

in *pondus*, a weight, has the same original meaning.

*Heavy* is the natural property of some bodies; *burdensome* is incidental to some. In the vulgar sense, things are termed *heavy* which are found difficult to lift, in distinction from those which are light or easy to be lifted; but those things are *burdensome* which are too troublesome to be carried or borne: many things, therefore, are actually *heavy* that are never *burdensome*; and others are occasionally *burdensome* that are never *heavy*: that which is *heavy* is so whether lifted or not; but that which is *burdensome* must be *burdensome* to some one carrying it: hard substances are mostly *heavy*; but to a weak person the softest substance may sometimes be *burdensome* if he is obliged to bear it; things are *heavy* according to the difficulty with which they are lifted; but they are *weighty* according as they *weigh* other things down. The *heavy* is therefore indefinite; but the *weighty* is definite, and something positively great: what is *heavy* to one may be light to another; but that which is *weighty* exceeds the ordinary weight of other things: *ponderous* expresses even more than *weighty*, for it includes also the idea of bulk; the *ponderous*, therefore, is that which is so *weighty* and large that it cannot easily be moved.

Though philosophy teaches that no element is *heavy* in its own place, yet experience shows that out of its own place it proves exceeding *burdensome*.  
SOUTH.

The sable troops along the narrow tracks  
Scarce bear the *weighty* burden on their backs.  
DRYDEN.

The diligence of an idler is rapid and impetuous, as *ponderous* bodies forced into velocity move with violence proportionate to their weight.  
JOHNSON.

## HEED, CARE, ATTENTION.

HEED (*v. To attend*) applies to matters of importance to one's moral conduct; CARE (*v. Care, solicitude*) to matters of minor import: a man is required to take *heed*; a child is required to take *care*: the former exercises his understanding in taking *heed*; the latter exercises his thoughts and his senses in taking *care*: the former looks to the remote and probable consequences of his actions, and endeavors to prevent the evil that may hap-

pen; the latter sees principally to the thing that is immediately before him. When a young man enters the world, he must take *heed* lest he be not ensnared by his companions into vicious practices; in a slippery path we must take *care* that we do not fall.

Next you, my servants, *heed* my strict commands;  
Without the walls a ruin'd temple stands.

DRYDEN.

I believe the hiatus should be avoided with more *care* in poetry than in oratory.  
POPE.

*Heed* has moreover the sense of thinking on what is proposed to our notice, in which it agrees with ATTENTION (*v. To attend*); hence we speak of giving *heed* and paying *attention*: but the former is applied only to that which is conveyed to us by another, in the shape of a direction, a caution, or an instruction; but the latter is said of everything which we are said to perform. A good child gives *heed* to his parents when they caution him against any dangerous or false step; he pays *attention* to the lesson which is set him to learn. He who gives no *heed* to the counsels of others is made to repent his folly by bitter experience; he who fails in paying *attention* cannot learn.

It is a way of calling a man a fool, when no *heed* is given to what he says.  
L'ESTRANGE.

He perceived nothing but silence, and signs of *attention* to what he would further say.  
BACON.

## TO HEIGHTEN, RAISE, AGGRAVATE.

To HEIGHTEN is to make *higher* (*v. Haughty*). To RAISE is to cause to *rise* (*v. To arise*). To AGGRAVATE (*v. To aggravate*) is to make *heavy*. *Heighten* refers more to the result of the action of making *higher*; *raise* to the mode: we *heighten* a house by *raising* the roof; where *raising* conveys the idea of setting up aloft, which is not included in the word *heighten*. On the same ground a head-dress may be said to be *heightened* which is made *higher* than it was before; and a chair or a table is *raised* that is set upon something else: but in speaking of a wall, we may say that it is either *heightened* or *raised*, because the operation and result must in both cases be the same. In the improper sense of these terms they preserve a similar distinction:

we *heighten* the value of a thing; we *raise* its price: we *heighten* the grandeur of an object; we *raise* a family.

Purity and virtue *heighten* all the powers of fruition.

BLAIR.

I would have our conceptions *raised* by the dignity of thought and sublimity of expression, rather than by a train of robes or a plume of feathers.

ADDISON.

*Heighten* and *aggravate* have connection with each other only in application to offences: the enormity of an offence is *heightened*, the guilt of the offender is *aggravated*, by particular circumstances. The horrors of a murder are *heightened* by being committed in the dead of the night; the guilt of the perpetrator is *aggravated* by the addition of ingratitude to murder.

The counsels of pusillanimity very rarely put off, while they are always sure to *aggravate*, the evils from which they would fly.  
BURKE.

## HEINOUS, FLAGRANT, FLAGITIOUS, ATROCIOUS.

HEINOUS, in French *haineux*, Greek *αυος* or *δεινος*, terrible. FLAGRANT, in Latin *flagrans*, burning, is a figurative expression denoting excessive and violent in its nature. FLAGITIOUS, in Latin *flagitiosus*, from *flagitium*, signifies peculiarly infamous. ATROCIOUS, in Latin *atrox*, cruel, from *ater*, black, signifies exceedingly black in guilt.

These epithets, which are applied to crimes, seem to rise in degree. A crime is *heinous* which seriously offends against the laws of men; a sin is *heinous* which seriously offends against the will of God; an offence is *flagrant* which is in direct defiance of established opinions and practice: it is *flagitious* if a gross violation of the moral law, or coupled with any grossness: a crime is *atrocious* which is attended with any aggravating circumstances. Lying is a *heinous* sin; gaming and drunkenness are *flagrant* breaches of the Divine law; the murder of a whole family is in the fullest sense *atrocious*.

There are many authors who have shown wherein the malignity of a lie consists, and set forth in proper colors the *heinousness* of the offence.

ADDISON.

If any *flagrant* deed occur to smite a man's conscience, on this he cannot avoid resting with anxiety and terror.

BLAIR.

It is recorded of Sir Matthew Hale, that he for a long time concealed the consecration of himself to the stricter duties of religion, lest by some *flagitious* action he should bring piety into disgrace.

JOHNSON.

The wickedness of a loose or profane author is more *atrocious* than that of the giddy libertine.

JOHNSON.

## TO HELP, ASSIST, AID, SUCCOR, RELIEVE.

HELP, in Saxon *helpan*, German *helfen*, Teutonic *heilfen*, from *heil*, whole, is connected with the Greek *ολβος*, happy, and *οφελω*, to do good to. ASSIST, in Latin *assisto*, or *ad* and *sisto*, signifies to place one's self by another so as to give him our strength. AID, in Latin *adjuvo*, that is, the intensive syllable *ad* and *juvo*, signifies to profit toward a specific end. SUCCOR, in Latin *succorro*, to run to the help of any one. RELIEVE, *v. To alleviate*.

