long but narrow course; the *stream* in a long, narrow course only; thus, waters *flow* in seas, rivers, rivulets, or in a small pond; they *stream* only out of spouts, or small channels: they *flow* gently or otherwise; they *stream* gently; but they *gush* with violence: thus, the blood *flows* from a wound which comes from it in any manner; it *streams* from a wound when it runs, as it were, in a channel; it *gushes* from a wound when it runs with impetuosity, and in as large quantities as the cavity admits.

Down his wan cheek a briny torrent *flows*.

POPE.

Fires *stream* in lightning from his sanguine eyes.

POPE.

Sunk in his sad companions' arms he lay,  
And in short pantings sobb'd his soul away  
(Like some vile worm extended on the ground),  
While his life's torrent *gush'd* from out the wound.

POPE.

#### FLUCTUATE, WAVER.

FLUCTUATE, in Latin *fluctuatus*, participle of *fluctuo*, from *fluctus*, a wave, signifies to move backward and forward like a wave. To WAVER is a frequentative of to *wave*, which is formed from the substantive *wave*, and signifies the same.

To *fluctuate* conveys the idea of strong agitation; to *waver*, that of constant motion backward and forward: when applied in the moral sense, to *fluctuate* designates the action of the spirits or the opinions; to *waver* is said only of the will or opinions: he who is alternately merry and sad in quick succession is said to be *fluctuating*; or he who has many opinions in quick succession is said to *fluctuate*; but he who cannot form an opinion, or come to a resolution, is said to *waver*.

The tempter, but with show of zeal and love  
To man, and indignation at his wrong,  
New parts puts on, and as to passion mov'd  
*Fluctuates* disturbed.

MILTON.

Let a man, without trepidation or *wavering*,  
proceed in discharging his duty.

BLAIR.

#### FLUID, LIQUID.

FLUID, from *fluo*, to flow, signifies that which from its nature flows; LIQ-

UID, from *liquesco*, to melt, signifies that which is melted. These words may be employed as epithets to the same objects; but they have a distinct office which they derive from their original meaning: when we wish to represent a thing as capable of passing along in a stream or current, we should denominate it a *fluid*; when we wish to represent it as passing from a congealed to a dissolved state, we should name it a *liquid*: water and air are both represented as *fluids* from their general property of flowing through certain spaces; but ice when thawed becomes a *liquid* and melts; melted lead is also termed a *liquid*: the humors of the animal body, and the juices of trees, are *fluids*; what we drink is a *liquid*, as opposed to what we eat, which is solid.

As when the fig's press'd juice, infus'd in cream,  
To curds coagulates the *liquid* stream,  
Sudden the *fluids* fix, the parts combine.

POPE.

Then thrice the raven rends the *liquid* air,  
Its croaking notes proclaim the settled fair.

DRYDEN.

#### TO FOLLOW, SUCCEED, ENSUE.

FOLLOW, in Saxon *folgan*, Danish *volgen*, is probably connected with the German *wandeln*, to go, the English *wander*, and the Greek *ελκω*, to draw. SUCCEED is in Latin *succedo*, compounded of *sub* and *cedo*, to walk after. ENSUE, in French *ensuire*, Latin *insequor*, signifies to follow close upon the back or at the heels.

*Follow* and *succeed* is said of persons and things; *ensue* of things only: *follow*, in respect of persons, denotes the going in order, in a trace or line; *succeed* denotes the going or being in the same place immediately after another: many persons may *follow* one another at the same time; but only one individual properly *succeeds* another. *Follow* is taken literally for the motion of the physical body in relation to another; *succeed* is taken in the moral sense for taking the place of another: people *follow* each other in a procession, or one *follows* another to the grave; a king *succeeds* to a throne, or a son *succeeds* to the inheritance of his father. To *follow* may also be to go in the same course, though not at the same time, as to *follow* a person to the grave

in the sense of dying after him: to *succeed* is always to go in the place of another, whether living or dead, as one minister of state *succeeds* another, or a son *succeeds* his father.

If a man of a good genius for fable were to represent the nature of pleasure and pain in that way of writing, he would probably join them together after such a manner that it would be impossible for the one to come into any place without being *followed* by the other.

ADDISON.

One sorrow never comes, but brings an heir  
That may *succeed* as an inheritor.

SHAKESPEARE.

Persons may *follow* things, but things only *succeed* things: as to *follow* a rule, or *follow* a course of conduct.

"Now, now," said he, "my son, no more delay;  
I yield, I *follow* where Heav'n shows the way."

DRYDEN.

To *follow*, in relation to things, is said either simply of the order in which they go, or of such as go by a connection between them; to *succeed* implies simply to take the place after another; to *ensue* is to *follow* by a necessary connection: as in a natural tempest one wave of the sea *follows* another in rapid succession, so in the moral tempest of political revolutions one mad convulsion is quickly *succeeded* by another: nothing can *ensue* from popular commotions but bloodshed and misery. *Follow* is used in general propositions; *ensue* is used in specific cases: sin and misery *follow* each other as cause and effect; quarrels too often *ensue* from the conversations of violent men who differ either in religion or politics.

Be kind, and *follow* me no more,  
For care by right should go before.

GAY.

Ulysses hastens with a trembling heart,  
Before him steps, and bending draws the dart:  
Forth flows the blood; an eager pang *succeeds*,  
Tydides mounts, and to the navy speeds.

POPE.

Nor deem this day, this battle, all you lose;  
A day more black, a fate more vile *ensues*;  
Impetuous Hector thunders at the wall,  
The hour, the spot, to conquer or to fall.

POPE.

#### TO FOLLOW, PURSUE.

THE idea of going after any object in order to reach or obtain it is common to these terms, but under different circumstances: to FOLLOW (*v. To follow*) a person is mostly with a friendly intention; to PURSUE (*v. To continue*) with a hostile intention: a person *follows* his fellow-traveller whom he wishes to over-

take; the officers of justice *pursue* the criminal whom they wish to apprehend: so likewise the huntsmen and hunters *follow* the dogs in the chase; the dogs *pursue* the hare.

Still close they *follow*, close the rear engage;  
*Aeneas* storms, and Hector foams with rage.

POPE.

The same Rutilians, who with arms *pursue*  
The Trojan race, are equal foes to you.

DRYDEN.

In application to things, *follow* is taken more in the passive, and *pursue* more in the active sense: a man *follows* the plan of another, and *pursues* his own plan; he *follows* his inclinations, and *pursues* an object.

The felicity is when any one is so happy as to find out and *follow* what is the proper bent of his genius.

STEELE.

Look round the habitable world, how few  
Know their own good, or, knowing it, *pursue*!

DRYDEN.

