

may be so from the nature of the thing; what is *disorderly* is rendered so by some external circumstance. Things are planted *irregularly* for want of design: the best troops are apt to be *disorderly* in a long march. *Irregular* and *disorderly* are taken in a moral as well as a natural sense: **INORDINATE**, which signifies also put out of order, is employed only in the moral sense. What is *irregular* is contrary to the rule that is established, or ought to be; what is *disorderly* is contrary to the order that has existed; what is *inordinate* is contrary to the order that is prescribed; what is **INTEMPERATE** is contrary to the temper or spirit that ought to be encouraged. Our habits will be *irregular* which are not conformable to the laws of social society; our practices will be *disorderly* when we follow the blind impulse of passion; our desires will be *inordinate* when they are not under the control of reason guided by religion; our indulgences will be *intemperate* when we consult nothing but our appetites. Young people are apt to contract *irregular* habits if not placed under the care of discreet and sober people, and made to conform to the regulations of domestic life: children are naturally prone to become *disorderly*, if not perpetually under the eye of a master: it is the lot of human beings in all ages and stations to have *inordinate* desires, which require a constant check so as to prevent *intemperate* conduct of any kind.

In youth there is a certain *irregularity* and agitation by no means unbecoming.

MELMOTH'S LETTERS OF PLINY.

The minds of bad men are *disorderly*.

BLAIR.

*Inordinate* passions are the great disturbers of life.

BLAIR.

Persuade but the covetous man not to deify his money, the *intemperate* man to abandon his revels, and I dare undertake all their giant-like objections shall vanish.

SOUTH.

#### IRRELIGIOUS, PROFANE, IMPIOUS.

As epithets to designate the character of the person, they seem to rise in degree: **IRRELIGIOUS** is negative; **PROFANE** and **IMPIOUS** are positive; the latter being much stronger than the former. All men who are not positively actuated by principles of religion are *irreligious*; *profanity* and *impiety* are,

however, of a still more heinous nature; they consist not in the mere absence of regard for religion, but in a positive contempt of it and open outrage against its laws; the *profane* man treats what is sacred as if it were *profane*; what a believer holds in reverence, and utters with awe, is pronounced with an air of indifference or levity, and as a matter of common discourse, by a *profane* man; he knows no difference between sacred and *profane*, but as the former may be converted into a source of scandal toward others; the *impious* man is directly opposed to the *pious* man; the former is filled with defiance and rebellion against his Maker, as the latter is with love and fear.

An officer of the army in Roman Catholic countries would be afraid to pass for an *irreligious* man if he should be seen to go to bed without offering up his devotions.

ADDISON.

Fly, ye *profane*; if not, draw near with awe.

YOUNG.

When applied to things, the term *irreligious* seems to be somewhat more positively opposed to *religion*: an *irreligious* book is not merely one in which there is no religion, but that also which is detrimental to religion, such as sceptical or licentious writings: the epithet *profane* in this case is not always a term of reproach, but is employed to distinguish what is temporal from that which is expressly spiritual in its nature; the history of nations is *profane*, as distinguished from the sacred history contained in the Bible: the writings of the heathens are altogether *profane* as distinguished from the moral writings of Christians, or the believers in Divine Revelation. On the other hand, when we speak of a *profane* sentiment, or a *profane* joke, *profane* lips, and the like, the sense is personal and reproachful; *impious* is never applied but to what is personal, and in the very worst sense; an *impious* thought, an *impious* wish, or an *impious* vow are the fruits of an *impious* mind.

In his reasonings for the most part he is flimsy and false, in his political writings factious, in what he calls his philosophical ones, *irreligious* and sceptical in the highest degree.

BLAIR.

Nothing is *profane* that serveth to holy things.

RALEIGH.

Love's great divinity rashly maintains  
Weak *impious* war with an immortal God.  
CUMBERLAND.

## J.

### TO JANGLE, JAR, WRANGLE.

A VERBAL contention is expressed by all these terms, but with various modifications: **JANGLE** seems to be an onomatopœia, for it conveys by its own discordant sound an idea of the discordance which accompanies this kind of war of words; **JAR** and war are, in all probability, but variations of each other, as also *jangle* and *WRANGLE*. There is in *jangling* more of cross-questions and perverse replies than direct differences of opinion; those *jangle* who are out of humor with each other; there is more of discordant feeling and opposition of opinion in *jarring*: those who have no good-will to each other will be sure to *jar* when they come in collision; and those who indulge themselves in *jarring* will soon convert affection into ill-will. Married people may destroy the good-humor of the company by *jangling*, but they destroy their domestic peace and felicity by *jarring*. To *wrangle* is technically what to *jangle* is morally: those who dispute by a verbal opposition only are said to *wrangle*; and the disputers who engage in this scholastic exercise are termed *wranglers*; most disputations amount to little more than *wrangling*.

