

Be but a person in credit with the multitude, he shall be able to make rambling *incoherent* stuff pass for high rhetoric.

SOUTH.

TO INCONVENIENCE, ANNOY, MOLEST.

To INCONVENIENCE is to make not *convenient* (*v. Convenient*). To ANNOY, from the Latin *noco*, to hurt, is to do some hurt to. To MOLEST, from the Latin *moles*, a mass or weight, signifies to press with a weight.

We *inconvenience* in small matters, or by omitting such things as might be *convenient*; we *annoy* or *molest* by doing that which is positively painful: we are *inconvenienced* by a person's absence; we are *annoyed* by his presence if he renders himself offensive: we are *inconvenienced* by what is temporary; we are *annoyed* by that which is either temporary or durable; we are *molested* by that which is weighty and oppressive; we are *inconvenienced* simply in regard to our circumstances; we are *annoyed* mostly in regard to our corporeal feelings; we are *molested* mostly in regard to our minds; the removal of a seat or a book may *inconvenience* one who is engaged in business; the buzzing of a fly, or the stinging of a gnat, may *annoy*; the impertinent freedom, or the rude insults of ill-disposed persons, may *molest*.

I have often been tempted to inquire what happiness is to be gained, or what *inconvenience* to be avoided, by this stated recession from the town in the summer season.

JOHNSON.

Against the capitol I met a lion,
Who glar'd upon me, and went surly by,
Without *annoying* me.

SHAKESPEARE.

See all with skill acquire their daily food,
Produce their tender progeny, and feed
With care parental, while that care they need,
In these lov'd offices completely blest,
No hopes beyond them, nor vain fears *molest*.

JENYNS.

INCORPOREAL, UNBODIED, IMMATERIAL, SPIRITUAL.

INCORPOREAL, from *corpus*, a body, marks the quality of not belonging to the body, or having any properties in common with it; UNBODIED denotes the state of being without the body, or not inclosed in a body: a thing may therefore be *incorporeal* without being *unbodied*; but not *vice versa*: the soul of man is *incorporeal*, but not *unbodied*, during his natural life.

Of sense, whereby they hear, see, smell, touch, taste,

Tasting, concoct, digest, assimilate,
And *corporeal* to *incorporeal* turn.

MILTON.

Th' *unbodied* spirit flies
And lodges where it lights, in man or beast.

DRYDEN.

Incorporeal is always used in regard to living things, particularly by way of comparison, with *corporeal* or human beings: hence we speak of *incorporeal* agency, or *incorporeal* agents, in reference to such beings as are supposed to act in this world without the help of the body; but IMMATERIAL is applied to inanimate objects; men are *corporeal* as men, spirits are *incorporeal*; the body is the *material* part of man, the soul his *immaterial* part: whatever external object acts upon the senses is *material*; but the action of the mind on itself, and its results, are all *immaterial*: the earth, sun, moon, etc., are termed *material*; but the impressions which they make on the mind, that is, our ideas of them, are *immaterial*.

Sense and perception must necessarily proceed from some *incorporeal* substance within us.

BENTLEY.

O thou great arbiter of life and death,
Nature's immortal, *immaterial* sun!
Thy call I follow to the land unknown.

YOUNG.

The *incorporeal* and *immaterial* have always a relative sense; the SPIRITUAL is that which is positive: God is a *spiritual*, not properly an *incorporeal* nor *immaterial* being: the angels are likewise designated, in general, as the *spiritual* inhabitants of heaven; although, when spoken of in regard to men, they may be denominated *incorporeal*.

Thus *incorporeal* spirits to smallest forms
Reduc'd their shapes immense.

MILTON.

Echo is a great argument of the *spiritual* essence of sounds, for if it were *corporeal*, the repercussion should be created by like instruments with the original sound.

BACON.

TO INCREASE, GROW.

INCREASE, from the Latin *in* and *creco*, signifies to grow upon or grow to a thing, to become one with it. GROW, in Saxon *growean*, is very probably connected with the Latin *crevi*, perfect of *creco*.

The idea of becoming larger is common to both these terms: but the former expresses the idea in an unqualified manner: and the latter annexes to this gen-

eral idea also that of the mode or process by which this is effected. To *increase* is either a gradual or an instantaneous act; to *grow* is a gradual process: a stream *increases* by the addition of other waters; it may come suddenly or in course of time, by means of gentle showers or the rushing in of other streams; but if we say that the river or stream *grows*, it is supposed to *grow* by some regular and continual process of receiving fresh water, as from the running in of different rivulets or smaller streams. To *increase* is either a natural or an artificial process; to *grow* is always natural: money *increases*, but does not *grow*, because it *increases* by artificial means: corn may either *increase* or *grow*: in the former case we speak of it in the sense of becoming larger or *increasing* in bulk; in the latter case we consider the mode of its *increasing*, namely, by the natural process of vegetation. On this ground we say that a child *grows*, when we wish to denote the natural process by which his body arrives at its proper size; but we may speak of his *increasing* in stature, in size, and the like. For this reason likewise *increase* is used in a transitive as well as intransitive sense; but *grow* always in an intransitive sense: we can *increase* a thing, though not properly *grow* a thing, because we can make it larger by whatever means we please; but when it *grows* it makes itself larger.

Then, as her strength with years *increas'd*, began
To pierce aloft in air the soaring swan.

DRYDEN.

Some trees their birth to bounteous nature owe,
For some without the pains of planting *grow*.

DRYDEN.

In their improper acceptance these words preserve the same distinction: "trade *increases*" bespeaks the simple fact of its becoming larger; but "trade *grows*" implies that gradual *increase* which flows from the natural concurrence of circumstances. The affections which are awakened in infancy *grow* with one's growth; here is a natural and moral process combined. The fear of death sometimes *increases* as one *grows* old; the courage of a truly brave man *increases* with the sight of danger: here is a moral process which is both gradual

and immediate, but in both cases produced by some foreign cause.

The strawberry *grows* underneath the nettle,
And wholesome berries thrive and ripen best
Neighbor'd by fruit of baser quality:
And so the prince obscur'd his contemplation
Under the veil of wildness; which no doubt
Grew, like a summer grass, fastest by night.

SHAKESPEARE.

Such innocent creatures are they, and so great
strangers to the world, that they think this a
likely method to *increase* the number of their
admirers.

ADDISON.

INCREASE, ADDITION, ACCESSION, AUGMENTATION.

INCREASE is here, as in the former article, the generic term (*v. To increase*): there will always be *increase* where there is AUGMENTATION, ADDITION, and ACCESSION, though not *vice versa*.