#### TO FOLLOW, IMITATE.

FOLLOW, *v. To follow, succeed*. IMITATE, in Latin *imitatus*, participle of *imito*, from the Greek *μιμω*, to mimic, and *ομοιω*, alike, signifies to do or make alike.

Both these terms denote the regulating our actions by something that offers itself to us, or is set before us; but we *follow* that which is either internal or external; we *imitate* that only which is external: we either *follow* the dictates of our own minds or the suggestions of others: in regard to external objects, we *follow* either a rule or an example; but we *imitate* an example only: we *follow* the footsteps of our forefathers; we *imitate* their virtues and their perfections: it is advisable for young persons as closely as possible to *follow* the good example of those who are older and wiser than themselves; it is the bounden duty of every Christian to *imitate* the example of our blessed Saviour to the utmost of his power.

And I with the same greediness did seek,  
As water when I thirst, to swallow Greek;  
Which I did only learn that I might know  
Those great examples which I *follow* now.

DENHAM.

The world's a school  
Of wrong, and what proficients swarm around  
We must, or *imitate*, or disapprove,  
Must list as their accomplices or foes.

YOUNG.



To *follow* and *imitate* may both be applied to that which is good or bad: the former to any action, but the latter only to the behavior or the mode of doing anything: we may *follow* a person in his career of virtue or vice; we *imitate* his gestures, tone of voice, and the like.

With Addison, the wits, his adherents and *followers*, were certain to concur. JOHNSON.

The *imitators* of Milton seem to place all the excellency of that sort of writing in the use of uncouth or antique words. JOHNSON.

## FOLLOWER, ADHERENT, PARTISAN.

A FOLLOWER is one who *follows* a person generally; an ADHERENT is one who *adheres* to his cause; a PARTISAN is the *follower* of a party: the *follower* follows either the person, the interests, or the principles of any one; thus the retinue of a nobleman, or the friends of a statesman, or the friends of any man's opinions, may be styled his *followers*; but the *adherent* is that kind of *follower* who espouses the interests of another, as the *adherents* of Charles I.: a *follower* follows near or at a distance; but the *adherent* is always near at hand; the *partisan* hangs on or keeps at a certain distance; the *follower* follows from various motives; the *adherent* adheres from a personal motive; the *partisan*, from a partial motive: Charles I. had as many *adherents* as he had *followers*; the rebels had as many *partisans* as they had *adherents*.

The mournful *followers*, with assistant care,  
The groaning hero to his chariot bear. POPE.

The religion in which Pope lived and died was that of the church of Rome, to which in his correspondence with Racine he professes himself a sincere *adherent*. JOHNSON.

They (the Jacobins) then proceed in argument as if all those who disapprove of their new abuses must of course be *partisans* of the old. BURKE.

## FOLLY, FOOLERY.

FOLLY is the abstract of foolish, and characterizes the thing; FOOLERY the abstract of fool, and characterizes the person: we may commit an act of *folly* without being chargeable with weakness or *folly*; but none are guilty of *fooleries* who are not themselves fools, either habitually or temporarily: young people are perpetually committing *follies* if not under proper control; fashionable people

lay aside one *foolery* only to take up another.

This peculiar ill property has *folly*, that it enlarges men's desires while it lessens their capacities. SOUTH.

If you are so much transported with the sight of beautiful persons, to what ecstasy would it raise you to behold the original beauty, not filled up with flesh and blood, or varnished with a fading mixture of colors, and the rest of mortal trifles and *fooleries*. WALSH.

## FOOD, DIET, REGIMEN.

FOOD signifies the thing which one feeds upon, in Saxon *fode*, low German *föde* or *föder*, Greek *βρενν*. DIET, from *διατρω*, to live medicinally, signifies any particular mode of living. REGIMEN, in Latin *regimen*, from *rego*, signifies a system or practice by rule.

All these terms refer to our living, or that by which we live: *food* is here the general term; the others are specific. *Food* specifies no circumstance; whatever is taken to maintain life is *food*: *diet* is properly prescribed or regular *food*: it is the hard lot of some among the poor to obtain with difficulty *food* and clothing for themselves and their families; an attention to the *diet* of children is an important branch of their early education. *Food* is an unqualified term, applicable to either man or beast; *diet* is applied to man only, not merely to individuals in the limited sense, but to the species in the sense of their daily and regular *food*.

Smith, in his *History of Kerry*, relates that a poor man in that country got a comfortable subsistence for his family during a summer of famine out of an eagle's nest, by robbing the eaglets of their *food*. GOLDSMITH.

The *diet* of men in a state of nature must have been confined almost wholly to the vegetable kind. BURKE.

*Food* has also a figurative application which *diet* has not.

The poison of other states (that is bankruptcy) is the *food* of the new republic. BURKE.

*Diet* and *regimen* are both particular modes of living; but the former respects the quality of *food*; the latter the quantity as well as quality: *diet* is confined to modes of taking nourishment; *regimen* often respects the abstinence from *food*, bodily exercise, and whatever may conduce to health: *diet* is generally the

consequence of an immediate prescription from a physician, and during the period of sickness; *regimen* commonly forms a regular part of a man's system of living: *diet* is in certain cases of such importance for the restoration of a patient that a single deviation may defeat the best medicine; it is the misfortune of some people to be troubled with diseases, from which they cannot get any exemption but by observing a strict *regimen*.

Prolongation of life is rather to be expected from stated *diets* than from any common *regimen*. BACON.

I shall always be able to entertain a friend of a philosophical *regimen*. SHENSTONE.

## FOOL, IDIOT, BUFFOON.

FOOL is doubtless connected with our word *foul*, in German *faul*, which is either nasty or lazy, and the Greek *φαιλος*, which signifies worthless or good for nothing. IDIOT comes from the Greek *ιδιωτης*, signifying either a private person or one that is rude and unskilled in the ways of the world. BUFFOON, in French *bouffon*, is in all probability connected with our word *buffalo*, and *bull*, signifying a senseless fellow.

The *fool* is either naturally or artificially a *fool*; the *idiot* is a natural *fool*; the *buffoon* is an artificial *fool*: whoever violates common-sense in his actions is a *fool*; whoever is unable to act according to common-sense is an *idiot*; whoever intentionally violates common-sense is a *buffoon*.

Thought's the slave of life, and life's time's *fool*. SHAKESPEARE.

*Idiots* are still in request in most of the courts of Germany, where there is not a prince of any great magnificence who has not two or three dressed, distinguished, undisputed *fools* in his retinue. ADDISON.

Homer has described a Vulcan that is a *buffoon* among his gods, and a Thersites among his mortals. ADDISON.

## FOOLHARDY, ADVENTUROUS, RASH.

FOOLHARDY signifies having the hardihood of a *fool*. ADVENTUROUS signifies ready to *venture*. RASH is in German *rasch*, which signifies swift, and is connected with the Arabic *raaschen*, to go swiftly.