The idea of communicating to the advantage of another in case of need is common to all these terms. *Help* is the generic term; the rest specific: *help* may be substituted for the others, and in many cases where they would not be applicable. The first three are employed either to produce a positive good or to remove an evil; the two latter only to remove an evil. We *help* a person to prosecute his work, or *help* him out of a difficulty; we *assist* in order to forward a scheme, or we *assist* a person in the time of his embarrassment; we *aid* a good cause, or we *aid* a person to make his escape; we *succor* a person who is in danger; we *relieve* him in time of distress. To *help* and *assist* respect personal service, the former by corporeal, the latter by corporeal or mental labor: one servant *helps* another by taking a part in his employment; one author *assists* another in the composition of his work. We *help* up a person's load; we *assist* him to rise when he has fallen: we speak of a *helper* or a *helpmate* in mechanical employments, of an *assistant* to a professional man.

Their strength united best may *help* to bear.

POPE.

'Tis the first sanction nature gave to man  
Each other to *assist* in what they can.  
DENHAM.

To *assist* and *aid* are used for services directly or indirectly performed; but the

former is said only of individuals, the latter may be said of bodies as well as individuals. One friend *assists* another with his purse, with his counsel, his interest, and the like: one person *aids* another in carrying on a scheme; or one king, or nation, *aids* another with armies and subsidies. We come to the *assistance* of a person when he has met with an accident; we come to his *aid* when contending against numbers. *Assistance* is given, *aid* is sent.

She no sooner yielded to adultery, but she agreed to *assist* in the murder of her husband.

BROWNE.

Your private right should impious power invade,  
The peers of Ithaca would rise in *aid*.

POPE.

To *succor* is a species of immediate *assistance*, which is given on the spur of the occasion; the good Samaritan went to the *succor* of the man who had fallen among thieves; so in like manner we may *succor* one who calls us by his cries; or we may *succor* the poor whom we find in circumstances of distress.

My father

Flying for *succor* to his servant Banister,  
Being distress'd, was by that wretch betray'd.

SHAKESPEARE.

So likewise one may *succor* a nation.

Patroclus on the shore,

Now pale and dead, shall *succor* Greece no more.

POPE.

The word *relieve* has nothing in common with *succor*, except that they both express the removal of pain; but the latter does not necessarily imply any mode by which this is done, and therefore excludes the idea of personal interference. To *help* is commonly an act of good-nature or discretion; to *relieve* an act of humanity or generosity.

I called out my whole family to *help* at saving  
an after-growth of hay.

GOLDSMITH.

Compassion prompts us to *relieve* the wants  
of our brethren.

BLAIR.

All these terms, except *succor*, may be applied to things as well as persons; we may walk by the *help* of a stick, read with the *assistance* of glasses, learn a task quickly by the *aid* of a good memory, and obtain *relief* from medicine.

A man reads his prayers out of a book, as a means to *help* his understanding and direct his expressions.

STILLINGFLEET.

Acquaintance with method will *assist* one in ranging human affairs.

WATTS.

Wise, weighty counsels *aid* a state distress'd.

POPE.

An unbeliever feels the whole pressure of a present calamity, without being *relieved* by the memory of anything that is past, or the prospect of anything that is to come.

ADDISON.

HERETIC, SCHISMATIC, SECTARIAN OR SECTARY, DISSENTER, NON-CONFORMIST.

A HERETIC is the maintainer of *heresy* (*v. Heterodox*); the SCHISMATIC is the author or promoter of *schism*; the SECTARIAN or SECTARY is the member of a *sect*; the DISSENTER is one who *dissents* from an established religion; and the NON-CONFORMIST one who does not *conform* to an establishment. A man is a *heretic* only for matters of faith and doctrine, but he is a *schismatic* in matters of discipline and practice. The *heretic*, therefore, is not always a *schismatic*, nor the *schismatic* a *heretic*. Whoever holds the doctrines that are common to the Roman Catholic and the reformed Churches is not a *heretic* in the Protestant sense of the word; although he may in many outward formalities be a *schismatic*. Calvinists are not *heretics*, but many among them are *schismatics*; on the other hand, there are many members of the establishment who hold, though they do not avow, *heretical* notions.

When a papist uses the word *heretics*, he generally means Protestants; when a Protestant uses the word, he generally means any person wilfully and contentiously obstinate in fundamental errors.

WATTS.

The *heretic* is considered as such with regard to the Catholic Church or the whole body of Christians, holding the same fundamental principles; but the *schismatic* and *sectarian* are considered as such with regard to particular bodies of Christians. *Schism*, from the Greek *σχιζω*, to split, denotes an action, and the *schismatic* is an agent who splits for himself in his own individual capacity: the *sectarian* does not expressly perform a part, he merely holds a relation; he does not divide anything himself, but belongs to that which is already cut or divided. The *schismatic* therefore takes upon himself the whole moral responsi-

bility of the *schism*; but the *sectarian* does not necessarily take an active part in the measures of his *sect*; whatever guilt attaches to *schism* attaches to the *schismatic*; he is a voluntary agent, acting from an erroneous principle, if not an unchristian temper: the *sectarian* is often an involuntary agent; he follows that to which he has been incidentally attached. It is possible, therefore, to be a *schismatic*, and not a *sectarian*; as also to be a *sectarian*, and not a *schismatic*. Those professed members of the establishment who affect the title of evangelical, and wish to palm upon the Church the peculiarities of the Calvinistic doctrine, and to ingraft their own modes and forms into its discipline, are *schismatics*, but not *sectarians*; on the other hand, those who by birth and education are attached to a *sect* are *sectarians*, but not always *schismatics*. Consequently, *schismatic* is a term of much greater reproach than *sectarian*.

The *schismatic* and *sectarian* have a reference to any established body of Christians of any country; but *dissenter* is a term applicable only to the inhabitants of Great Britain, and bearing relation only to the established Church of England: it includes not only those who have individually and personally renounced the doctrines of the Church, but those who are in a state of *dissent* or difference from it. *Dissenters* are not necessarily either *schismatics* or *sectarians*, for British Roman Catholics are all *dissenters*, although they are the reverse of what is understood by *schismatic* and *sectarian*: it is equally clear that all *schismatics* and *sectarians* are not *dissenters*, because every established community of Christians, all over the world, have had individuals, or smaller bodies of individuals, setting themselves up against them: the term *dissenter* being in a great measure technical, it may be applied individually or generally without conveying any idea of reproach; the same may be said of *non-conformist*, which is a more special term, including only such as do not *conform* to some established or national religion: consequently, all members of the Romish Church, or of the Kirk of Scotland, are excluded from the number of *non-conformists*; while on the other

hand, all British-born subjects not adhering to these two forms, and at the same time renouncing the established form of their country, are of this number, among whom may be reckoned Independents, Presbyterians, Baptists, Quakers, Methodists, and all other such *sects* as have been formed since the Reformation.