Addition is to *increase* as the means to the end: the *addition* is the artificial mode of making two things into one; the *increase* is the result: when the value of one figure is added to another, the sum is *increased*; hence a man's treasures experience an *increase* by the *addition* of other parts to the main stock. *Addition* is an intentional mode of *increasing*; *accession* is an accidental mode: one thing is added to another, and thereby *increased*; but an *accession* takes place of itself; it is the coming or joining of one thing to another so as to *increase* the whole. A merchant *increases* his property by *adding* his gains in trade every year to the mass; but he receives an *accession* of property either by inheritance or any other contingency. In the same manner a monarch *increases* his dominions by *adding* one territory to another, or by various *accessions* of territory which fall to his lot. When we speak of an *increase*, we think of the whole and its relative magnitude at different times; when we speak of an *addition*, we think only of the part and the agency by which this part is joined; when we speak of an *accession*, we think only of the circumstance by which one thing becomes thus joined to another. *Increase* of happiness does not depend upon *increase* of wealth; the miser makes daily *additions* to the latter without making any to the former: sudden *accessions* of wealth are seldom attended with any good consequences, as they turn the thoughts too violently out of their sober channel, and bend them too

strongly on present possessions and good fortune.

At will I crop the year's increase,
My latter life is rest and peace. DRYDEN.

The ill state of health into which Tullia is fallen is a very severe addition to the many and great disquietudes that afflict my mind.

MELMOTH'S LETTERS OF CICERO.

There is nothing in my opinion more pleasing in religion than to consider that the soul is to shine forever with new accessions of glory.

ADDISON.

Augmentation is a mode of increasing not merely in quantity or number, but also in value or in the essential ingredient of a thing; it is therefore applied for the most part to the increase of a man's estate, possessions, family, income, or whatever is desirable.

He who augments his substance, although he spends little, wastes away like a medicine applied to weak eyes. Riches not employed are of no use.

SIR W. JONES'S HITOPADESA.

It may also be applied to moral objects, as hopes, fears, joys, etc., with a like distinction.

Though fortune change, his constant spouse remains,

Augments his joys or mitigates his pains. POPE.

Ambitious Turnus in the press appears,
And aggravating crimes, augments their fears. DRYDEN.

INDEBTED, OBLIGED.

INDEBTED is more binding and positive than OBLIGED: we are indebted to whoever confers an essential service: we are obliged to him who does us any service. A man is indebted to another for the preservation of his life; he is obliged to him for an ordinary act of civility: a debt, whether of legal or moral right, must in justice be paid; an obligation which is only moral, ought in reason to be returned. We may be indebted to things; we are obliged to persons only: we are indebted to Christianity, not only for a superior faith, but also for a superior system of morality; we ought to be obliged to our friends who admonish us of our faults with a friendly temper. A nation may be indebted to an individual, but men are obliged to each other only as individuals: the English nation is indebted to Alfred for the groundwork of its constitution; the little courtesies which pass between friends in their social intercourse with

each other lay them under obligations which it is equally agreeable to receive and to pay.

A grateful mind
By owing owes not, but still pays at once
Indebted and discharged. MILTON.

We are each of us so civil and obliging, that neither thinks he is obliged. POPE.

INDECENT, IMMODEST, INDELICATE.

INDECENT is the contrary of decent (v. Becoming), IMMODEST the contrary of modest (v. Modest), INDELICATE the contrary of delicate (v. Fine).

Indecency and immodesty violate the fundamental principles of morality: the former, however, in external matters, as dress, words, and looks; the latter in conduct and disposition. A person may be indecent for want of either knowing or thinking better; but a female cannot be immodest without radical corruption of principle. Indecency may be a partial, immodesty is a positive and entire breach of the moral law. Indecency belongs to both sexes; immodesty is peculiarly applicable to the misconduct of females.

The Dubistan contains more ingenuity and wit, more indecency and blasphemy, than I ever saw collected in one single volume. SIR W. JONES.

Immodest words admit of no defence,
For want of decency is want of sense. ROSCOMMON.

Indecency is less than immodesty, but more than indelicacy: they both respect the outward behavior; but the former springs from illicit or uncurbed desire; indelicacy from the want of education. It is a great indecency for a man to marry again very quickly after the death of his wife; but a still greater indecency for a woman to put such an affront on her deceased husband: it is a great indelicacy in any one to break in upon the retirement of such as are in sorrow and mourning. It is indecent for females to expose their persons as many do whom we cannot call immodest women; it is indelicate for females to engage in masculine exercises.

Your papers would be chargeable with something worse than indelicacy, did you treat the detestable sin of uncleanness in the same manner as you rally self-love. SPECTATOR.

INDIFFERENCE, INSENSIBILITY, APATHY.

INDIFFERENCE signifies no difference; that is, having no difference of feel-

ing for one thing more than another. INSENSIBILITY, from sense and able, signifies incapable of feeling. APATHY, from the Greek privative a and παθος, feeling, implies without feeling.

Indifference is a partial state of the mind; insensibility and apathy are general states of the mind; he who has indifference is not to be awakened to feeling by some objects, though he may by others; but he who has not sensibility is incapable of feeling; and he who has apathy is without any feeling. Indifference is mostly a temporary state; insensibility is either a temporary or a permanent state; apathy is always a permanent state: indifference is either acquired or accidental; insensibility is either produced or natural; apathy is natural. A person may be in a state of indifference about a thing the value of which he is not aware of, or acquire an indifference for that which he knows to be of comparatively little value: he may be in a state of insensibility from some lethargic torpor which has seized his mind; or he may have a habitual insensibility arising either from the contractedness of his powers, or the physical bluntness of his understanding and deadness of his passions; his apathy is born with him, and forms a prominent feature in the constitution of his mind.

I could never prevail with myself to exchange joy and sorrow for a state of constant, tasteless indifference. HOADLY.

I look upon Isens not only as the most eloquent, but the most happy of men; as I shall esteem you the most insensible if you appear to slight his acquaintance.

MELMOTH'S LETTERS OF PLINY.

To remain insensible of such provocations is not constancy, but apathy. SOUTH.

INDIFFERENT, UNCONCERNED, REGARDLESS.

INDIFFERENT (v. Indifference) marks the want of inclination: UNCONCERNED, that is, having no concern (v. Care), and REGARDLESS, that is, without regard (v. Care), mark the want of serious consideration. Indifferent respects only the will, unconcerned either the will or the understanding, regardless the understanding only: we are indifferent about matters of minor consideration; we are unconcerned or regardless about serious matters that have remote consequences:

an author will seldom be indifferent about the success of his work; he ought not to be unconcerned about the influence which his writings may have on the public, or regardless of the estimation in which his own character as a man may be held. To be indifferent is sometimes an act of wisdom or virtue; to be unconcerned or regardless is mostly an act of folly or a breach of duty.