*Foolhardy* expresses more than the

*adventurous*; and *adventurous* than *rash*. The *foolhardy* man *ventures* in defiance of consequences: the *adventurous* man *ventures* from a love of the arduous and the bold; the *rash* man *ventures* for want of thought: courage and boldness become *foolhardihood* when they lead a person to run a fruitless risk; an *adventurous* spirit sometimes leads a man into unnecessary difficulties; but it is a necessary accompaniment of greatness. There is not so much design, but there is more violence and impetuosity in *rashness* than in *foolhardihood*: the former is the consequence of an ardent temper which will admit of correction by the influence of the judgment; but the latter comprehends the perversion of both the will and the judgment. An infidel is *foolhardy*, who risks his future salvation for the mere gratification of his pride; Alexander was an *adventurous* prince, who delighted in enterprises in proportion as they presented difficulties; he was likewise a *rash* prince, as was evinced by his jumping into the river Cydnus while he was hot, and by his leaping over the wall of Oxydrace, and exposing himself singly to the attack of the enemy.

If any yet be so *foolhardy*,  
T' expose themselves to vain jeopardy,  
If they come wounded off and lame,  
No honor's got by such a maim. BUTLER.

'Twas an old way of recreating,  
Which learned butchers called bear-baiting,  
A bold *adventurous* exercise. BUTLER.

Why wilt thou, then, renew the vain pursuit,  
And *rashly* catch at the forbidden fruit? PRIOR.

## TO FORBID, PROHIBIT, INTERDICT.

THE *for* in FORBID, like the German *ver*, is negative, signifying to bid not to do. The *pro* in PROHIBIT, and *inter* in INTERDICT, have both a similarly negative sense: the former verb, from *habeo*, to have, signifies to have or hold that a thing shall not be done, to restrain from doing; the latter, from *dico*, to say, signifies to say that a thing shall not be done.

*Forbid* is the ordinary term; *prohibit* is the judicial term; *interdict* the moral term. To *forbid* is a direct and personal act; to *prohibit* is an indirect action that operates by means of extended influence:



both imply the exercise of power or authority by any person; but the former is more applicable to the power of private persons, and the latter to the authority of government. A parent *forbids* his child marrying when he thinks proper: the government *prohibits* the use of spirituous liquors. *Interdict* is a species of *forbidding* applied to more serious concerns, as to *interdict* the use of any one strong drink. To *forbid* or *interdict* are opposed to command; to *prohibit*, to allow. As nothing is *forbidden* to Christians which is good and just in itself, so nothing is commanded that is hurtful and unjust. As no one is *prohibited* in our own country from writing that which can tend to the improvement of mankind; so on the other hand he is not allowed to indulge his private malignity by the publication of injurious personalities.

The father of Constantia was so incensed at the father of Theodosius that he *forbade* the son his house. ADDISON.

I think that all persons (that is, quacks) should be *prohibited* from curing their incurable patients by act of parliament. HAWKSWORTH.

It is not to be desired that morality should be considered as *interdicted* to all future writers. JOHNSON.

*Forbid* and *interdict*, as personal acts, are properly applicable to persons only, but by an improper application are extended to things; *prohibit*, however, in the general sense of restraining, is applied with equal propriety to things as to persons: shame *forbids* us doing a thing; law, authority, and the like, *prohibit*.

Life's span *forbids* us to extend our cares, and stretch our hopes beyond our years. CREECH.

Other ambition nature *interdicts*. YOUNG.

Fear *prohibits* endeavors by infusing despair of success. JOHNSON.

## FORCE, VIOLENCE.

BOTH these terms imply an exertion of strength; but the former in a much less degree than the latter. FORCE (*v. To compel*) is ordinarily employed to supply the want of a proper will; VIOLENCE, in Latin *violentia*, from *vis*, and the Greek *βία*, strength, is used to counteract an opposing will. The arm of justice must exercise *force* in order to bring offenders to a proper account; one nation exercises

*violence* against another in the act of carrying on war. *Force* is mostly conformable to reason and equity; *violence* is always resorted to for the attainment of that which is unattainable by law. All who are invested with authority have occasion to use *force* at certain times to subdue the unruly will of those who should submit: *violence* and rapine are inseparable companions; a robber could not subsist by the latter without exercising the former.

Our host expell'd, what further *force* can stay  
The victor troops from universal sway? DRYDEN.

He sees his distress to be the immediate effect of human *violence* or oppression; and is obliged at the same time to consider it as a divine judgment. BLAIR.

In an extended and figurative application to things, these terms convey the same general idea of exerting strength. That is said to have *force* that acts with *force*; and that to have *violence* that acts with *violence*. A word, an expression, or a remark, has *force* or is *forcible*; a disorder, a passion, a sentiment, has *violence* or is *violent*. *Force* is always something desirable; *violence* is always something hurtful. We ought to listen to arguments which have *force* in them; we endeavor to correct the *violence* of all angry passions.

It is much easier to keep ourselves void of resentment than to restrain it from excess when it has gained admission; for if reason, while her strength is yet entire, is unable to preserve her dominion, what can she do when her enemy has in the least prevailed and weakened her *force*. HOLLAND.

The mind, if duly cautious, may stand firm on the rock of tranquillity, but if she rashly forsake the summit she can scarcely recover herself, but is hurried away downward by her own passion with increasing *violence*. HOLLAND.

## FOREFATHERS, PROGENITORS, ANCESTORS.

FOREFATHERS signifies our *fathers* before us, and includes our immediate parents. PROGENITORS, from *pro* and *gigno*, signifies those begotten before us, exclusive of our immediate parents. ANCESTORS, contracted from *antecessors*, or those going before, is said of those from whom we are remotely descended. *Forefathers* is a partial and familiar term for the preceding branches of any family.

We passed slightly over three or four of our immediate *forefathers* whom we knew by tradition. ADDISON.

*Progenitors* is a higher term in the same sense, applied to families of distinction: we speak of the *forefathers* of a peasant, but the *progenitors* of a nobleman.

Each in his narrow cell forever laid,  
The rude *forefathers* of the hamlet sleep. GRAY.

Suppose a gentleman, full of his illustrious family, should see the whole line of his *progenitors* pass in review before him; with how many varying passions would he behold shepherds, soldiers, princes, and beggars walk in the procession of five thousand years! ADDISON.

*Forefathers* and *progenitors*, but particularly the latter, are said mostly of individuals, and respect the regular line of succession in a family; *ancestors* is employed collectively as well as individually, and regards simply the order of succession: we may speak of the *ancestors* of a nation as well as of any particular person.

It is highly laudable to pay respect to men who are descended from worthy *ancestors*. ADDISON.

The term *ancestor* may also be applied figuratively.

O majestic night!  
Nature's great *ancestor*! YOUNG.