The *Schismatics* disturb the sweet peace of our Church.

HOWELL.

In the house of Sir Samuel Luke, one of Cromwell's officers, Butler observed so much of the character of the *Sectaries* that he is said to have written or begun his poem at this time.

JOHNSON.

Of the *Dissenters*, Swift did not wish to infringe the toleration, but he opposed their encroachments.

JOHNSON.

Watts is at least one of the few poets with whom youth and ignorance may be safely pleased; and happy will that reader be whose mind is disposed, by his verses or his prose, to imitate him in all but his *non-conformity*.

JOHNSON.

TO HESITATE, FALTER, STAMMER, STUTTER.

HESITATE, *v. To demur*. FALTER or FAULTER seems to signify to commit a *fault* or blunder, or it may be a frequentative of to fall, signifying to stumble. STAMMER, in the Teutonic *stammeln*, comes most probably from the Hebrew *satem*, to obstruct. STUTTER is but a variation of *stammer*.

A defect in utterance is the idea which is common in the signification of all these terms: they differ either as to the cause or the mode of the action. With regard to the cause, a *hesitation* results from the state of the mind, and an interruption in the train of thoughts; *falter* arises from a perturbed state of feeling; *stammer* and *stutter* arise either from an incidental circumstance, or more commonly from a physical defect in the organs of utterance. A person who is not in the habit of public speaking, or of collecting his thoughts into a set form, will be apt to *hesitate* even in familiar conversation; he who first addresses a public assembly will be apt to *falter*. Children who first begin to read will *stammer* at hard words; and one who has an impediment in his speech will *stutter* when he attempts to speak in a hurry.

With regard to the mode or degree

of the action, *hesitate* expresses less than *falter*; *stammer* less than *stutter*. The slightest difficulty in uttering words constitutes a *hesitation*; a pause or the repetition of a word may be termed *hesitating*; but to *falter* supposes a failure in the voice as well as the lips when they refuse to do their office. *Stammering* and *stuttering* are confined principally to the useless moving of the mouth; he who *stammers* brings forth sounds, but not the right sounds, without trials and efforts; he who *stutters* remains for some time in a state of agitation without uttering a sound.

To look with solicitude and speak with *hesitation* is attainable at will; but the show of wisdom is ridiculous when there is nothing to cause doubt, as that of valor, when there is nothing to be feared. JOHNSON.

And yet was every *faultering* tongue of man,  
Almighty Father! silent in thy praise,  
Thy works themselves would raise a general  
voice. THOMSON.

Will *stammering* tongues and *staggering* feet  
produce. DRYDEN.

## HETERODOXY, HERESY.

**HETERODOXY**, from the Greek *ερεπος* and *δοξη*, signifies another or a different doctrine. **HERESY**, from the Greek *αιρεσις*, a choice, signifies an opinion adopted by individual choice.

To be of a different persuasion is *heterodoxy*; to have a faith of one's own is *heresy*; the *heterodoxy* characterizes the opinions formed; the *heresy* characterizes the individual forming the opinion: the *heterodoxy* exists independently and for itself; the *heresy* sets itself up against others. As all division supposes error either on one side or on both, the words *heterodoxy* and *heresy* are applied only to human opinions, and strictly in the sense of a false opinion, formed in distinction from that which is better founded; but the former respects any opinions, important or otherwise, the latter refers only to matters of importance: the *heresy* is therefore a fundamental error. There has been much *heterodoxy* in the Christian world at all times, and among these have been *heresies* denying the plainest and most serious truths which have been acknowledged by the great body of Christians since the Apostles.

All wrong notions in religion are ranked under the general name of *heterodox*. GOLDING.

*Heterodoxies*, false doctrines, yea, and *heresies*, may be propagated by prayer as well as preaching. BULL.

## HIDEOUS, GHASTLY, GRIM, GRISLY.

**HIDEOUS** comes probably from *hide*, signifying fit only to be hidden from the view. **GHASTLY** signifies like a ghost. **GRIM** is in German *grimm*, fierce. **GRISLY**, from *grizzle*, signifies *grizzled*, or motley colored.

An unseemly exterior is characterized by these terms; but the *hideous* respects natural objects, and the *ghastly* more properly that which is supernatural, or what resembles it. A mask with monstrous grinning features looks *hideous*; a human form with a visage of death-like paleness is *ghastly*. The *grim* is applicable only to the countenance; dogs or wild beasts may look very *grim*: *gristly* refers to the whole form, but particularly to the color; as blackness or darkness has always something terrific in it, a *gristly* figure having a monstrous assemblage of dark color, is particularly calculated to strike terror. *Hideous* is applicable to objects of hearing also, as a *hideous* roar; but the rest to objects of sight only.

From the broad margin to the centre grew  
Shelves, rocks, and whirlpools, *hideous* to the  
view. FALCONER.

And Death  
Grim'd horribly a *ghastly* smile. MILTON.

Even hell's *grim* king Alcides' pow'r confess'd.  
POPE.

All parts resound with tumults, plaints, and fears,  
And *gristly* death in sundry shapes appears.  
POPE.

## HIGH, TALL, LOFTY.

**HIGH**, in German *hoch*, comes from the Hebrew *agag*, to be *high*. **TALL**, in Welsh *tal*, from the Hebrew *talal*, to elevate. **LOFTY** is doubtless derived from *lift*, in the sense of *lifted* (*v. To lift*).

*High* is the term in most general use, which seems likewise in the most unqualified manner to express the idea of extension upward, which is common to them all. Whatever is *tall* and *lofty* is *high*, but everything is not *tall* or *lofty* which is *high*. *Tall* and *lofty* both designate a more than ordinary degree of *height*; but *tall* is peculiarly applicable

to what shoots up or stands up in a perpendicular direction: while *lofty* is said of that which is extended in breadth as well as in *height*; that which is lifted up or raised by an accretion of matter or an expansion in the air. By this rule we say that a house is *high*, a chimney *tall*, a room *lofty*. With the *high* is associated no idea of what is striking; but the *tall* is coupled with the aspiring, or that which strives to out-top: the *lofty* is always coupled with the grand, and that which commands admiration.

*High* at their head he saw the chief appear,  
And bold Merion to excite their rear. POPE.

Prostrate on earth their beauteous bodies lay,  
Like mountain firs, as *tall* and straight as they.  
POPE.

E'en now, O king! 'tis giv'n thee to destroy  
The *lofty* tow'rs of wide-extended Troy. POPE.