As an author I am perfectly indifferent to the judgment of all except the few who are really judicious. COWPER.

Not the most cruel of our conquering foes,
So unconcern'dly can relate our woes. DENHAM.

Regardless of my words, he no reply
Returns. DRYDEN.

INDIGNITY, INSULT.

INDIGNITY, from the Latin dignus, worthy, signifying unworthy treatment, respects the feeling and condition of the person offended; INSULT (v. Affront) respects the temper of the offending party. We measure the indignity in our own mind; it depends upon the consciousness we have of our own worth: we measure the insult by the disposition which is discovered in another to degrade us. Persons in high stations are peculiarly exposed to indignities: persons in every station may be exposed to insults. Indignities may, however, be offered to persons of all ranks; but in this case it always consists of more violence than a simple insult; it would be an indignity to a person of any rank to be compelled to do any office which belongs only to a beast of burden.

The two caziques made Montezuma's officers prisoners, and treated them with great indignity. ROBERTSON.

Narvaez having learned that Cortez was now advanced with a small body of men, considered this as an insult which merited immediate chastisement. ROBERTSON.

INDISTINCT, CONFUSED.

INDISTINCT is negative; it marks simply the want of distinctness: CONFUSED is positive; it marks a positive degree of indistinctness. A thing may be indistinct without being confused; but it cannot be confused without being indistinct: two things may be indistinct, or not easily distinguished from each other; but many things, or parts of the same

things, are *confused*: two letters in a word may be *indistinct*; but the whole of a writing or many words are *confused*: sounds are *indistinct* which reach our ears only in part; but they are *confused* if they come in great numbers and out of all order. We see objects *indistinctly* when we cannot see all the features by which they would be distinguished from other objects: we see them *confusedly* when every part is so blended with the other that no one feature can be distinguished; by means of great distance objects become *indistinct*; from a defect in sight objects become more *confused*.

When a volume of travels is opened, nothing is found but such general accounts as leave no *distinct* idea behind them. JOHNSON.

He that enters a town at night and surveys it in the morning, then hastens to another place, may please himself for a time with a hasty change of scene and a *confused* remembrance of palaces and churches. JOHNSON.

INDOLENT, SUPINE, LISTLESS, CARELESS.

INDOLENT, *v. Idle, lazy*. SUPINE, in Latin *supinus*, from *super*, above, signifies lying on one's back, or with one's face upward, which, as it is the action of a lazy or idle person, has been made to represent the qualities themselves. LISTLESS, without *list*, in German *lust*, desire, signifies without desire. CARELESS signifies without care or concern.

These terms represent a diseased or unnatural state of the mind, when its desires, which are the springs of action, are in a relaxed and torpid state, so as to prevent the necessary degree of exertion. *Indolence* has a more comprehensive meaning than *supineness*, and this signifies more than *listlessness*, or *carelessness*: *indolence* is a general indisposition of a person to exert either his mind or his body; *supineness* is a similar indisposition that shows itself on particular occasions: there is a corporeal as well as a mental cause for *indolence*; but *supineness* lies principally in the mind: corpulent and large-made people are apt to be *indolent*; but timid and gentle dispositions are apt to be *supine*.

Hence reasoners more refin'd but not more wise,
Their whole existence fabulous suspect,
And truth and falsehood in a lump reject;

Too *indolent* to learn what may be known,
Or else too proud that ignorance to own.

JENYNS.
With what unequal tempers are we fram'd!
One day the soul, *supine* with ease and fulness,
Revels secure. ROWE.

The *indolent* and *supine* are not, however, like the *listless*, expressly without desire: an *indolent* or *supine* man has desire enough to enjoy what is within his reach, although not always sufficient desire to surmount the aversion to labor in trying to obtain it; the *listless* man, on the contrary, is altogether without the desire, and is, in fact, in a state of moral torpor, which is, however, but a temporary or partial state arising from particular circumstances; after the mind has been wrought up to the highest pitch, it will sometimes sink into a state of relaxation in which it ceases to have apparently any active principle within itself.

Sullen, methinks, and slow the morning breaks,
As if the sun were *listless* to appear. DRYDEN.

Carelessness expresses less than any of the above; for though a man who is *indolent*, *supine*, and *listless*, is naturally *careless*, yet *carelessness* is properly applicable to such as have no such positive disease of mind or body. *Carelessness* is rather an error of the understanding, or of the conduct, than the will; since the *careless* would *care*, be concerned for, or interested about things, if he could be brought to reflect on their importance, or if he did not for a time forget himself.

Pert love with her by joint commission rules,
Who by false arts and popular deceits,
The *careless*, fond, unthinking mortal cheats. POMFREY.

INDUBITABLE, UNQUESTIONABLE, INDISPUTABLE, UNDENIABLE, INCONTROVERTIBLE, IRREFRAGABLE.

INDUBITABLE signifies admitting of no doubt (*v. Doubt*); UNQUESTIONABLE, admitting of no *question* (*v. Doubt*); INDISPUTABLE, admitting of no *dispute* (*v. To controvert*); UNDENIABLE, not to be *denied* (*v. To deny, disown*); INCONTROVERTIBLE, not to be *controverted* (*v. To controvert*); IRREFRAGABLE, from *frango*, to break, signifies not to be *broken*, destroyed, or done away. These terms are all opposed to uncer-

tainty; but they do not imply absolute certainty, for they all express the strong persuasion of a person's mind rather than the absolute nature of the thing: when a fact is supported by such evidence as admits of no kind of doubt, it is termed *indubitable*; when the truth of an assertion rests on the authority of a man whose character for integrity stands unimpeached, it is termed *unquestionable* authority; when a thing is believed to exist on the evidence of every man's senses, it is termed *undeniable*; when a sentiment has always been held as either true or false, without dispute, it is termed *indisputable*; when arguments have never been controverted, they are termed *incontrovertible*; and when they have never been satisfactorily answered, they are termed *irrefragable*.

A full or a thin house will *indubitably* express the sense of a majority. HAWKSWORTH.

From the *unquestionable* documents and dictates of the law of nature, I shall evince the obligation lying upon every man to show gratitude. SOUTH.

Truth, knowing the *indisputable* claim she has to all that is called reason, thinks it below her to ask that upon courtesy in which she can plead a property. SOUTH.