## FORERUNNER, PRECURSOR, MESSENGER, HARBINGER.

FORERUNNER and PRECURSOR signify literally the same thing, namely, one *running before*; but the term *forerunner* is properly applied only to one who runs before to any spot to communicate intelligence; and it is figuratively applied to things which in their nature, or from a natural connection, precede others; *precursor* is only employed in this figurative sense: thus imprudent speculations are said to be the *forerunners* of a man's ruin; the ferment which took place in men's minds was the *precursor* of the revolution.

Loss of sight is the misery of life, and usually the *forerunner* of death. SOUTH.

Gospeller was a name of contempt given by the papists to the Lollards, the Puritans of early times, and the *precursors* of Protestantism. JOHNSON.

MESSENGER signifies literally one bearing *messages*: and HARBINGER,

from the Teutonic *herbinger*, signifies a provider of a *herberge*, or *inn*, for princes. Both terms are employed for persons; but the *messenger* states what has been or is; the *harbinger* announces what is to be. Our Saviour was the *messenger* of glad tidings to all mankind: the prophets were the *harbingers* of the Messiah. A *messenger* may be employed on different offices; a *harbinger* is a *messenger* who acts in a specific office. The angels are represented as *messengers* on different occasions. John the Baptist was the *harbinger* of our Saviour, who prepared the way of the Lord. They are both applied figuratively to other objects.

His words are bonds, his oaths are oracles,  
His tears pure *messengers* sent from his heart. SHAKESPEARE.

Sin, and her shadow death; and misery,  
Death's *harbinger*. MILTON.

## FORESIGHT, FORETHOUGHT, FORECAST, PREMEDITATION.

FORESIGHT, from seeing before, and FORETHOUGHT, from thinking beforehand, denote the simple act of the mind in seeing a thing before it happens: FORECAST, from casting the thoughts onward, signifies coming at the knowledge of a thing beforehand by means of calculation: PREMEDITATION, from *meditate*, signifies obtaining the same knowledge by force of meditating or reflecting deeply. *Foresight* and *forethought* are general and indefinite terms; we employ them either on ordinary or extraordinary occasions; but *forethought* is of the two the most familiar term; *forecast* and *premeditation* mostly in the latter case: all business requires *foresight*; state concerns require *forecast*; *foresight* and *forecast* respect what is to happen; they are the operations of the mind in calculating futurity: *premeditation* respects what is to be said or done; it is a preparation of the thoughts and designs for action: by *foresight* and *forecast* we guard against evils and provide for contingencies; by *premeditation* we guard against errors of conduct. A man betrays his want of *foresight* who does not provide against losses in trade; he shows his want of *forecast* who does not provide against old age; he shows his want of *premeditation* who acts or speaks on the



impulse of the moment: the man, therefore, who does a wicked act without *premeditation* lessens his guilt.

The wary crane *foresees* it first, and sails  
Above the storm, and leaves the lowly vales.  
DRYDEN.

Let him *forecast* his work with timely care,  
Which else is huddled, when the skies are fair.  
DRYDEN.

The tongue may fail and falter in her sudden  
extemporal expressions, but the pen, having a  
greater advantage of *premeditation*, is not so  
subject to error.  
HOWELL.

## FOREST, CHASE, PARK,

ARE all habitations for animals of vengery; but the *forest* is of the first magnitude and importance, it being a franchise and the property of the king; the CHASE and PARK may be either public or private property. The *forest* is so formed of wood, and covers such an extent of ground, that it may be the haunt of wild beasts; of this description are the *forests* in Germany: the *chase* is an indefinite and open space that is allotted expressly for the *chase* of particular animals, such as deer; the *park* is an enclosed space that serves for the preservation of domestic animals.

## TO FORETELL, PREDICT, PROPHECY, PROGNOSTICATE.

To FORETELL, compounded of *fore* and *tell*; PREDICT, from *præ* and *dico*; PROPHECY, in French *prophetiser*, Latin *prophetiso*, Greek *προφητεω*, all signify to tell, expound, or declare what is to happen, and convey the idea of a verbal communication of futurity to others: PROGNOSTICATE, from the Greek *προγνωσκω*, to know beforehand, to bode or imagine to one's self beforehand, denotes the action of feeling or knowing, rather than speaking of things to come.

*Foretell* is the most general in its sense, and familiar in its application; we may *foretell* common events, although we cannot *predict* or *prophecy* anything important: to *foretell* is an ordinary gift; one *foretells* by a simple calculation or guess: to *predict* and *prophecy* are extraordinary gifts; one *predicts* by a supernatural power, real or supposed; one *propheesies* by means of inspiration. Men of discernment and experience easily *foretell* the events of undertakings which fall under

their notice. The priests among the heathens, like the astrologers and conjurers of more modern times, pretended to *predict* events that affected nations and empires. The gift of *prophecy* was one among the number of the supernatural gifts communicated to the primitive Christians by the Holy Ghost.

Above the rest, the sun, who never lies,  
*Foretells* the change of weather in the skies.  
DRYDEN.

The consequences of suffering the French to  
establish themselves in Scotland are *predicted*  
with great accuracy and discernment.  
ROBERTSON.

An ancient augur *propheesied* from hence,  
"Behold on Latin shores a foreign prince!"  
DRYDEN.

*Prediction*, as a noun, is employed for both the verbs *foretell* and *predict*; it is, therefore, a term of less value than *prophecy*. We speak of a *prediction* being verified, and a *prophecy* fulfilled: the *predictions* of almanac-makers respecting the weather are as seldom verified as the *prophecies* of visionaries and enthusiasts are fulfilled respecting the death of princes or the affairs of governments.

The *predictions* of cold and long winters, hot  
and dry summers, are good to be known.  
BACON.

He hearkens after *prophecies* and dreams.  
SHAKESPEARE.

To *prognosticate* is an act of the understanding; it is guided by outward symptoms as a rule; it is only stimulated, and not guided by outward objects; a physician *prognosticates* the crisis of a disorder by the symptoms discoverable in the patient.

Who that should view the small beginnings of  
some persons could imagine or *prognosticate*  
those vast increases of fortune that have after-  
ward followed them.  
SOUTH.

## FORGETFULNESS, OBLIVION.

FORGETFULNESS characterizes the person, or that which is personal; OBLIVION the state of the thing: the former refers to him who *forgets*; the latter to that which is *forgotten*: we blame a person for his *forgetfulness*; but we sometimes bury things in *oblivion*.

I have read in ancient authors invitations to  
lay aside care and anxiety, and give a loose to  
that pleasing *forgetfulness* wherein men put off  
their characters of business.  
STEELE.

O'er all the rest, an undistinguished crew,  
Her wing of deepest shade *oblivion* drew.  
FALCONER.