Where the judicatories of the Church were near an equality of the men on both sides, there were perpetual *janglings* on both sides.

BURNET.

There is no *jar* or contest between the different gifts of the Spirit.

SOUTH.

Peace, factious monster! born to vex the State,  
With *wrangling* talents form'd for foul debate.

POPE.

#### JEALOUSY, ENVY, SUSPICION.

**JEALOUSY**, in French *jalousie*, Latin *zelotypia*, Greek *ζηλοτυπια*, compounded of *ζηλος* and *τυπτω*, to strike or fill, signifies properly filled with a burning desire. **ENVY**, in French *envie*, Latin *invidia*, from *invideo*, compounded of *in*, privative, and *video*, to see, signifies not looking at, or looking at in a contrary direction.

We are *jealous* of what is our own; we are *envious* of what is another's. *Jealousy* fears to lose what it has; *envy* is pained at seeing another have that which it wants for itself. Princes are *jealous* of their authority; subjects are *jealous* of their rights: courtiers are *envious* of those in favor; women are *envious* of superior beauty.

Every man is more *jealous* of his natural than his moral qualities.

HAWKSWORTH.

A woman does not *envy* a man for fighting courage, nor a man a woman for beauty.

COLLIER.

The *jealous* man has an object of desire, something to get and something to retain; he does not look beyond the object that interferes with his enjoyment; a *jealous* husband may therefore be appeased by the declaration of his wife's animosity against the object of his *jealousy*. The *envious* man sickens at the sight of enjoyment; he is easy only in the misery of others: all endeavors, therefore, to satisfy an *envious* man are fruitless. *Jealousy* is a noble or an ignoble passion, according to the object; in the former case it is emulation sharpened by fear; in the latter case it is greediness stimulated by fear; *envy* is always a base passion, having the worst passions in its train.

'Tis doing wrong creates such doubts as these,  
Renders us *jealous*, and destroys our peace.

WALLER.

The *envious* man is in pain upon all occasions which should give him pleasure.

ADDISON.

*Jealous* is applicable to bodies of men as well as individuals; *envious* to the individuals only. Nations are *jealous* of any interference on the part of any other power in their commerce, government, or territory; individuals are *envious* of the rank, wealth, and honors of each other.

While the people are so *jealous* of the clergy's ambition, I do not see any other method left them to reform the world, than by using all honest arts to make themselves acceptable to the laity.

HOOVER.

**SUSPICION**, from *sus* or *sub*, under, and *specio*, to look, *i. e.*, to look from under one's eyelids out of fear of being seen to look, denotes an apprehension of injury, and, like *jealousy*, implies a fear of another's intentions; but *suspicion* has more of distrust in it than *jealousy*: the

*jealous* man doubts neither the integrity nor sincerity of his opponent; the *suspicious* man is altogether fearful of the intentions of another: the *jealous* man is *jealous* only of him who he thinks wishes for the same thing as he does, and may rob him of it: the *suspicious* man is *suspicious* or fearful that he may suffer something from another. *Jealousy* properly exists between equals or those who have a common object of desire; but *suspicion* is directed toward any one who has the power as well as the will to hurt; rival lovers are *jealous* of each other, but one person is *suspicious* of another's honesty, or parties entering into a treaty may be *suspicious* of each other's good faith. *Jealousy* cannot subsist between a king and his people in any other than in the anomalous and unhappy case of power being the object sought for on both sides; a king may then be *jealous* of his prerogative when he fears that it will be infringed by his people; and the people will be *jealous* of their rights when they fear that they will be invaded by the crown. According to this distinction, *jealousy* is erroneously substituted in the place of *suspicion*.

The obstinacy in Essex, in refusing to treat with the king, proceeded only from his *jealousy* (suspicion), that when the king had got him into his hands he would take revenge upon him.

CLARENDON.