So *undeniable* is the truth of this (*viz.*, the hardness of our duty), that the scene of virtue is laid in our natural averseness to things excellent. SOUTH.

Our distinction must rest upon a steady adherence to the *incontrovertible* rules of virtue. BLAIR.

There is none who walks so surely, and upon such *irrefragable* grounds of prudence, as he who is religious. SOUTH.

INDULGENT, FOND.

INDULGENCE (*v. To gratify*) lies more in forbearing from the exercise of authority; FONDNESS (*v. Amorous*) in the outward behavior and endearments: they may both arise from an excess of kindness or love; but the former is of a less objectionable character than the latter. *Indulgence* may be sometimes wrong; but *fondness* is seldom right: an *indulgent* parent is seldom a prudent parent; but a *fond* parent does not rise above a fool: all who have the care of young people should occasionally relax from the strictness of the disciplinarian, and show an *indulgence* where a suitable opportunity offers; a *fond* mother takes

away from the value of *indulgences* by an invariable compliance with the humors of her children.

He compares prosperity to the *indulgence* of a *fond* mother to a child, which often proves its ruin. ADDISON.

However, when applied generally or abstractedly, they are both taken in a good sense.

God then thro' all creation gives, we find,
Sufficient marks of an *indulgent* mind.

JENYNS.
While, for awhile, his *fond* paternal care
Feasts us with ev'ry joy our state can bear.
JENYNS.

INFAMOUS, SCANDALOUS.

INFAMOUS, like *infamy* (*v. Infamy*), is applied to both persons and things; SCANDALOUS, only to things: a character is *infamous*, or a transaction is *infamous*; but a transaction only is *scandalous*. *Infamous* and *scandalous* are both said of that which is calculated to excite great displeasure in the minds of all who hear it, and to degrade the offenders in the general estimation; but the *infamous* seems to be that which produces greater publicity, and more general reprehension, than the *scandalous*; consequently is that which is more serious in its nature, and a greater violation of good morals. Some men of daring character render themselves *infamous* by their violence, their rapine, and their murders; the trick which was played upon the subscribers to the South Sea Company was a *scandalous* fraud.

There is no crime more *infamous* than the violation of truth. JOHNSON.

It is a very great, though sad and *scandalous* truth, that rich men are esteemed and honored, while the ways by which they grow rich are abhorred. SOUTH.

INFAMY, IGNOMINY, OPPROBRIUM.

INFAMY is the opposite to good *fame*; it consists in an evil report. IGNOMINY, from the privative *in* and *nomen*, a name, signifies an ill name, a stained name. OPPROBRIUM, a Latin word, compounded of *op* or *ob* and *probrum*, signifies the highest degree of reproach or stain.

The idea of discredit or disgrace in the highest possible degree is common to all these terms: but *infamy* is that which

attaches either to the person or to the thing; *ignominy* is thrown upon the person; and *opprobrium* is thrown upon the agent rather than the action. *Infamy* causes either the person or thing to be ill spoken of by all; abhorrence of both is expressed by every mouth, and the ill report spreads from mouth to mouth: *ignominy* causes the name and the person to be held in contempt; it becomes debased in the eyes of others: *opprobrium* causes the person to be spoken of in severe terms of reproach, and to be shunned as something polluted. The *infamy* of a traitorous proceeding is increased by the addition of ingratitude; the *ignominy* of a public punishment is increased by the wickedness of the offender; *opprobrium* sometimes falls upon the innocent, when circumstances seem to convict them of guilt.

The share of *infamy* that is likely to fall to the lot of each individual in public acts is small indeed. BURKE.

When they saw that they submitted to the most *ignominious* and cruel deaths rather than retract their testimony, or even be silent in matters which they were to publish by their Saviour's especial command, there was no reason to doubt of the veracity of those facts which they related. ADDISON.

Nor he their outward only with the skins Of beasts, but inward nakedness much more *Opprobrious*, with his robe of righteousness Arraying, cover'd from his father's sight. MILTON.

INFLUENCE, AUTHORITY, ASCENDENCY, OR ASCENDANT, SWAY.

INFLUENCE, *v. Credit*. AUTHORITY, in Latin *auctoritas*, from *auctor*, the author or prime mover of a thing, signifies that power which is vested in the prime mover of any business. ASCENDENCY, from *ascend*, signifies having the upper hand. SWAY, like our word *swing* and the German *schweben*, comes from the Hebrew *za*, to move.

These terms imply power, under different circumstances: *influence* is altogether unconnected with any right to direct; *authority* includes the idea of right necessarily; superiority of rank, talent, or property, personal attachment, and a variety of circumstances, give *influence*; it commonly acts by persuasion, and employs engaging manners, so as to determine in favor of what is proposed: su-

perior wisdom, age, office, and relation, give *authority*; it determines of itself, it requires no collateral aid: *ascendancy* and *sway* are modes of *influence*, differing only in degree; they both imply an excessive and improper degree of *influence* over the mind, independent of reason: the former is, however, more gradual in its process, and consequently more confirmed in its nature; the latter may be only temporary, but may be more violent. A person employs many arts, and for a length of time, to gain the *ascendancy*; but he exerts a *sway* by a violent stretch of power. It is of great importance for those who have *influence* to conduct themselves consistently with their rank and station: men are apt to regard the warnings and admonitions of a true friend as an odious assumption of *authority*, while they voluntarily give themselves up to the *ascendancy* which a valet or a mistress has gained over them, who exert the most unwarrantable *sway* to serve their own interested and vicious purposes.

The *influence* of France as a republic is equal to a war. BURKE.

Without the force of *authority* the power of soldiers grows pernicious to their master. TEMPLE.

By the *ascendant* he had in his understanding, and the dexterity of his nature, he could persuade him very much. CLARENDON.

France, since her revolution, is under the *sway* of a sect, whose leaders, at one stroke, have demolished the whole body of jurisprudence. BURKE.

Influence and *ascendancy* are said likewise of things as well as persons: true religion will have an *influence* not only on the outward conduct of a man, but on the inward affections of his heart; and that man is truly happy in whose mind it has the *ascendancy* over every other principle.

Religion hath so great an *influence* upon the felicity of man, that it ought to be upheld, not only out of dread of divine vengeance in another world, but out of regard to temporal prosperity. TILLOTSON.

If you allow any passion, even though it be esteemed innocent, to acquire an absolute *ascendant*, your inward peace will be impaired. BLAIR.

TO INFORM, MAKE KNOWN, ACQUAINT, APPRISE.