## TO FORGIVE, PARDON, ABSOLVE, REMIT.

FORGIVE, compounded of the privative *for* and *give*; and PARDON, in French *pardonner*, compounded likewise of the privative *par* or *per* and *donner*, to give, both signify not to give the punishment that is due, to relax from the rigor of justice in demanding retribution. *Forgive* is the familiar term; *pardon* is adapted to the serious style. Individuals *forgive* each other personal offences; they *pardon* offences against law and morals: the former is an act of Christian charity; the latter an act of clemency: the former is an act that is confined to no condition; the latter is peculiarly the act of a superior. He who has the right of being offended has an opportunity of *forgiving* the offender; he who has the authority of punishing the offence may *pardon*.

No more Achilles draws  
His conqu'ring sword in any woman's cause.  
The gods command me to *forgive* the past,  
But let this first invasion be the last.  
POPE.

A being who has nothing to *pardon* in himself  
may reward every man according to his  
works; but he whose very best actions must be  
seen with a grain of allowance, cannot be too  
mild, moderate, and *forgiving*.  
ADDISON.

*Pardon*, when compared with REMISSION, is the consequence of offence; it respects principally the person offending; it depends upon him who is offended; it produces reconciliation when it is sincerely granted and sincerely demanded. *Remission* is the consequence of the crime; it has more particular regard to the punishment; it is granted either by the prince or magistrates; it arrests the execution of justice. *Remission*, like *pardon*, is peculiarly applicable to the sinner with regard to his Maker. ABSOLUTION is taken in no other sense: it is the consequence of the fault or the sin, and properly concerns the state of the culprit; it properly loosens him from the tie with which he is bound; it is pronounced either by the civil judge or the ecclesiastical minister; and it re-establishes the accused or the penitent in the rights of innocence.

Bound in his urn the blended balls he rolls,  
*Absolves* the just, and dooms the guilty souls.  
DRYDEN.

The soft Napæan race will soon repent  
Their anger, and *remit* the punishment.  
DRYDEN.

## FORM, FIGURE, CONFORMATION.

FORM, in French *forme*, Latin *forma*, most probably from *φορμα* and *φορεω*, to bear, signifies properly the image borne or stamped. FIGURE (*v. Figure*) signifies the image feigned or conceived. CONFORMATION, in French *conformation*, in Latin *conformatio*, from *conform*, signifies the image disposed or put together.

*Form* is the generic term; *figure* and *conformation* are special terms. The *form* is the work either of nature or art; it results from the arrangement of the parts: the *figure* is the work of design: it includes the general contour or outline: the *conformation* includes such a disposition of the parts of the body as is adapted for performing certain functions. *Form* is the property of every substance; and the artificial *form* approaches nearest to perfection as it is most natural; the *figure* is the fruit of the imagination; it is the representation of the actual *form* that belongs to things; it is more or less just as it approaches to the *form* of the thing itself: *conformation* is said only with regard to animal bodies; nature renders it more or less suitable according to the accidental concurrence of physical causes. The erect *form* of man is one of the distinguishing marks of his superiority over every other terrestrial being: the human *figure* when well painted is an object of admiration: the turn of the mind is doubtless influenced by the *conformation* of the organs. A person's *form* is said to be handsome or ugly, common or uncommon; his *figure* to be correct or incorrect; a *conformation* to be good or bad. Heathens have worshipped the Deity under various *forms*: mathematical *figures* are the only true *figures* with which we are acquainted: the craniologist affects to judge of characters by the *conformation* of the skull.

Matter, as wise logicians say,  
Cannot without a *form* subsist:  
And *form*, say I as well as they,  
Must fail if matter brings no grist.  
SWIFT.

When Cæsar was one of the masters of the Roman  
mint, he placed the *figure* of an elephant  
upon the reverse of the public money; the word  
Cæsar signifying an elephant in the Punic lan-  
guage.  
ADDISON.



As the *conformation* of their organs is nearly the same in all men, so the manner of perceiving external objects is in all men the same. BURKE.

*Form* and *figure* are used in a moral application, although *conformation* is not. We speak of adopting a *form* of faith, a *form* of words, a *form* of godliness; cutting a showy, a dismal, or ridiculous *figure*.

O ceremony! show me but thy worth,  
Art thou aught else but place, degree, and *form*,  
Creating fear and awe in other men?  
SHAKESPEARE.

Those who make the greatest *figure* in most arts and sciences are universally allowed to be of the British nation. ADDISON.

## TO FORM, FASHION, MOULD, SHAPE.

To FORM is to put into a *form*, which is here as before (*v. Form*) the generic term: to FASHION is to put into a particular or distinct *form*; to MOULD is to put into a set *form*; to SHAPE is to *form* simply as it respects the exterior. As everything respects a *form* when it receives existence, so to *form* conveys the idea of producing. When we wish to represent a thing as *formed* in any distinct or remarkable way, we may speak of it as *fashioned*. God *formed* man out of the dust of the ground; he *fashioned* him after his own image. When we wish to represent a thing as *formed* according to a precise rule, we should say it was *moulded*; thus the habits of a man are *moulded* at the will of a superior. When we wish to represent a thing as receiving the accidental qualities which distinguish it from others, we talk of *shaping* it: the potter *shapes* the clay; the milliner *shapes* a bonnet; a man *shapes* his actions to the humors of another.

Horace was intimate with a prince of the greatest goodness and humanity imaginable; and his court was *formed* after his example. STEELE.

By the best information that I could get of this matter, I am apt to think that this prodigious pile was *fashioned* into the *shape* it now bears by several tools and instruments, of which they have a wonderful variety in this country. ADDISON.

How dare you, mother, endless date demand,  
For vessels *moulded* by a mortal hand?  
DRYDEN.

Those which nature hath *shaped* with a great head, narrow breast, and shoulders sticking out, seem much inclined to a consumption. HARVEY.

## TO FORM, COMPOSE, CONSTITUTE.

FORM (*v. Form*) is a generic and indefinite term, signifying to give a *form*. To COMPOSE (*v. To compose*) and CONSTITUTE (*v. To constitute*) are modes of forming. These words may be employed either to designate modes of action, or to characterize things. Things may be *formed* either by persons or things; they are *composed* and *constituted* only by conscious agents: thus persons *form* things, or things *form* one another; thus we *form* a circle, or the reflection of the light after rain *forms* a rainbow. Persons *compose* and *constitute*: thus a musician *composes* a piece of music, or men *constitute* laws.

To *form*, in regard to persons, is simply to put into a *form*; to *compose* is to put together into a *form*; and to *constitute* is to make to stand together in a *form*; to *form*, therefore, does not qualify the action: one *forms* a thing without defining how, whether at once or by degrees, whether with one or several materials; to *compose* and *constitute* are both modes of forming by the help of several materials, with device and contrivance; *compose* is said of that which only requires to be put together; *constitute* of that to which a certain degree of stability must be given. God *formed* man, man *forms* a cup or a vessel; he *composes* a book; he *constitutes* offices, bodies politic, and the like.