*High* and *lofty* have a moral acceptance, but *tall* is taken in the natural sense only: *high* and *lofty* are applied to persons or what is personal, with the same difference in degree as before: a *lofty* title or *lofty* pretension conveys more than a *high* title or a *high* pretension. Men of *high* rank should have *high* ideas of virtue and personal dignity, and keep themselves clear from everything low and mean: a *lofty* ambition often soars too *high* to serve the purpose of its possessor, whose fall is the greater when he finds himself compelled to descend.

When you are tried in scandal's court,  
Stand *high* in honor, wealth, or wit,  
All others who inferior sit  
Conceive themselves in conscience bound  
To join and drag you to the ground. SWIFT.

Without thee, nothing *lofty* can I sing;  
Come then, and with thyself thy genius bring.  
DRYDEN.

## TO HINDER, PREVENT, IMPEDE, OBSTRUCT.

**HINDER**, from *hind* or *behind*, signifies to pull or cause to be behind. **PREVENT**, from *præ* and *venio*, to come before, signifies to *hinder* by coming before, or to cross another by the anticipation of his purpose. **IMPEDE**, from *in* and *pedes*, signifies to come between a person's feet and entangle him in his progress. **OBSTRUCT**, from *ob* and *struo*, signifies to set up something in his way, to block the passage.

*Hinder* is the most general of these

terms, as it conveys little more than the idea which is common to them all, namely, that of keeping one from his purpose. To *hinder* is commonly said of that which is rendered impracticable only for the time being, or merely delayed; *prevent* is said of that which is rendered altogether impracticable. A person is *hindered* by the weather and his various engagements from reaching a place at the time he intended; he is *prevented* but not *hindered* by ill health from going thither at all. If a friend calls, he *hinders* me from finishing the letter which I was writing; if I wish to *prevent* my son from reading any book I keep it out of his way. To *hinder* is an act of the moment, it supposes no design; *prevent* is a premeditated act, deliberated upon, and adopted for general purposes: the former is applied only to the movements of any particular individual, the latter to events and circumstances. I *hinder* a person who is running, if I lay hold of his arm and make him walk: it is the object of every good government to *prevent* offences rather than to punish offenders. In ordinary discourse these words fall very much into one another, when the circumstances of the case do not sufficiently define whether the action in hand be altogether suspended, or only suspended for a time; but the above explanation must make it very clear that to *hinder*, in its proper sense and application, is but to stop in the progress, and *prevent* to stop in the outset.

It is much easier to keep ourselves void of resentment than to restrain it from excess when it has gained admission. To use the illustration of an excellent author, we can *prevent* the beginnings of some things, whose progress afterward we cannot *hinder*. HOLLAND.

To *impede* and *obstruct* are a species of *hindering* which is said rather of things than of persons: *hinder* is said of both; but *hinder* is commonly employed in regard to trifling matters, or such as retard a person's proceedings in the smallest degree; *impede* and *obstruct* are acts of greater importance, or produce a still greater degree of delay. A person is *hindered* in his work, although neither *impeded* nor *obstructed*; but the quantity of artillery and baggage which is attached to an army will greatly *impede* it in its

march; and the trees which are thrown across the roads will *obstruct* its march. *Hinderances* always suppose the agency of a person, either of the one who *hinders*, or the one who is *hindered*: but *impediments* and *obstructions* may be employed with regard to the operations of nature on inanimate objects. Cold *impedes* the growth of plants; a dam *obstructs* the course of water.

I am not gamesome; I do lack some part  
Of that quick spirit that is in Anthony;  
Let me not *hinder*, Cassius, your desires.  
I'll leave you. SHAKESPEARE.

Truth was provoked to see herself thus baffled  
and *impeded* by an enemy whom she looked on  
with contempt. JOHNSON.

This path you say is hid in endless night,  
'Tis self-conceit alone *obstructs* your sight.  
JENYNS.

## TO HINDER, STOP.

**HINDER** (*v.* To *hinder*) refers solely to the prosecution of an object: **STOP**, signifying to make to stand, refers simply to the cessation of motion; we may be *hindered*, therefore, by being *stopped*; but we may also be *hindered* without being expressly *stopped*, and we may be *stopped* without being *hindered*. If the *stoppage* do not interfere with any other object in view, it is a *stoppage*, but not a *hinderance*; as when we are *stopped* by a friend while walking for pleasure: but if *stopped* by an idler in the midst of urgent business, so as not to be able to proceed according to our business, this is both a *stoppage* and a *hinderance*: on the other hand, if we are interrupted in the regular course of our proceeding, but not compelled to stand still or give up our business for any time, this may be a *hinderance*, but not a *stoppage*: in this manner, the conversation of others in the midst of our business may considerably retard its progress, and so far *hinder*, but not expressly put a *stop* to, the whole concern.

Is it not the height of wisdom and goodness too  
to *hinder* the consummation of those soul-wasting  
sins, by obliging us to withstand them in their  
first infancy? SOUTH.

A signal omen *stopp'd* the passing host,  
Their martial fury in their wonder lost. POPE.

## TO HINT, SUGGEST, INTIMATE, INSINUATE.

**HINT**, *v.* To *allude*. **SUGGEST**, *v.* To *allude*. To **INTIMATE** is to make one

*intimate*, or specially acquainted with, to communicate one's most inward thoughts. **INSINUATE**, from the Latin *sinus*, the bosom, is to introduce gently into the mind of another.

All these terms denote indirect expressions of what passes in one's own mind. We *hint* at a thing from fear and uncertainty; we **SUGGEST** a thing from prudence and modesty; we *intimate* a thing from indecision; a thing is *insinuated* from artifice. A person who wants to get at the certain knowledge of any circumstance *hints* at it frequently in the presence of those who can give him the information; a man who will not offend others by an assumption of superior wisdom *suggests* his ideas on a subject, instead of setting them forth with confidence; when a person's mind is not made up on any future action, he only *intimates* what may be done; he who has anything offensive to communicate to another, will choose to *insinuate* it, rather than declare it in express terms. *Hints* are thrown out; they are frequently characterized as broken: *suggestions* are offered; they are frequently termed idle or ill-grounded; *intimations* are given, and are either slight or broad: *insinuations* are thrown out; they are commonly designated as slanderous, malignant, and the like.

Willing to wound, and yet afraid to strike,  
Just *hint* a fault, and hesitate dislike. POPE.

We must *suggest* to the people, in what hatred  
He still hath held them. SHAKESPEARE.

'Tis Heav'n itself that points out an hereafter,  
And *intimates* eternity to man. ADDISON.

He had so subtle a way of interrogating, and,  
under the notions of doubts, *insinuating* his objections,  
that he infused his own opinions into those from whom he pretended to learn and receive them. CLARENDON.