THE idea of bringing to the knowledge of one or more persons is common to all

these terms. INFORM, from the Latin *informo*, to fashion the mind, comprehends this general idea only, without the addition of any collateral idea; it is therefore the generic term, and the rest specific: to *inform* is to communicate what has lately happened, or the contrary; but to MAKE KNOWN is to bring to light what has long been *known* and purposely concealed: to *inform* is to communicate directly or indirectly to one or many; to *make known* is mostly to communicate indirectly to many: one *informs* the public of one's intentions, by means of an advertisement in one's own name; one *makes known* a fact through a circuitous channel, and without any name.

Our ruin, by thee *inform'd*, I learn. MILTON.

But fools, to talking ever prone, Are sure to *make* their follies *known*. GAY.

To *inform* may be either a personal address or otherwise; to ACQUAINT and APPRISE are immediate and personal communications. One *informs* the government, or any public body, or one *informs* one's friends; one *acquaints* or *apprises* only one's friends, or particular individuals: one is *informed* of that which either concerns the *informant*, or the person *informed*; one *acquaints* a person with, or *apprises* him of, such things as peculiarly concern himself, but the latter in more specific circumstances than the former: one *informs* a correspondent by letter of the day on which he may expect to receive his order, or of one's own wishes with regard to an order; one *acquaints* a father with all the circumstances that respect his son's conduct: one *apprises* a friend of a bequest that has been made to him; one *informs* the magistrate of any irregularity that passes; one *acquaints* the master of a family with the misconduct of his servants: one *apprises* a person of the time when he will be obliged to appear.

The journey of my daughters to town was now resolved upon, Mr. Thornhill having kindly promised to inspect their conduct himself and *inform* us by letter of their behavior. GOLDSMITH.

If any man lives under a minister that doth not act according to the rules of the gospel, it is his own fault, in that he doth not *acquaint* the bishop with it. BEVERIDGE.

You know, without my telling you, with what zeal I have recommended you to Caesar, although

you may not be *apprised* that I have frequently written to him upon that subject.

MELMOTH'S LETTERS OF CICERO.

Inform may be applied figuratively to things; the other terms to persons only in the proper sense.

Religion *informs* us that misery and sin were produced together. JOHNSON.

TO INFORM, INSTRUCT, TEACH.

THE communication of knowledge in general is the common idea by which these words are connected with each other. INFORM is here, as in the preceding article (*v. To inform, make known*), the general term; the other two are specific terms. To *inform* is the act of persons in all conditions; to INSTRUCT and TEACH are the acts of superiors, either on one ground or another; one *informs* by virtue of an accidental superiority or priority of knowledge; one *instructs* by virtue of superior knowledge or superior station; one *teaches* by virtue of superior knowledge, rather than of station: diplomatic agents *inform* their governments of the political transactions in which they have been concerned; government *instructs* its different functionaries and officers in regard to their mode of proceeding; professors and preceptors *teach* those who attend public schools to learn. To *inform* is applicable to matters of general interest: we may *inform* ourselves or others on anything which is a subject of inquiry or curiosity; and the *information* serves either to amuse or to improve the mind: to *instruct* is applicable to matters of serious concern, or to that which is practically useful; a parent *instructs* his child in the course of conduct he should pursue: to *teach* respects matters of art and science; the learner depends upon the *teacher* for the formation of his mind, and the establishment of his principles.

While we only desire to have our ignorance *informed*, we are most delighted with the plainest diction. JOHNSON.

Not Thracian Orpheus should transcend my lays, Nor Linus, crown'd with never-fading bays: Though each his heav'nly parent should inspire, The Muse *instruct* the voice, and Phœbus tune the lyre. DRYDEN.

He that *teaches* us anything which we knew not before is undoubtedly to be revered as a master. JOHNSON.

To *inform* and to *teach* are employed for things as well as persons; to *instruct* only for persons: books and reading *inform* the mind; history or experience *teaches* mankind.

The long speeches rather confounded than *informed* his understanding. CLARENDON.

Nature is no sufficient *teacher* what we should do that we may attain unto life everlasting. HOOKER.

INFORMANT, INFORMER.

THESE two epithets, from the verb to *inform*, have acquired by their application an important distinction. The *INFORMANT* being he who informs for the benefit of others, and the *INFORMER* to the molestation of others. What the *informant* communicates is for the benefit of the individual, and what the *informer* communicates is for the benefit of the whole. The *informant* is thanked for his civility in making the communication; the *informer* undergoes a great deal of odium, but is thanked by no one, not even by those who employ him. We may all be *informants* in our turn, if we know of anything of which another may be informed; but none are *informers* who do not inform against the transgressors of any law.

Aye (says our artist's *informant*), but at the same time he declared you (Hogarth) were as good a portrait-painter as Vandyke. PILKINGTON.

Every member of society feels and acknowledges the necessity of detecting crimes, yet scarce any degree of virtue or reputation is able to secure an *informer* from public hatred. JOHNSON.

INFORMATION, INTELLIGENCE, NOTICE, ADVICE.

INFORMATION (*v. To inform*) signifies the thing of which one is informed: *INTELLIGENCE*, from the Latin *intelligo*, to understand, signifies that by which one is made to understand: *NOTICE*, from the Latin *notitia*, is that which brings a circumstance to our knowledge: *ADVICE* (*v. Advice*) signifies that which is made known. These terms come very near to each other in signification, but differ in application: *information* is the most general and indefinite of all; the three others are but modes of *information*. Whatever is communicated to us is *information*, be it public or private, open or concealed; *notice*, *intelligence*, and

advice are mostly public, but particularly the former. *Information* and *notice* may be communicated by word of mouth or by writing; *intelligence* is mostly communicated by writing or printing; *advices* are mostly sent by letter: *information* is mostly an informal mode of communication; *notice*, *intelligence*, and *advice* are mostly formal communications. A servant gives his master *information*, or one friend sends another *information* from the country; magistrates or officers give *notice* of such things as it concerns the public to know and to observe; spies give *intelligence* of all that passes under their notice; or *intelligence* is given in the public prints of all that passes worthy of notice: a military commander sends *advice* to his government of the operations which are going forward under his direction; or one merchant gives *advice* to another of the state of the market. *Intelligence*, as the first intimation of an interesting event, ought to be early; *advices*, as entering into details, ought to be clear and particular; official *advices* often arrive to contradict non-official *intelligence*.

There, centring in a focus round and neat, Let all your rays of *information* meet. COWPER.

My lion, whose jaws are at all hours open to *intelligence*, informs me that there are a few enormous weapons still in being. STEELE.

At his years Death gives short *notice*. THOMSON.

As he was dictating to his hearers with great authority, there came in a gentleman from Garraway's, who told us that there were several letters from France just come in, with *advice* that the king was in good health. ADDISON.