The liquid ore he drain'd  
Into fit moulds prepar'd, from which he *form'd*  
First his own tools. MILTON.

Words so pleasing to God as those which the Son of God himself hath *composed*, were not possible for men to frame. HOOKER.

This makes the *constitution* of a state, and the due distribution of its powers, a matter of the most delicate and complicated skill. BURKE.

When employed to characterize things, *form* signifies simply to have a *form*, be it either simple or complex; *compose* and *constitute* are said only of those things which have complex *forms*; the former as respecting the material, the latter the essential parts of an object: thus we may say that an object *forms* a circle, or a semicircle, or the segment of a circle; a society is *composed* of individuals; but law and order *constitute* the essence of society: so letters and syllables *compose*

a word; but sense is essential to *constitute* a word.

All animals of the same kind which *form* a society are more knowing than others.

Nor did Israel 'scape  
Th' infection, when their borrow'd gold *compos'd*  
The calf in Oriel. MILTON.

To receive and to communicate assistance *constitutes* the happiness of human life. JOHNSON.

## FORM, CEREMONY, RITE, OBSERVANCE.

FORM, *v. Form, figure*. CEREMONY, in Latin *ceremonia*, is supposed to signify the rites of Ceres. RITE, in Latin *ritus*, is probably changed from *ratus*, signifying a custom that is esteemed. OBSERVANCE signifies the thing observed.

All these terms are employed with regard to particular modes of action in civil society. *Form* is here, as in the preceding sections, the most general in its sense and application; *ceremony, rite, and observance* are particular kinds of *form*, suited to particular occasions. *Form*, in its distinct application, respects all determinate modes of acting and speaking, that are adopted by society at large, in every transaction of life; *ceremony* respects those *forms* of outward behavior which are made the expressions of respect and deference; *rite and observance* are applied to national *ceremonies* in matters of religion. A certain *form* is requisite for the sake of order, method, and decorum, in every social matter, whether in affairs of state, in a court of law, in a place of worship, or in the private intercourse of friends. So long as distinctions are admitted in society, and men are agreed to express their sentiments of regard and respect to each other, it will be necessary to preserve the *ceremonies* of politeness which have been established. Administering oaths by the magistrate is a necessary *form* in law; kissing the king's hand is a *ceremony* practised at court.

A long table, and a square table, or seat about the walls, seem things of *form*, but are things of substance; for at a long table a few at the upper end in effect sway all the business; but in the other *form* there is more of the counsellors' opinions that sit lower. BACON.

Not to use *ceremonies* at all, is to teach others not to use them again, and so diminish respect to himself. BACON.

As far as *form, ceremonies, rites, and observances* respect religion, the first is used in the most universal and unqualified sense in respect to religion generally or any particular *form*: the second may be said either of an individual or a community; the third only of a community; and the last, more properly, of an individual either in public or private. There can be no religion without some *form*, but there may be different *forms* which are equally good. Every country has adopted certain *rites* founded upon its peculiar religious faith, and prescribed certain *observances* by which individuals can make a public profession of their faith: baptism is one *rite* of initiation into the Christian church; kneeling at prayer is a *ceremony*, prayer itself is an *observance*.

You may discover tribes of men without policy, or laws, or cities, or any of the arts of life; but nowhere will you find them without some *form* of religion. BLAIR.

He who affirmeth speech to be necessary among all men throughout the world, doth not thereby import that the men must necessarily speak one language; even so the necessity of polity and regimen in all churches, without holding any one certain *form* to be necessary in them all. HOOKER.

Bring her up to the high altar, that she may  
The sacred *ceremonies* partake. SPENSER.

Live thou to mourn thy love's unhappy fate,  
To bear my mangled body from the foe,  
Or buy it back, and fun'ral *rites* bestow. DRYDEN.

Incorporated minds will always feel some inclination toward exterior acts and ritual *observances*. JOHNSON.

## FORMAL, CEREMONIOUS, CEREMONIAL.

FORMAL and CEREMONIOUS, from *form* and *ceremony* (*v. Form, ceremony*), are either taken in an indifferent sense with respect to what contains *form* and *ceremony*, or in a bad sense, expressing the excess of *form* and *ceremony*. A person expects to have a *formal* dismissal before he considers himself as dismissed; people of fashion pay each other *ceremonious* visits, by way of keeping up a distant intercourse.

I have not thought fit to return them any *formal* answer. ADDISON.

Throw away respect,  
Tradition, *form*, and *ceremonious* duty,  
For you have but mistook me all this while. SHAKESPEARE.



CEREMONIAL is employed in the sense of appertaining to prescribed ceremonies; and *formal* implies appertaining to prescribed forms in public matters, as *formal* communications from one government to another: it is the business of the church to regulate the *ceremonial* part of religion.

As there are *formal* and written leagues, respective to certain enemies, so there is a natural and tacit confederation among all men against the common enemies of human society. BACON.

Christ's Gospel is not a *ceremonial* law (as much of Moses's law was), but it is a religion to serve God, not in the bondage of the figure or shadow, but in the freedom of the Spirit, being content only with those which do serve to a decent order and godly discipline.

PREFACE TO THE COMMON PRAYER BOOK.

*Ceremonious* was formerly used in the same sense as *ceremonial*.

Under a different ceremony of religion God was more tender of the shell and *ceremonious* part of his worship. SOUTH.

*Formal*, in the bad sense, is opposed to easy: *ceremonious* to the cordial. A *formal* carriage prevents a person from indulging himself in the innocent familiarities of friendly intercourse; a *ceremonious* carriage puts a stop to all hospitality and kindness. Princes, in their *formal* intercourse with each other, know nothing of the pleasures of society; *ceremonious* visitants give and receive entertainments, without tasting any of the enjoyments which flow from the reciprocity of kind offices.

*Formal* in apparel,  
In gait and countenance surely like a father.  
SHAKESPEARE.

From the moment one sets up for an author, one must be treated as *ceremoniously*, that is, as unfaithfully, "as a king's favorite, or as a king." POPE.

FORMERLY, IN TIMES PAST, OR OLD TIMES, DAYS OF YORE, ANCIENTLY, OR ANCIENT TIMES.

FORMERLY supposes a less remote period than IN TIMES PAST: and that less remote than IN DAYS OF YORE and ANCIENTLY. The first two may be said of what happens within the age of man; the last two are extended to many generations and ages. Any individual may use the word *formerly* with regard to himself: thus, we enjoyed our

health better *formerly* than now. An old man may speak of *times past*, as when he says he does not enjoy himself as he did *in times past*. OLD TIMES, *days of yore*, and *anciently* are more applicable to nations than to individuals; and all these express different degrees of *remoteness*. With respect to our present period, the age of Queen Elizabeth may be called *old times*; the days of Alfred, and still later, the *days of yore*: the earliest period in which Britain is mentioned may be termed ANCIENT TIMES.