*Jealousy* is alone concerned in not losing what one wishes for; *suspicion* is afraid of suffering some positive evil.

Though wisdom wake, *suspicion* sleeps  
At wisdom's gate, and to simplicity  
Resigns her charge: while goodness thinks no ill  
Where no ill seems.

MILTON.

## TO JEST, JOKE, MAKE GAME, SPORT.

JEST is in all probability abridged from *gesticulate*, because the ancient mimics used much *gesticulation* in breaking their *jests* on the company. JOKE, in Latin *jocus*, comes in all probability from the Hebrew *tsechek*, to laugh. To MAKE GAME signifies here to make the subject of game or play (*v. Play*). To SPORT signifies here to *sport* with, or convert into a subject of amusement.

One *jests* in order to make others laugh; one *jokes* in order to please one's self. The *jest* is directed at the object; the

*joke* is practised with the person or on the person. One attempts to make a thing laughable or ridiculous by *jesting* about it, or treating it in a *jesting* manner; one attempts to excite good-humor in others, or indulge it in one's self by *joking* with them. *Jests* are therefore seldom harmless: *jokes* are frequently allowable. The most serious subject may be degraded by being turned into a *jest*; but melancholy or dejection of the mind may be conveniently dispelled by a *joke*. Court fools and buffoons used formerly to break their *jests* upon every subject by which they thought to entertain their employers: those who know how to *joke* with good-nature and discretion may contribute to the mirth of the company: to *make game* of is applicable only to persons: to make a *sport* of or *sport* with, is applied to objects in general, whether persons or things; both are employed, like *jest*, in the bad sense of treating a thing more lightly than it deserves.

But those who aim at ridicule,  
Should fix upon some certain rule,  
Which fairly hints they are in *jest*.

SWIFT.

How fond are men of rule and place,  
Who court it from the mean and base,  
They love the cellar's vulgar *joke*,  
And lose their hours in ale and smoke.

GAT.

When Samson's eyes were out, of a public magistrate he was made a public *sport*.

SOUTH.

## JOURNEY, TRAVEL, VOYAGE.

JOURNEY, from the French *ournée*, a day's work, and Latin *diurnus*, daily, signifies the course that is taken in the space of a day, or in general any comparatively short passage from one place to another. TRAVEL, from the French *travailler*, to labor, signifies such a course or passage as requires labor, and causes fatigue; in general any long course. VOYAGE is most probably changed from the Latin *via*, a way, and originally signified any course or passage to a distance; but is now confined to passages by sea.

We take *journeys* in different countries in England; we make a *voyage* to the Indies, and *travel* over the continent. *Journeys* are taken for domestic business; *travels* are made for amusement or information: *voyages* are made by captains or merchants for purposes of commerce. We estimate *journeys* by the

day, as one or two days' *journey*: we estimate *travels* and *voyages* by the months and years that are employed. The Israelites are said to have *journeyed* in the wilderness forty years, because they went but short distances at a time. It is a part of polite education for young men of fortune to *travel* into those countries of Europe which comprehend the grand tour, as it is termed. A *voyage* round the world, which was at first a formidable undertaking, is now become familiar to the mind by its frequency.

To Paradise, the happy seat of man,  
His *journey's* end, and our beginning woe.

MILTON.

Cease mourners; cease complaint, and weep no more.

Your lost friends are not dead, but gone before,  
Advanc'd a stage or two upon that road  
Which you must *travel* in the steps they trode.

CUMBERLAND.

Calm and serene, he sees approaching death,  
As the safe port, th' peaceful silent shore,  
Where he may rest, life's tedious *voyage* o'er.

JENYNS.

## JOY, GLADNESS, MIRTH.

THE happy condition of the soul is designated by all these terms; but JOY, from the Latin *jocundus*, pleasant, and GLADNESS (*v. Glad*) lie more internally; MIRTH (*v. Festivity*) is the more immediate result of external circumstances. What creates *joy* and *gladness* is of a permanent nature; that which creates *mirth* is temporary: *joy* is the most vivid sensation in the soul; *gladness* is the same in quality, but inferior in degree: *joy* is awakened in the mind by the most important events in life; *gladness* springs up in the mind on ordinary occasions: the return of the prodigal son awakened *joy* in the heart of his father; a man feels *gladness* at being relieved from some distress or trouble: public events of a gratifying nature produce universal *joy*; relief from either sickness or want brings *gladness* to an oppressed heart; he who is absorbed in his private distresses is ill prepared to partake of the *mirth* with which he is surrounded at the festive board. *Joy* is depicted on the countenance, or expresses itself by various demonstrations: *gladness* is a more tranquil feeling, which is enjoyed in secret, and seeks no outward expression; *mirth* displays itself in laughter, singing, and noise.