Information and *intelligence*, when applied as characteristics of men, have a further distinction: the man of *information* is so denominated only on account of his knowledge; but a man of *intelligence* is so denominated on account of his understanding as well as experience and information. It is not possible to be *intelligent* without *information*; but we may be well *informed* without being remarkable for *intelligence*: a man of *information* may be an agreeable companion, and fitted to maintain conversation; but an *intelligent* man will be an instructive companion, and most fitted for conducting business.

I lamented that any man possessing such a fund of *information*, with a benevolence of soul that comprehended all mankind, a temper most placid, and a heart most social, should suffer in the world's opinion by that obscurity, to which his ill fortune, not his disposition, had reduced him. CUMBERLAND.

If a man were pure *intelligence*, no ceremonies would be either necessary or proper; but when we reflect that he is composed of body and soul, and that a great part of his knowledge comes through the medium of his senses, we cannot but allow that some accommodation to this compound condition of his nature is advisable in prescribing a form for the direction of his public devotions. GRANT.

TO INFRINGE, VIOLATE, TRANSGRESS.

INFRINGE, from *frango*, to break, signifies to break into. *VIOLATE*, from the Latin *vis*, force, signifies to break with force. *TRANSGRESS*, from *trans* and *gredior*, signifies to go beyond, or farther than we ought.

Civil and moral laws and rights are *infringed* by those who act in opposition to them: treaties and engagements are *violated* by those who do not hold them sacred: the bounds which are prescribed by the moral law are *transgressed* by those who are guilty of any excess. It is the business of government to see that the rights and privileges of individuals or particular bodies be not *infringed*; policy but too frequently runs counter to equity; where the particular interests of states are more regarded than the dictates of conscience, treaties and compacts are *violated*: the passions, when not kept under proper control, will ever hurry on men to *transgress* the limits of right reason.

Women have natural and equitable claims as well as men, and those claims are not to be capriciously superseded or *infringed*. JOHNSON.

No *violated* leagues with sharp remorse Shall sting the conscious victor. SOMERVILLE.

Why hast thou, Satan, broke the bounds prescribed To thy *transgressions*? MILTON.

INFRINGEMENT, INFRACTION.

INFRINGEMENT and *INFRACTION*, which are both derived from the Latin verb *infringo* or *frango* (*v. To infringe*), are employed according to the different senses of the verb *infringe*: the former being applied to the rights of individuals, either in their domestic or public capacity; and the latter rather to national

transactions. Politeness, which teaches us what is due to every man in the smallest concerns, considers any unasked-for interference in the private affairs of another as an *infringement*. Equity, which enjoins on nations as well as individuals an attentive consideration to the interests of the whole, forbids the *infractio* of a treaty in any case.

We see with Orestes (or rather with Sophocles), that "it is fit that such gross *infringements* of the moral law (as parricide) should be punished with death." MACKENZIE.

No people can, without the *infractio* of the universal league of social beings, incite those practices in another dominion which they would themselves punish in their own. JOHNSON.

INGENUITY, WIT.

INGENUITY, *v. Ingenious*. *WIT*, from the German *wissen*, to know, signifies knowledge or understanding.

Both these terms imply acuteness of understanding, and differ mostly in its mode of displaying itself. *Ingenuity* comprehends invention; *wit* is the fruit of the imagination, which forms new and sudden conceptions of things. One is *ingenious* in matters either of art or science; one is *witty* only in matters of sentiment: things may, therefore, be *ingenious*, but not *witty*; or *witty*, but not *ingenious*; or both *witty* and *ingenious*. A mechanical invention, or any ordinary contrivance, is *ingenious*, but not *witty*: we say, an *ingenious*, not a *witty* solution of a difficulty; a flash of *wit*, not a flash of *ingenuity*: a *witty* humor, a *witty* conversation; not an *ingenious* humor or conversation: on the other hand, a thought is *ingenious*, as it displays acuteness of intellect and aptness to the subject; it is *witty*, inasmuch as it contains point, and strikes on the understanding of others. *Ingenuity* is expressed by means of words, or shows itself in the act; mechanical contrivances display *ingenuity*: *wit* can be only expressed by words; some men are happy in the display of their *wit* in conversation.

The people of Trapani are esteemed the most *ingenious* of the island; they are the authors of many useful and ornamental inventions. BRYDONE.

Wit consists chiefly in joining things by distant and fanciful relations, which surprise us because they are unexpected. KAMES.

Sometimes the word *wit* is applied to the operations of the intellect generally, which brings it still nearer in sense to *ingenuity*, but in this case it always implies a quick and sharp intellect as compared with *ingenuity*, which may be the result of long thought, or be employed on graver matters.

The more *ingenious* men are, the more apt they are to trouble themselves. TEMPLE.

When I broke loose from that great body of writers, who have employed their *wit* and parts in propagating vice and irreligion, I did not question but I should be treated as an odd kind of fellow. ADDISON.

INGENUOUS, INGENIOUS.

It would not have been necessary to point out the distinction between these two words, if they had not been confounded in writing, as well as in speaking. **INGENUOUS**, in Latin *ingenus*, and **INGENIOUS**, in Latin *ingeniosus*, are, either immediately or remotely, both derived from *ingigno*, to be inborn; but the former respects the freedom of the station and consequent nobleness of the character which is inborn: the latter respects the genius or mental powers which are inborn. Truth is coupled with freedom or nobility of birth; the *ingenuous*, therefore, bespeaks the inborn freedom, by asserting the noblest right, and following the noblest impulse, of human nature, namely, that of speaking the truth; *genius* is altogether a natural endowment, that is, born with us, independent of external circumstances; the *ingenious* man, therefore, displays his powers as occasion may offer. We love the *ingenuous* character on account of the qualities of his heart; we admire the *ingenious* man on account of the endowments of his mind. One is *ingenuous* as a man, or *ingenious* as an author: a man confesses an action *ingenuously*; he defends it *ingeniously*.

Compare the *ingenuous* pliability to virtuous counsels which is in youth, to the confirmed obstinacy in an old sinner. SOUTH.

Ingenious to their ruin, every age
Improves the arts and instruments of rage. WALLER.

INHERENT, INBRED, INBORN, INNATE.