Men were *formerly* disputed out of their doubts. ADDISON.

In *times of old*, when time was young,  
And poets their own verses sung,  
A verse could draw a stone or beam. SWIFT.

Thus Edgar proud, in *days of yore*,  
Held monarchs laboring at the oar. SWIFT.

In *ancient times* the sacred plough employ'd  
The kings and awful fathers of mankind. THOMSON.

FORMIDABLE, DREADFUL, TERRIBLE, SHOCKING.

FORMIDABLE is applied to that which is apt to excite fear (*v. To apprehend*); DREADFUL (*v. To apprehend*) to what is calculated to excite dread; TERRIBLE (*v. Alarm*) to that which excites terror; and SHOCKING (from *shake*) is applied to that which violently shakes or agitates (*v. To agitate*). The *formidable* acts neither suddenly nor violently; the *dreadful* may act violently, but not suddenly: thus the appearance of an army may be *formidable*; but that of a field of battle is *dreadful*. The *terrible* and *shocking* act both suddenly and violently; but the former acts both on the senses and the imagination, the latter on the moral feelings: thus, the glare of a tiger's eye is *terrible*; the unexpected news of a friend's death is *shocking*.

France continued not only powerful, but *formidable*, to the hour of the ruin of the monarchy. BURKE.

Think, timely think, on the last *dreadful* day. DRYDEN.

When men are arrived at thinking of their very dissolution with pleasure, how few things are there that can be *terrible* to them! STEELE.

Nothing could be more *shocking* to a generous nobility than the intrusting to mercenary hands the defence of those territories which had been acquired or preserved by the blood of their ancestors. ROBERTSON.

FORSAKEN, FORLORN, DESTITUTE.

To be FORSAKEN (*v. To abandon*) is to be deprived of the company and assistance of those we have looked to; to be FORLORN, in the German *verloren*, lost, is to be *forsaken* in time of difficulty, to be without a guide in an unknown road; to be DESTITUTE, from the Latin *destitutus*, is to be deprived of the first necessities of life. To be *forsaken* is a partial situation; to be *forlorn* and *destitute* is a permanent condition. We may be *forsaken* by a fellow-traveller on the road; we are *forlorn* when we get into a deserted path with no one to direct us; we are *destitute* when we have no means of subsistence, nor the prospect of obtaining the means. It is particularly painful to be *forsaken* by the friend of our youth, and the sharer of our fortunes; the orphan who is left to travel the road of life without counsellor or friend is of all others in the most *forlorn* condition; if to this be added poverty, his misery is aggravated by his becoming *destitute*.

But fearful for themselves, my countrymen  
Left me *forsaken* in the Cyclops' den. DRYDEN.

Conscience made them (Joseph's brethren) reflect that they who had once been deaf to the supplications of a brother were now left friendless and *forlorn*. BLAIR.

Friendless and *destitute*, Dr. Goldsmith was exposed to all the miseries of indigence in a foreign country. JOHNSON.

TO FORSWEAR, PERJURE, SUBORN.

FORSWEAR is Saxon; PERJURE is Latin; the prepositions *for* and *per* are both privative, and the words signify literally to swear contrary to the truth; this is, however, not their only distinction: to *forswear* is applied to all kinds of oaths; to *perjure* is employed only for such oaths as have been administered by the civil magistrate. A soldier *forswears* himself who breaks his oath of allegiance by desertion; and a subject *forswears* himself who takes an oath of allegiance to his Majesty which he afterward violates; a man *perjures* himself in a court of law who swears to the truth of that which he knows to be false. *Forswear* is used only in the proper sense: *perjure* may be used figuratively with regard to lovers' vows; he who deserts his mis-

triss to whom he has pledged his affection is a *perjured* man.

False as thou art, and more than false, *forsworn*!

Not sprung from noble blood, nor goddess-born;  
Why should I own? what worse have I to fear?

DRYDEN.

Be gone! forever leave this happy sphere!  
For *perjur'd* lovers have no mansions here.

LEE.

*Forswear* and *perjure* are the acts of individuals; SUBORN, from the Latin *subornare*, signifies to make to *forswear*: a *perjured* man has all the guilt upon himself; but he who is *suborned* shares his guilt with the *suborner*.

They were *suborn'd*;  
Malcolm and Donalbain, the king's two sons,  
Are stole away and fled. SHAKESPEARE.

FORTUNATE, LUCKY, FORTUITOUS, PROSPEROUS, SUCCESSFUL.

FORTUNATE signifies having *fortune* (*v. Chance, fortune*). LUCKY signifies having *luck*, which is in German *gluck*, and in all probability comes from *gelingen*, to succeed. FORTUITOUS, from *fors*, chance, signifies according to chance. PROSPEROUS, *v. To flourish*. SUCCESSFUL signifies full of *success*, enabled to *succeed*.

The *fortunate* and *lucky* are both applied to that which happens without the control of man; but the latter, which is a collateral term, describes the capricious goddess *Fortune* in her most freakish humors, while *fortunate* represents her in her more sober mood: in other words, the *fortunate* is more according to the ordinary course of things; the *lucky* is something sudden, unaccountable, and singular: a circumstance is said to be *fortunate* which turns up suitably to our purpose; it is said to be *lucky* when it comes upon us unexpectedly, at the moment that it is wanted: hence we speak of a man as *fortunate* in his business and the ordinary concerns of life, but *lucky* in the lottery or in games of chance: a *fortunate* year will make up for the losses of the past year; a *lucky* hit may repair the ruined spendthrift's *fortune* only to tempt him to still greater extravagances.

Several of the Roman emperors, as is still to be seen upon their medals, among their other titles, gave themselves that of Felix, or *fortunate*. ADDISON.



This *lucky* moment the sly traitor chose,  
Then starting from his ambush up he rose.

DRYDEN.

*Fortunate* and *lucky* are applied to particular circumstances of good *fortune* and *luck*, but *fortuitous* is employed only in matters of chance generally and indifferently.

A wonder it must be that there should be any man found so stupid as to persuade himself that this most beautiful world could be produced by the *fortuitous* concurrence of atoms.

RAY.