To *hint* is taken either in a bad or an indifferent sense; it is commonly resorted to by tale-bearers, mischief-makers, and all who want to talk of more than they know. To *suggest* is oftener used in the good than the bad sense: as to *suggest* doubts, queries, difficulties, or improvements in matters of opinion, is truly laudable, particularly for young persons; but to *suggest* anything to the disadvantage of another is even worse than to speak ill of him openly, for it bespeaks cowardice as well as ill-nature. To *intimate* is taken

either in a good or an indifferent sense; it commonly passes between relatives or persons closely connected in the communication of their half-formed intentions or of doubtful intelligence; but to *insinuate* is always taken in a bad sense; it is the resource of an artful and malignant enemy to wound the reputation of another, whom he does not dare openly to accuse. A person is said to take a *hint*, to follow a *suggestion*, to receive an *intimation*, to disregard an *insinuation*.

It is a mistake to imagine that creeds were, at first, intended to teach in full and explicit terms all that should be necessary to be believed by Christians. They were designed rather for *hints* and minutes of the main "credenda."

WATERLAND.

Avarice replied, that he looked upon Plenty (the first minister of his antagonist) to be a much more destructive counsellor than Poverty, for that he was perpetually *suggesting* pleasures.

ADDISON.

It was his saying, and it did him no good, that he was none of the reptilia, *intimating* that he could not creep on the ground, and that the court was not his element. NAUNTON.

Let it not be thought that what is here said *insinuates* anything to the discredit of Greek and Latin criticism. WARBURTON.

## HIRELING, MERCENARY.

**HIRELING**, from *hire*, and **MERCENARY**, from *merces*, wages, are applied to any one who follows a sordid employment; but *hireling* may sometimes be taken in its proper and less reproachful sense, for one who is *hired* as a servant to perform an allotted work; but in general they are both reproachful epithets: the former having particular reference to the meanness of the employment, and the latter to the sordid character of the person. *Hireling* prints are those which are in the pay of a party; a *mercenary* principle will sometimes actuate men in the highest station.

It was not his carrying the bag which made  
Judas a thief and a *hireling*. SOUTH.

These soldiers were not citizens, but *mercenary*,  
sordid deserters. BURKE.

## TO HOLD, KEEP, DETAIN, RETAIN.

**HOLD**, Saxon *healden*, Teutonic, etc., *holden*, like the Greek *κωλυω*, comes from the Hebrew *col*, to restrain. **KEEP** comes in all probability, like the Latin *capio*, to lay hold of, from the Hebrew *caph*, the

hollow of the hand. **DETAIN** and **RETAIN** both come from the Latin *teneo*, to *hold*; the first signifies, by virtue of the particle *de*, to *hold* from another; the second, by virtue of the particle *re*, to *hold* back for one's self.

To *hold* is a physical act; it requires a degree of bodily strength, or at least the use of the limbs; to *keep* is simply to have by one at one's pleasure. The having in one's power so that it shall not go is the leading idea in the signification of *hold*; the durability of having is the leading idea in the word *keep*: we may *hold* a thing only for a moment; but what we *keep* we *keep* for a time. On the other hand, we may *keep* a thing by *holding*, although we may *keep* it by various other means: we may therefore *hold* without *keeping*, and we may *keep* without *holding*. A servant *holds* a thing in his hand for it to be seen, but he does not *keep* it; he gives it to his master, who puts it into his pocket, and consequently *keeps*, but does not *hold* it. A thing may be *held* in the hand, or *kept* in the hand; in the former case, the pressure of the hand is an essential part of the action, but in the latter case it is simply a contingent part of the action: the hand *holds*, but the person *keeps* it. What is *held* is fixed in position, but what is *kept* is left loose, or otherwise, at the will of the individual. Things are *held* by men in their hands, by beasts in their claws or mouths, by birds in their beaks; things are *kept* by people either about their persons or in their houses, according to convenience.

France, thou mayst *hold* a serpent by the tongue,  
A fasting tiger safer by the tooth.  
Than *keep* in peace that hand which thou dost  
*hold*. SHAKESPEARE.

*Detain* and *retain* are modes of *keeping*; the former signifies *keeping* back what belongs to another; the latter signifies *keeping* a long time for one's own purpose. A person may be either *held*, *kept*, *detained*, or *retained*: when he is *held*, he is *held* contrary to his will by the *hand* of another; as suspected persons are *held* by the officers of justice, that they may not make their escape: he is *kept*, if he stops in any place, by the desire of another; as a man is *kept* in prison until his innocence is proved; or a child is *kept* at school, until he has fin-

ished his education: he is *detained* if he be *kept* away from any place to which he is going, or from any person to whom he belongs; as the servant of another is *detained* to take back a letter; or one is *detained* by business, so as to be prevented attending to an appointment: a person is *retained* who is *kept* for a continuance in the service of another; as some servants are said to be *retained*, while others are dismissed.

Too late it was for satyr to be told  
Or ever hope recover her again:  
In vain he seeks, that having cannot hold.

SPENSER.  
That I may know what *keeps* you here with me.  
DRYDEN.

He has described the passion of Calypso, and the indecent advances she made to *detain* him from his country.

Having the address to *retain* the conquest she had made, she kept possession of his love without any rival for many years.

Things are *held* in the improper sense: they are *kept*, *detained*, and *retained* in the proper sense. A money-lender *holds* the property of others in pledge; the idea of a temporary and partial action is here expressed by *hold*, in distinction from *keep*, which is used to express something definite and permanent: the money-lender *keeps* the property as his own, if the borrower forfeits it by breach of contract. When a person purchases anything, he is expected to *keep* it, or pay the value of the thing ordered, if the tradesman fulfil his part of the engagement. What is *detained* is *kept* either contrary to the will, or without the consent, of the possessor: when things are suspected to be stolen, the officers have the right of *detaining* them until inquiry be instituted. What is *retained* is continued to be *kept*; it supposes, however, some alteration in the terms or circumstances under which it is *kept*: a person *retains* his seat in a coach, notwithstanding he finds it disagreeable; or a lady *retains* some of the articles of millinery, which are sent for her choice, but she returns the rest.

Assuredly it is more shame for a man to lose that which he *holdeth* than to fail in getting that which he never had.

HAYWARD.  
This charge I *keep* until my appointed day  
Of rendering up.  
MILTON.  
Haste! goddess, haste! the flying host *detain*,  
Nor let one sail be hoisted on the main. POPE.

Let me *retain*  
The name and all th' addition to a king.  
SHAKESPEARE.