THE **INHERENT**, from *hæreo*, to stick, denotes a permanent quality or property, as opposed to that which is adventitious

and transitory. **INBRED** denotes that which is derived principally from habit or by a gradual process, as opposed to what is acquired by actual efforts. **INBORN** denotes that which is purely natural, in opposition to the artificial. *Inherent* is the most general in its sense; for what is *inbred* and *inborn* is naturally *inherent*; but all is not *inbred* and *inborn* which is *inherent*. Inanimate objects have *inherent* properties; but the *inbred* and *inborn* exist only in that which receives life; solidity is an *inherent*, but not an *inbred* or *inborn*, property of matter: a love of truth is an *innate* property of the human mind; it is consequently *inherent*, inasmuch as nothing can totally destroy it. That which is *inbred* is bred or nurtured in us from our birth; that which is *inborn* is simply born in us: a property may be *inborn*, but not *inbred*; it cannot, however, be *inbred* and not *inborn*. Habits, which are ingrafted into the natural disposition, are properly *inbred*. Propensities, on the other hand, which are totally independent of education or external circumstances, are properly *inborn*, as an *inborn* love of freedom; hence, likewise, the properties of animals are *inbred* in them, inasmuch as they are derived through the medium of the breed of which the parent partakes.

When my new mind had no infusion known,
Thou gav'st so deep a tincture of thine own,
That ever since I vainly try
To wash away th' *inherent* dye. COWLEY.

But he, my *inbred* enemy,
Forth issu'd, brandishing his fatal dart,
Made to destroy; I fled, and cried out death!
MILTON.

Inborn and **INNATE**, from the Latin *natus*, born, are precisely the same in meaning, yet they differ somewhat in application. Poetry and the grave style have adopted *inborn*; philosophy has adopted *innate*: genius is inborn in some men; nobleness is *inborn* in others: there is an *inborn* talent in some men to command, and an *inborn* fitness in others to obey. Mr. Locke and his followers are pleased to say there is no such thing as *innate* ideas: and if they only mean that there are no sensible impressions on the soul, until it is acted upon by external objects, they may be right: but if they mean to say that there are no *inborn* characters or powers in the soul, which

predispose it for the reception of certain impressions, they contradict the experience of the learned and the unlearned in all ages, who believe, and that from close observation on themselves and others, that man has, from his birth, not only the general character which belongs to him in common with his species, but also those peculiar characteristics which distinguish individuals from their earliest infancy: all these characters or characteristics are, therefore, not supposed to be produced, but elicited, by circumstances; and ideas, which are but the sensible forms that the soul assumes in its connection with the body, are, on that account, in vulgar language termed *innate*.

Despair, and secret shame, and conscious thought
Of *inborn* worth, his lab'ring soul oppress'd.
DRYDEN.

Grant these inventions of the crafty priest,
Yet such inventions never could subsist;
Unless some glimmerings of a future state
Were with the mind coeval and *innate*.

JENYNS.

INJURY, DAMAGE, HURT, HARM, MISCHIEF.

ALL these terms are employed to denote what is done to the disadvantage of any person or thing.

The term **INJURY** (*v. Disadvantage*) sometimes includes the idea of violence, or of an act done contrary to law or right, as to inflict or receive an *injury*, to redress *injuries*, etc.

It would be wronging him and you to condemn
him without examination; if there be *injury*,
there shall be redress. GOLDSMITH.

Injury is often taken in the general sense of what makes a thing otherwise than it ought to be: the other terms are taken in that sense only, and denote modes of *injury*. **DAMAGE**, from *damnum*, loss, is that *injury* to a thing which occasions loss to a person or a diminution of value to a thing. **HURT** (*v. Disadvantage*) is the *injury* which destroys the soundness or integrity of things: the **HARM** (*v. Evil*) is the smallest kind of *injury*, which may simply produce inconvenience or trouble: the **MISCHIEF** (*v. Evil*) is a great *injury*, which more or less disturbs the order and consistency of things. *Injury* is applicable to all bodies indiscriminately, physical and moral; *damage* to physical bodies only; *hurt* to

physical bodies properly, and to moral objects figuratively. Trade may suffer an *injury*, or a building may suffer an *injury*, from time or a variety of other causes: a building, merchandise, and other things may suffer a *damage* if they are exposed to violence.

These rich and elaborate rooms deserve a far
more lasting monument to preserve them from
the *injury* of time. HOWELL.

There be sundry sorts of trusts, but that of a
secret is one of the greatest: I trusted T. P.
with a weighty one, conjuring him that it
should not take air and go abroad, which was
not done according to the rules of friendship,
but it went out of him the very next day. Though
the inconvenience may be mine, yet the reproach
is his, nor would I exchange my *damage* for his
disgrace. HOWELL.

Hurt is applied to the animal body; a
sprain, a cut, or bruise, are little *hurts*.

These arrows of yours, though they have hit
me, they have not *hurt* me; they had no killing
quality. HOWELL.

It may be figuratively applied to other
bodies which may suffer in a similar
manner, as a *hurt* to one's good name.

No plough shall *hurt* the glebe, no pruning-hook
the vine. DRYDEN.

Harm and *mischief* are as general in
their application as *injury*, and comprehend
what is physically as well as morally
bad, but they are more particularly applicable
to what is done intentionally by the person:
whence ready to do *harm* or *mischief* is a
characteristic of the individual.

My son is as innocent as a child, I am sure he
is, and never did *harm* to man. GOLDSMITH.
But furious Dido, with dark thoughts involv'd,
Shook at the mighty *mischief* she resolv'd.
DRYDEN.

As applied to things, *harm* and *mischief*
are that which naturally results from the
object, when a thing is said to do *harm* or
mischief, that implies that it is its property.

With *harmless* play amidst the bowls he pass'd.
DRYDEN.

There were two persons, of the profession of
the law, by whose several and distinct constitu-
tions the errors and *mischiefs* of the Star-
chamber were introduced. CLARENDON.

INJUSTICE, INJURY, WRONG.

INJUSTICE (*v. Justice*), **INJURY** (*v. Disadvantage*), and **WRONG**, signifying

the thing that is *wrong*, are all opposed to the right; but the *injustice* lies in the principle, the *injury* in the action that *injures*. There may, therefore, be *injustice* where there is no specific *injury*; and, on the other hand, there may be *injury* where there is no *injustice*. When we think worse of a person than we ought to think, we do him an act of *injustice*; but we do not, in the strict sense of the word, do him an *injury*: on the other hand, if we say anything to the discredit of another, it will be an *injury* to his reputation if it be believed; but it may not be an *injustice*, if it be strictly conformable to truth, and that which one is compelled to say.

The violation of justice, or a breach of the rule of right, constitutes the *injustice*; but the quantum of ill which falls on the person constitutes the *injury*. Sometimes a person is dispossessed of his property by fraud or violence; this is an act of *injustice*; but it is not an *injury*, if, in consequence of this act, he obtains friends who make it good to him beyond what he has lost: on the other hand, a person suffers very much through the inadvertency of another, which to him is a serious *injury*, although the offender has not been guilty of *injustice*.