*Prosperous* and *successful* seem to exclude the idea of what is *fortuitous*, although *prosperity* and *success* are both greatly aided by good *fortune*. *Fortunate* and *lucky* are applied as much to the removal of evil as to the attainment of good; *prosperous* and *successful* are concerned only in what is good, or esteemed as such: we may be *fortunate* in making our escape; we are *prosperous* in the acquirement of wealth. *Fortunate* is employed for single circumstances; *prosperous* only for a train of circumstances; a man may be *fortunate* in meeting with the approbation of a superior; he is *prosperous* in his business. *Prosperity* is extended to whatever is the object of our wishes in this world; *success* is that degree of *prosperity* which immediately attends our endeavors; wealth, honors, children, and all outward circumstances, constitute *prosperity*; the attainment of any object constitutes *success*: the *fortunate* and *lucky* man can lay no claim to merit, because they preclude the idea of exertion; the *prosperous* and *successful* man may claim a share of merit proportioned to the exertion.

O *fortunate* old man, whose farm remains  
For you sufficient, and requites your pains!

DRYDEN.

Riches are oft by guilt or baseness earn'd,  
Or dealt by chance to shield a *lucky* knave.

ARMSTRONG.

*Prosperous* people (for happy there are none) are hurried away with a fond sense of their present condition, and thoughtless of the mutability of fortune.

STEELE.

The Count d'Olivares was disgraced at the court of Madrid, because it was alleged against him that he had never *success* in his undertakings.

ADDISON.

The epithet *prosperous* may be applied to those things which promote *prosperity* or ultimate success.

Ye gods, presiding over lands and seas,  
And you who raging winds and waves appease,  
Breathe on our swelling sails a *prosperous* wind.

DRYDEN.

TO FOSTER, CHERISH, HARBOR, INDULGE.

To FOSTER is probably connected with father, in the natural sense, to bring up with a parent's care; to CHERISH, from the Latin *carus*, dear, is to feed with affection; to HARBOR, from a harbor or haven, is to provide with a shelter and protection; to INDULGE, from the Latin *dulcis*, sweet, is to render sweet and agreeable. These terms are all employed here in the moral acceptation, to express the idea of giving nourishment to an object. To *foster* in the mind is to keep with care and positive endeavors; as when one *fosters* prejudices by encouraging everything which favors them: to *cherish* in the mind is to hold dear or set a value upon; as when one *cherishes* good sentiments, by dwelling upon them with inward satisfaction: to *harbor* is to allow room in the mind, and is generally taken in the worst sense, for giving admission to that which ought to be excluded; as when one *harbors* resentment by permitting it to have a resting-place in the heart: to *indulge* in the mind is to give the whole mind to it, to make it the chief source of pleasure; as when one *indulges* an affection, by making the will and the outward conduct bend to its gratifications.

The greater part of those who live but to infuse malignity, and multiply enemies, have no hopes to *foster*, no designs to promote, nor any expectations of attaining power by insolence.

JOHNSON.

As social inclinations are absolutely necessary to the well-being of the world, it is the duty and interest of every individual to *cherish* and improve them to the benefit of mankind.

BERKELEY.

Which the fair soul of gentle Athenais  
Would ne'er have harbor'd.

LEE.

She made use of his exalted situation to *indulge* her avarice.

CLARENDON.

TO FOUND, GROUND, REST, BUILD.

FOUND, in French *fonder*, Latin *fundus*, the ground, and, like the verb GROUND, properly signifies to make firm in the ground, to make the ground the support. To *found* im-

plies the exercise of art and contrivance in making a support; to *ground* signifies to lay a thing so deep that it may not totter; it is merely in the moral sense that they are here considered, as the verb to *ground* with this signification is never used otherwise. *Found* is applied to outward circumstances; *ground* to what passes inwardly: a man *found*s his charge against another upon certain facts that are come to his knowledge; he *grounds* his belief upon the most substantial evidence: a man should be cautious not to make any accusations which are not well *found*ed; nor to indulge any expectations which are not well *ground*ed: monarchs commonly *found* their claims to a throne upon the right of primogeniture; Christians *ground* their hopes of immortality on the word of God.

The only sure principles we can lay down for regulating our conduct must be *found*ed on the Christian religion.

BLAIR.

I know there are persons who look upon these wonders of art (in ancient history) as fabulous; but I cannot find any *ground* for such a suspicion.

ADDISON.

To *found* and *ground* are said of things which demand the full exercise of the mental powers; to REST is an action of less importance: whatever is *found*ed requires and has the utmost support; whatever is *rest*ed is more by the will of the individual: a man *found*s his reasoning upon some unequivocal fact; he *rest*s his assertion upon mere hearsay. The words *found*, *ground*, and *rest* have always an immediate reference to the thing that supports; to BUILD has an especial reference to that which is supported, to the superstructure that is raised: we should not say that a person *found*s an hypothesis, without adding something, as observations, experiments, and the like, upon which it was *found*ed; but we may speak of his simply *building* systems, supposing them to be the mere fruit of his distempered imagination; or we may say that a system of astronomy has been *built* upon the opinion of Copernicus respecting the motion of the earth.

It cannot, I should suppose, after this be believed that the religion and the transaction on which it was *found*ed were too obscure to engage the attention of Josephus, or to obtain a place in his history.

PALEY.

We might, for its (honor's) further recommendation, allege the authority of the more cool and candid sort of philosophers, such as *ground*ed their judgment of things upon notions agreeable to common-sense and experience.

BARROW.

Our distinction must *rest* upon a steady adherence to rational religion, when the multitude are deviating into licentious and criminal conduct.

BLAIR.

They who, from a mistaken zeal for the honor of Divine revelation, either deny the existence, or vilify the authority of natural religion, are not aware that, by disallowing the sense of obligation, they undermine the foundation on which revelation *build*s its power of commanding the heart.

BLAIR.

FOUNDATION, GROUND, BASIS.

FOUNDATION and GROUND derive their meaning and application from the preceding article: a report is said to be without any *foundation*, which has taken its rise in mere conjecture, or in some arbitrary cause independent of all fact; a man's suspicion is said to be without *ground* which is not supported by the shadow of external evidence: *unfound*ed clamors are frequently raised against the measures of government; *groundless* jealousies frequently arise between families, to disturb the harmony of their intercourse.

If the *foundation* of a high name be virtue and service, all that is offered against it is but rumor, which is too short-lived to stand up in competition with glory, which is everlasting.

STEELE.

Every subject of the British government has good *grounds* for loving and respecting his country.

BLAIR.

*Foundation* and BASIS may be compared with each other, either in the proper or the improper signification: both *foundation* and *basis* are the lowest parts of any structure; but the former lies under *ground*, the latter stands above: the *foundation* supports some large and artificially erected pile; the *basis* supports a simple pillar: hence we speak of the *foundation* of St. Paul's, and the *base* or *basis* of the Monument.

The stateliness of houses, the goodliness of trees, when we behold them, delighteth the eye; but that *foundation* which beareth up the one, and that root which ministereth to the other nourishment, is in the bosom of the earth concealed.

HOOKER.

In altar-wise a stately pile they rear,  
The *basis* broad below, and top advanced in air.

DRYDEN.