All are used in a moral application except *detain*; in this case they are marked by a similar distinction. A person is said to *hold* an office, by which simple possession is implied: he may *hold* it for a long or a short time, at the will of others, or by his own will, which are not marked: he *keeps* a situation, or he *keeps* his post, by which his continuance in the situation, or at the post, are denoted: but to say he *retains* his office, signifies that he might have given it up, or lost it, had he not been led to continue in it. In like manner, with regard to one's sentiments or feelings, a man is said to *hold* certain opinions, which are ascribed to him as a part of his creed; he *keeps* the opinions which no one can induce him to give up; he *retains* his old attachments, notwithstanding the lapse of years and change of circumstances which have intervened, and were naturally calculated to wean him from them.

It is a certain sign of a wise government, when it can *hold* men's hearts by hopes.

BACON.  
The proof is best when men *keep* their authority toward their children, but not their purse.  
BACON.

Ideas are *retained* by renovation of that impression which time is always wearing away.

JOHNSON.

#### TO HOLD, OCCUPY, POSSESS.

**HOLD**, *v.* To hold. **OCCUPY**, in Latin *occupo*, or *oc* and *capio*, to hold or keep, so that it cannot be held by others, or fill a space, so that it cannot be filled by any other object. **POSSESS**, in Latin *possideo*, or *potis* and *sedeo*, signifies to sit as master of.

We *hold* a thing for a long or a short time; we *occupy* it for a permanence: we *hold* it for ourselves or others; we *occupy* it only for ourselves: we *hold* it for various purposes; we *occupy* only for the purpose of converting it to our private use. Thus a person may *hold* an estate, or, which is the same thing, the title-deeds to an estate, pro tempore, for another person's benefit; but he *occupies* an estate if he enjoys the fruit of it. On the other hand, to *occupy* is only to *hold* under a certain compact; but to *possess* is to *hold* as one's own. The tenant oc-

cupies the farm when he *holds* it by a certain lease, and cultivates it for his subsistence: but the landlord *possesses* the farm, *possessing* the right to let it, and to receive the rent. We may *hold* by force, or fraud, or right; we *occupy* either by force or right; we *possess* only by right.

He (the eagle) drives them from his fort, the towering seat,  
For ages, of his empire, which in peace  
Unstain'd he holds.

THOMSON.

If the title of *occupier* be good in a land unpeopled, why should it be bad accounted in a country peopled thinly?

RALEIGH.

But now the feather'd youth their former bounds  
Ardent disdain, and, weighing off their wings,  
Demand the free possession of the sky.

THOMSON.

Hence we say, figuratively, to *hold* a person in esteem or contempt, to *occupy* a person's attention or a place, or to *possess* one's affection.

I, as a stranger to my heart and me,  
Hold thee from this forever.

SHAKESPEARE.

He must assert infinite generations before that first deluge, and then the earth could not receive them, but the infinite bodies of men must *occupy* an infinite space.

BENTLEY.

Of fortune's favor long *possess'd*,  
He was in one fair daughter only bless'd.

DRYDEN.

#### TO HOLD, SUPPORT, MAINTAIN.

**HOLD** (*v.* To hold, *keep*) is here, as in the former article, a term of very general import. **SUPPORT** (*v.* To countenance) and **MAINTAIN** (*v.* To assist, maintain) include the idea of holding with other collateral ideas in their signification.

*Hold* and *support* are employed in the proper sense, *maintain* in the improper sense. To *hold* is a term unqualified by any circumstance; we may *hold* a thing in any direction, *hold* it up or down, in a straight or oblique direction: *support* is a species of *holding* up; to *hold* up, however, is a personal act, or a direct effort of the individual; to *support* may be an indirect and a passive act; he who *holds* anything up keeps it in an upright posture by the exertion of his strength; he who *supports* a thing only bears its weight, or suffers it to rest upon himself: persons or voluntary agents can *hold* up; inanimate objects may *support*: a servant *holds* up a child that it may see; a pillar *supports* a building.

Oh who can *hold* a fire in his hand  
By thinking on the frosty Caucasus?

SHAKESPEARE.

Man, like the gen'rous vine, *supported* lives,  
The strength he gains is from the embrace he gives.

POPE.

In the figurative application a person is said to *hold* power for himself, but to *support* the authority of another, or to have one's own mind *supported* by circumstances or reflections. To *maintain* is to hold firmly or with vigor.

The usurpation which, in order to subvert ancient institutions, has destroyed ancient principles, will *hold* power by arts similar to those by which it has acquired it.

BURKE.

Nothing can *support* the minds of the guilty from drooping.

SOUTH.

Who then is free? The wise, who well *maintain*  
An empire o'er himself.

FRANCIS.

These terms are all applied to the opinions with a similar distinction. Opinions are *held* and *maintained* as one's own, they are *supported* when they are another's. We *hold* and *maintain* whatever we believe. We *support* the belief or doctrine of another, or what we ourselves have asserted and *maintained* at a former time. What is *held* is *held* by the act of the mind within itself, and as regards itself, without reference to others; but what is *maintained* and *supported* is openly declared to be *held*; it is *maintained* with others or against others; it is *supported* in an especial manner against others; it may be *maintained* by simple declaration or assertions; it is *supported* by argument.

It was a notable observation of a wise father, that those which *held* and persuaded pressure of consciences were commonly interested therein themselves for their own ends.

BACON.

If any man of quality will *maintain* upon Edward Earl of Glo'ster that he is a manifold traitor, let him appear.

SHAKESPEARE.

He *supported* the motion for the council of trade, in opposition to the court.

BURNET.

What is *held* may be *held* by means of the affection, as to *hold* a person dear, or *hold* a thing in esteem; to *maintain* and *support* are applied only to speculative matters with which the understanding is engaged, as to *maintain* or *support* truth or error, to *maintain* or *support* a cause.

As Chancer is the father of English poetry, so I *hold* him in the same degree of veneration as

the Grecians *held* Homer, and the Romans Virgil.

## HOLINESS, SANCTITY.

HOLINESS, which comes from the Northern languages, has altogether acquired a Christian signification; it respects the life and temper of a Christian. SANCTITY, which is derived from the Latin *sanctus* and *sanctio*, to sanction, has merely a moral signification, which it derives from the *sanction* of human authority.

*Holiness* is to the mind of a man what *sanctity* is to his exterior; with this difference, that *holiness* to a certain degree ought to belong to every man professing Christianity; but *sanctity*, as it lies in the manners, the outward garb, and deportment, is becoming only to certain persons, and at certain times. *Holiness* is a thing not to be affected; but *sanctity*, consisting in externals, is from its very nature exposed to falsehood. It is becoming those who fill a sacred office, but not otherwise.

Habitual preparation for the sacrament consists in a permanent habit or principle of *holiness*.

About an age ago, it was the fashion in England for every one that would be thought religious to throw as much *sanctity* as possible into his face.