His thoughts triumphant, heav'n alone employs,  
And hope anticipates his future *joys*.

JENYNS.

None of the poets have observed so well as Milton those secret overflowings of *gladness*, which diffuse themselves through the mind of the beholder upon surveying the gay scenes of nature.

ADDISON.

Th' unwieldy elephant,  
To make them *mirth*, us'd all his might.

MILTON.

## JUDGE, UMPIRE, ARBITER, ARBITRATOR.

JUDGE, in Latin *judico* and *judex*, from *jus*, right, signifies one pronouncing the law, or determining right. UMPIRE is most probably a corruption from *empire*, signifying one who has authority. ARBITER and ARBITRATOR, from *arbitror*, to think, signify one who decides.

*Judge* is the generic term, the others are only species of the *judge*. The *judge* determines in all matters disputed or undisputed; he pronounces what is law now as well as what will be law for the future; the *umpire* and *arbitrator* are only *judges* in particular cases that admit of dispute: there may be *judges* in literature, in arts, and civil matters; *umpires* and *arbiters* are only *judges* in private matters. The *judge* pronounces, in matters of dispute, according to a written law or a prescribed rule; the *umpire* decides in all matters of contest; and the *arbitrator* or *arbitrator* in all matters of litigation, according to his own judgment. The *judge* acts under the appointment of government; the *umpire* and *arbitrator* are appointed by individuals: the former is chosen for his skill; he adjudges the palm to the victor according to the merits of the case: the latter is chosen for his impartiality; he consults the interests of both by equalizing their claims. The office of *judge* is one of the most honorable; an *umpire* is of use in deciding contested merits, as the *umpire* at the games of the Greeks; in poetry and the grave style, the term may be applied to higher objects.

Palemon shall be *judge* how ill you rhyme.

DRYDEN.

To pray'r repentance, and obedience due,  
Mine ear shall not be slow, mine eye not shut,  
And I will place within them as a guide,  
My *umpire* conscience.

MILTON.

I am not out of the reach of people who oblige me to act as their *judge* or their *arbitrator*.

MELMOTH'S LETTERS OF PLINY.

The office of an *arbiter*, although not so elevated as a *judge* in its literal sense, has often the important duty of a Christian peace-maker; and as the determinations of an *arbiter* are controlled by no external circumstances, the term is applied to monarchs, and even to the Creator as the sovereign *Arbiter* of the world.

You once have known me,  
Twixt warring monarchs and contending states,  
The glorious *arbiter*.  
LEWIS.

## JUDGMENT, DISCRETION, PRUDENCE.

THESE terms are all employed to express the various modes of practical wisdom, which serve to regulate the conduct of men in ordinary life. JUDGMENT is that faculty which enables a person to distinguish right and wrong in general: DISCRETION and PRUDENCE serve the same purpose in particular cases. *Judgment* is conclusive; it decides by positive inference; it enables a person to discover the truth: *discretion* is intuitive (*v. Discernment*); it discerns or perceives what is in all probability right. *Judgment* acts by a fixed rule; it admits of no question or variation; *discretion* acts according to circumstances, and is its own rule. *Judgment* determines in the choice of what is good: *discretion* sometimes only guards against error or direct mistakes; it chooses what is nearest to the truth. *Judgment* requires knowledge and actual experience; *discretion* requires reflection and consideration: a general exercises his *judgment* in the disposition of his army, and in the mode of attack; while he is following the rules of military art he exercises his *discretion* in the choice of officers for different posts, in the treatment of his men, in his negotiations with the enemy, and various other measures which depend upon contingencies.

If a man have that penetration of *judgment* as he can discern what things are to be laid open, and what to be secreted, to him a habit of dissimulation is a hindrance and a poorness. BACON.

Let your own  
*Discretion* be your tutor. Suit the action  
To the words. SHAKESPEARE.