A lie is properly a species of *injustice*, and a violation of the right of that person to whom the false speech is directed. SOUTH.
Lawsuits I'd shun with as much studious care
As I would dens where hungry lions are;
And rather put up *injuries* than be
A plague to him who'd be a plague to me.
POMFRET.

A *wrong* partakes both of *injustice* and *injury*; it is, in fact, an *injury* done by one person to another in express violation of justice. The man who seduces a woman from the path of virtue does her the greatest of all *wrongs*. One repents of *injustice*, repairs *injuries*, and redresses *wrongs*.

The humble man, when he receives a *wrong*,
Refers revenge to whom it doth belong.

WALLER.

INSIDE, INTERIOR.

THE term INSIDE may be applied to bodies of any magnitude, small or large; INTERIOR is peculiarly appropriate to bodies of great magnitude. We may speak of the *inside* of a nutshell, but not

of its *interior*: on the other hand, we speak of the *interior* of St. Paul's, or the *interior* of a palace. This difference of application is not altogether arbitrary: for *inside* literally signifies the side that is inward; but *interior* signifies the space which is more inward than the rest, which is enclosed in an enclosure: consequently cannot be applied to anything but a large space that is enclosed.

As for the *inside* of their nest, none but themselves were concerned in it, according to the inviolable laws established among those animals (the ants). ADDISON.

The gates are drawn back, and the *interior* of the fane is discovered. CUMBERLAND.

INSIDIOUS, TREACHEROUS.

INSIDIOUS, in Latin *insidiosus*, from *insidia*, stratagem or ambush, from *insideo*, to lie in wait or ambush, signifies as much as lying in wait. TREACHEROUS is changed from *traitorous*, and derived from *trado*, to betray, signifying in general the disposition to betray.

The *insidious* man is not so active as the *treacherous* man; the former only lies in wait to ensnare us when we are off our guard; the latter throws us off our guard by lulling us into a state of security, in order the more effectually to get us into his power: an enemy may be denominated *insidious*, but a friend is *treacherous*. He who is afraid of avowing his real sentiments on religion makes *insidious* attacks either on its ministers, its doctrines, or its ceremonies: he who is most in the confidence of another is capable of being the most *treacherous* toward him.

Freethinkers recommend themselves to warm and ingenuous minds by lively strokes of wit, and by arguments really strong against superstition, enthusiasm, and priestcraft: but at the same time they *insidiously* throw the colors of these upon the fair face of true religion.

LORD LYTTLETON.

The world must think him in the wrong,
Would say he made a *treach'rous* use
Of wit, to flatter and seduce. SWIFT.

INSIGHT, INSPECTION.

THE INSIGHT into a thing is what we receive: the INSPECTION is what we give: one gets a view into a thing by an *insight*; one takes a view over a thing by an *inspection*. An *insight* serves to increase our own knowledge; *inspection* enables us to instruct or direct others. AN

inquisitive traveller tries to get an *insight* into the manners, customs, laws, and government of the countries which he visits; by *inspection* a master discovers the errors which are committed by his scholars, and sets them right.

Angels, both good and bad, have a full *insight* into the activity and force of natural causes.

SOUTH.

Something no doubt is designed; but what that is, I will not presume to determine from an *inspection* of men's hearts.

SOUTH.

TO INSINUATE, INGRATIATE.

INSINUATE (*v. To hint*), and INGRATIATE, from *gratus*, grateful or acceptable, are employed to express an endeavor to gain favor; but they differ in the circumstances of the action. A person who *insinuates* adopts every art to steal into the good-will of another; but he who *ingratiates* adopts unartificial means to conciliate good-will. A person of *insinuating* manners wins upon another imperceptibly, even so as to convert dislike into attachment; a person with *ingratiating* manners procures good-will by a permanent intercourse. *Insinuate* and *ingratiates* differ in the motive, as well as the mode, of the action: the motive is, in both cases, self-interest; but the former is unlawful, and the latter allowable. In proportion as the object to be attained by another's favor is base, so is it necessary to have recourse to *insinuation*; while the object to be attained is that which may be avowed, *ingratiating* will serve the purpose. Low persons *insinuate* themselves into the favor of their superiors, in order to obtain an influence over them: it is commendable in a young person to wish to *ingratiates* himself with those who are entitled to his esteem and respect.

At the Isle of Rhé he *insinuated* himself into the very good grace of the Duke of Buckingham.

CLARENDON.

My resolution was now to *ingratiates* myself with men whose reputation was established.

JOHNSON.

Insinuate may be used in the improper sense for unconscious agents; *ingratiates* is always the act of a conscious agent. Water will *insinuate* itself into every body that is in the smallest degree porous; there are few persons of so much apathy

that it may not be possible, one way or another, to *ingratiates* one's self into their favor.

The same character of despotism *insinuated* itself into every court of Europe. BURKE.

INSINUATION, REFLECTION.

THESE both imply personal remarks, or such remarks as are directed toward an individual; but the former is less direct and more covert than the latter. An INSINUATION always deals in half words; a REFLECTION is commonly open. They are both levelled at the individual with no good intent; but the *insinuation* is general, and may be employed to convey any unfavorable sentiment; the *reflection* is particular, and commonly passes between intimates and persons in close connection. The *insinuation* respects the honor, the moral character, or the intellectual endowments, of the person; the *reflection* respects his particular conduct or feelings toward another. Envious people throw out *insinuations* to the disparagement of those whose merits they dare not openly question; when friends quarrel, they deal largely in *reflections* on the past.

The prejudiced admirers of the ancients are very angry at the least *insinuation* that they had any idea of our barbarous *tragi-comedy*.

TWINING.

The ill-natured man gives utterance to *reflections* which a good-natured man stifles.

ADDISON.

INSIPID, DULL, FLAT.

INSIPID, in Latin *insipidus*, from *in* and *sapio*, to taste, signifies without savor. DULL, *v. Dull*. FLAT, *v. Flat*.

A want of spirit in the moral sense is designated by these epithets, which borrow their figurative meaning from different properties in nature: the taste is referred to in the word *insipid*; the properties of colors are considered under the word *dull*; the property of surface is referred to by the word *flat*. As the want of flavor in any meat constitutes it *insipid*, and renders it worthless, so does the want of mind or character in a man render him equally *insipid*, and devoid of the distinguishing characteristic of his nature: as the beauty and perfection of colors consist in their brightness, the absence of this essential property, which