## HOLLOW, EMPTY.

HOLLOW, from *hole*, signifying like a hole, respects the body itself; the absence of its own materials produces hollowness. EMPTY (*v. Empty*) respects foreign bodies; their absence in another body constitutes *emptiness*. *Hollowness* is therefore a preparative to *emptiness*, and may exist independently of it; but *emptiness* presupposes the existence of *hollowness*: what is *empty* must be *hollow*; but what is *hollow* need not be *empty*. *Hollowness* is often the natural property of a body; *emptiness* is a contingent property: that which is *hollow* is destined by nature to contain; but that which is *empty* is deprived of its contents by a casualty: a nut is *hollow* for the purpose of receiving the fruit; it is *empty* if it contain no fruit.

They are both employed in a moral acceptance, and in a bad sense; the *hollow*, in this case, is applied to what ought to be solid or sound, and *empty* to what

ought to be filled; a person is *hollow* whose goodness lies only at the surface, whose fair words are without meaning; a truce is *hollow* which is only an external cessation from hostilities: a person is *empty* who is without a requisite portion of understanding and knowledge; an excuse is *empty* which is unsupported by fact and reason; a pleasure is *empty* which cannot afford satisfaction.

He seem'd  
For dignity compos'd, and high exploit,  
But all was false and *hollow*. MILTON.

The creature man,  
Condemn'd to sacrifice his childish years  
To babbling ignorance and *empty* fears. PRIOR.

## HOLY, PIOUS, DEVOUT, RELIGIOUS.

HOLY, *v. Holiness*. PIOUS, in Latin *pius*, which is most probably changed from *dius* or *deus*, signifies having a regard for the gods. DEVOUT, in Latin *devotus*, from *devotio*, to engage by a vow, signifies *devoted* or consecrated. RELIGIOUS, in Latin *religiosus*, comes from *religio* and *religo*, to bind, because religion binds the mind, and produces in it a fixed principle.

A strong regard to the Supreme Being is expressed by all these epithets; but *holy* conveys the most comprehensive idea; *pious* and *devout* designate most fervor of mind; *religious* is the most general and abstract in its signification. A *holy* man is in all respects heavenly-minded; he is more fit for heaven than earth: *holiness*, to whatever degree it is possessed, abstracts the thoughts from sublunary objects, and fixes them on things that are above. Our Saviour was a perfect pattern of *holiness*; his apostles after him, and innumerable saints and good men, both in and out of the ministry, have striven to imitate his example, by the *holiness* of their life and conversation.

The *holiest* man, by conversing with the world, insensibly draws something of soil and taint from it.

*Pious* is a term more restricted in its signification, and consequently more extended in application than *holy*: *piety* is not a virtue peculiar to Christians, it is common to all believers in a Supreme Being; it is the homage of the heart and the affections to a superior Being: from

a similarity in the relationship between a heavenly and an earthly parent, devotedness of the mind has in both cases been denominated *piety*. *Piety* toward God naturally produces *piety* toward parents; for the obedience of the heart, which gives rise to the virtue in the one case, seems instantly to dictate the exercise of it in the other. The difference between *holiness* and *piety* is obvious from this, that our Saviour and his apostles are characterized as *holy*, but not *pious*, because *piety* is *hollowed* up in *holiness*. On the other hand, Jew and Gentile, Christian and Heathen, are alike termed *pious*, when they cannot be called *holy*, because *piety* is not only a more practicable virtue, but because it is more universally applicable to the dependent condition of man.

In every age the practice has prevailed of substituting certain appearances of *piety* in the place of the great duties of humanity and mercy.

BLAIR.

*Devotion* is a species of *piety* peculiar to the worshipper; it bespeaks that devotedness of mind which displays itself in the temple, when the individual seems by his outward services solemnly to *devote* himself, soul and body, to the service of his Maker. *Piety*, therefore, lies in the heart, and need not *appear* externally; but *devotion* requires to be marked by some external observance: a man *piously* resigns himself to the will of God in the midst of his afflictions; he prays *devoutly* in the bosom of his family.

A state of temperance, sobriety, and justice, without *devotion*, is a lifeless, insipid condition of virtue.

ADDISON.

*Religious* is a term of less import than either of the other terms; it denotes little more than the simple existence of *religion*, or a sense of *religion* in the mind: the *religious* man is so, more in his principles than in his affections; he is *religious* in his sentiments, inasmuch as he directs all his views according to the will of his Maker; and he is *religious* in his conduct, inasmuch as he observes the outward formalities of homage that are due to his Maker.

A man should be *religious*, not superstitious.

ADDISON.

When applied to things, these terms preserve a similar distinction: we speak of the *holy* sacrament; of a *pious* discourse, a *pious* ejaculation; of a *devout* exercise, a *devout* air; a *religious* sentiment, a *religious* life, a *religious* education, and the like.

*Devotion* expresses not so much the performance of any particular duty, as the spirit which must animate all *religious* duties.

BLAIR.

## HOLY, SACRED, DIVINE.

HOLY (*v. Holiness*) is here, as in the former article, a term of higher import than either SACRED, which is in Latin *sacer*, or DIVINE (*v. Godlike*). Whatever is most intimately connected with religion and religious worship, in its purest state, is *holy*, unhallowed by a mixture of inferior objects, and elevated in the greatest possible degree, so as to suit the nature of an infinitely perfect and exalted Being. Among the Jews, the *holy* of *holies* was that place which was intended to approach the nearest to the heavenly abode, consequently was preserved as much as possible from all contamination with that which is earthly: among the Christians, that religion or form of religion is termed *holy* which is esteemed purest in its doctrine, discipline, and ceremonies.

To fit us for a due access to the *holy* Sacrament, we must add actual preparation to habitual.

SOUTH.

*Sacred* is less than *holy*; the *sacred* derives its sanction from human institutions, and is connected rather with our moral than our religious duties; what is *holy* is altogether spiritual, and abstracted from the earthly. The laws are *sacred*, but not *holy*; a man's word should be *sacred*, though not *holy*: for neither of these things is to be revered, but both are to be kept free from injury or external violence. The *holy* is not so much opposed to, as it is set above, everything else; the *sacred* is opposed to the profane: the Scriptures are properly denominated *holy*, because they are the word of God, and the fruit of his *Holy* Spirit; but other writings may be termed *sacred* which appertain to religion, in distinction from the profane, which appertain only to worldly matters.

Religion properly consists in a reverential esteem of things *sacred*.  
SOUTH.

*Divine* is a term of even less import than *sacred*; it signifies either belonging to a deity, or being like a deity; but from the looseness of its application it has lost in some respects the dignity of its meaning. The *divine* is often contrasted with the human: but there are many human things which are denominated *divine*: Milton's poem is entitled a *divine* poem, not merely on account of the subject, but from the exalted manner in which the poet has treated his subject: what is *divine*, therefore, may be so superlatively excellent as to be conceived of as having the stamp of inspiration from the Deity, which, of course, as it respects human performances, is but a hyperbolic mode of speech.

When a man resteth and assureth himself upon *divine* protection, he gathereth a force and faith which human nature in itself could not obtain.  
BACON.

## HOMAGE, FEALTY, COURT.

HOMAGE, in French *hommage*, comes from *homme*, a man, signifying a man's, that is, an inferior's, act of acknowledging superiority. *Homage*, in the technical sense, was an oath taken, or a service performed, by the tenant to his lord, on being admitted to his land; or by inferior princes to a sovereign, whereby they acknowledged his sovereignty, and promised fidelity: in its extended and figurative sense, it comprehends any solemn mark of deference, by which the superiority of another is acknowledged. FEALTY, from the Norman *feal*, loyal, trusty, is a lower species of *homage*, consisting only of an oath; it was made formerly by tenants, who were bound thereby to personal service under the feudal system. COURT, which derives its meaning from the verb to *court*, woo, and seek favor, is a species of *homage*, complaisance, or deference, which is assumed for a specific purpose; it is not only voluntary, but depends upon the humor and convenience of the courtier.

*Homage* is paid or done to superior endowments; *court* is paid to the contingent, not the real, superiority of the individual. *Fealty* is figuratively employed in the sense of fidelity to one's sovereign.

*Homage* consists in any form of respect which is admitted in civil society; the Romans did *homage* to the talents of Virgil, by always rising when he entered the theatre; men do *homage* to the wisdom of another, when they do not venture to contradict his assertions, or call in question his opinions. *Court* is everything or nothing, as circumstances require; he who pays his *court* consults the will and humor of him to whom it is paid, while he is consulting his own interest.

We cannot avoid observing the *homage* which the world is constrained to pay to virtue. BLAIR.

Man disobeying,  
Disloyal breaks his *fealty*. MILTON.

Virtue is the universal charm; even its shadow is *courted*. BLAIR.

## HONESTY, PROBITY, UPRIGHTNESS, INTEGRITY.

HONESTY (*v. Fair*) is the most familiar and universal term; it is applied alike to actions and principles, to a mode of conduct or a temper of mind: a person may be *honest*, a principle *honest*, or an action *honest*; the other terms are applied to the person, as a person of *probity*, *uprightness*, and *integrity*: a man is said to be *honest* who, in his dealings with others, does not violate the laws; a servant is *honest* who does not take any of the property of his master, or suffer it to be taken; a tradesman is *honest* who does not sell bad articles; and people in general are denominated *honest* who pay what they owe, and do not adopt any methods of defrauding others.

The blunt, *honest* humor of the Germans sounds better in the roughness of the high Dutch, than it would in a politer tongue.  
ADDISON.

*Honesty* is a negative virtue, all the other terms denote positive virtues and higher characteristics. PROBITY, from *probus*, good, and *probo*, to prove, signifying tried virtue or solid goodness, is applied not merely to the commercial dealings of men, but to all the concerns of life, where truth and goodness are called into exercise. *Probity* respects the rights of men, giving to every one his due, whether as regards his property, reputation, honor, or any other thing on which a value is set. *Honesty* is opposed to direct

fraud, *probity* to any species of insincerity.

A compliment, as far as it deserves to be practised by a man of *probity*, is only the most civil and obliging way of saying what you mean.

ATTERBURY.

UPRIGHTNESS, from *upright* or *up* and *right*, signifies bearing up in a straight and undeviating course in opposition to every temptation which may offer. *Uprightness*, therefore, supposes an independent and positive principle which forms the rule of life. A person may be said to be *upright* in all situations where confidence and intelligence are required, but more particularly to a judge who scrupulously adheres to the dictates of an unbiassed conscience.

The steward, whose account is clear,  
Demands his honor may appear;  
His actions never shun the light;  
He is, and would be, prov'd *upright*. GAY.

INTEGRITY, from *integer*, whole or sound, signifying soundness of principle, is applied, like *uprightness*, to cases where a particular trust is reposed; but *integrity* is taken absolutely, that is, without any reference to the outward circumstances which might tend to produce the contrary characteristic. He who faithfully discharges his trust, and consults the interests of others rather than his own, is justly styled a man of *integrity*. This virtue is to be looked for especially in those who fill any office.

He discharged all the offices he went through  
with great abilities and a singular reputation of  
*integrity*. CLARENDON.

## HONESTY, HONOR.

THESE terms both respect the principle which actuates men in the adjustment of their rights with each other. The words are both derived from the same source, namely, the Hebrew *hon*, substance or wealth (*v. Honesty*), which, being the primitive source of esteem among men, became at length put for the measure or standard of esteem, namely, what is good. Hence HONESTY and HONOR are both founded upon what is estimable; with this difference, that *honesty* is confined to the first principles or laws upon which civil society is founded, and *honor* is an independent principle that extends to everything which by usage has been admit-

ted as estimable or entitled to esteem. An *honest* action, therefore, can never reflect so much credit on the agent as an *honorable* action, since in the performance of the one he may be guided by motives comparatively low, whereas in the other case he is actuated solely by a fair regard for the *honor* or the esteem of others. To a breach of *honesty* is attached punishment and personal inconvenience in various forms; but to a breach of *honor* is annexed only disgrace or the ill opinion of others. On the other hand, since *honesty* is founded on the very first principles of human society, and *honor* on the incidental principles which have been annexed to them in the progress of time and culture; the former is positive and definite, and he who is actuated by this principle can never err; but the latter is indefinite and variable, and, as it depends upon opinion, it will easily mislead. We cannot have a false *honesty*, but we may have false *honor*. *Honesty* always keeps a man within the line of his duty; but a mistaken notion of what is *honorable* may carry a man very far from what is right, and may even lead him to run counter to common *honesty*.

*Honesty*, in the language of the Romans, as well as in French, rather signifies a composition of those qualities which generally acquire *honor* and esteem to those who possess them. TEMPLE.

With breathing brass to kindle fierce alarms,  
And rouse to dare their fate in *honorable* arms.  
DRYDEN.

## TO HONOR, REVERENCE, RESPECT.

THESE terms agree in expressing the act of an inferior toward his superior; but HONOR (*v. Glory*) expresses less than REVERENCE (*v. To adore*), and more than RESPECT (*v. To esteem*).

To *honor* is only an outward act; to *reverence* is either an act of the mind, or the outward expression of a sentiment; to *respect* is mostly an act of the mind, though it may admit of being expressed by some outward act. We *honor* God by adoration and worship, as well as by the performance of his will; we *honor* our parents by obeying them and giving them our personal service; we *reverence* our Maker by cherishing in our minds a dread of offending him, and making a fearful use of his holy name and word; we *rev-*