*Discretion* looks to the present; *prudence*, which is the same as providence or foresight, calculates on the future: *discretion* takes a wide survey of the case that offers; it looks to the moral fitness of

things, as well as the consequences which may follow from them; it determines according to the real propriety of anything, as well as the ultimate advantages which it may produce: *prudence* looks only to the good or evil which may result from things; it is, therefore, but a mode or accompaniment of *discretion*: we must have *prudence* when we have *discretion*, but we may have *prudence* where there is no occasion for *discretion*. Those who have the conduct or direction of others require *discretion*; those who have the management of their own concerns require *prudence*. For want of *discretion* the master of a school, or the general of an army, may lose his authority: for want of *prudence* the merchant may involve himself in ruin; or the man of fortune may be brought to beggary.

As to forms of human institution, they were added by the bishops and governors of the Church according to their wisdom and *discretion*.

The ignorance in which we are left concerning good and evil is not such as to supersede *prudence* in conduct. BINGHAM. BLAIR.

As epithets, *judicious* is applied to things oftener than to persons; *discreet* is applied to persons rather than to things; *prudent* is applied to both: a remark, or a military movement is *judicious*; it displays the *judgment* of the individual from whom they emanate; a matron is *discreet* who, by dint of years, experience, and long reflection, is enabled to determine on what is befitting the case; a person is *prudent* who does not inconsiderately expose himself to danger; a measure is *prudent* that guards against the chances of evil. Counsels will be *injudicious* which are given by those who are ignorant of the subject: it is dangerous to intrust a secret to one who is *in-discreet*: the impetuosity of youth naturally impels them to be *imprudent*; an *imprudent* marriage is seldom followed by *prudent* conduct in the parties that have involved themselves in it.

So bold, yet so *judiciously* you dare,  
That your least praise is to be regular. DRYDEN.

To elder years, to be *discreet* and grave:  
Then to old age maturity she gave. DENHAM.  
The monarch rose preventing all reply,  
*Prudent*, lest from his resolution rais'd  
Others among the chiefs might offer. MILTON.

## JUSTICE, EQUITY.

JUSTICE, from *jus*, right, is founded on the laws of society: EQUITY, from *aequitas*, fairness, rightness, and equality, is founded on the laws of nature. *Justice* is a written or prescribed law, to which one is bound to conform and make it the rule of one's decisions: *equity* is a law in our hearts; it conforms to no rule but to circumstances, and decides by the consciousness of right and wrong. The proper object of *justice* is to secure property; the proper object of *equity* is to secure the rights of humanity. *Justice* is exclusive, it assigns to every one his own; it preserves the subsisting inequality between men: *equity* is communicative; it seeks to equalize the condition of men by a fair distribution. *Justice* forbids us doing wrong to any one; and requires us to repair the wrongs we have done to others: *equity* forbids us doing to others what we would not have them do to us; it requires us to do to others what in similar circumstances we would expect from them.

They who supplicate for mercy from others  
can never hope for *justice* through themselves. BURKE.

Ev'ry rule of *equity* demands  
That vice and virtue from the Almighty's hands  
Should due rewards and punishments receive. JENYNS.

## JUSTNESS, CORRECTNESS.

JUSTNESS, from *jus*, law (*v. Justice*), is the conformity to established principle: CORRECTNESS, from *rectus*, right or straight (*v. Correct*), is the conformity to a certain mark or line: the former is used in the moral or improper sense only; the latter is used in the proper or improper sense. We estimate the value of remarks by their *justness*, that is, their accordance to certain admitted principles. *Correctness* of outline is of the first importance in drawing; *correctness* of dates enhances the value of a history. It has been *justly* observed by the moralists of antiquity that money is the root of all evil; partisans seldom state *correctly* what they see and hear.

Few men, possessed of the most perfect sight,  
can describe visual objects with more spirit and  
*justness* than Mr. Blacklock, the poet born blind. BURKE.

I do not mean the popular eloquence which cannot be tolerated at the bar, but that *correctness* of style and elegance of method which at once pleases and persuades the hearer.

SIR W. JONES.

## K.

## TO KEEP, PRESERVE, SAVE.

THE idea of having in one's possession is common to all these terms; which is, however, the simple meaning of KEEP (*v. To hold, keep*): to PRESERVE, from *pre* and *servo*, to *keep*, that is, to *keep* from mischief, signifies to *keep* with care, and free from all injury; to SAVE, from *safe*, is to *keep* laid up in a safe place, and free from destruction. Things are *kept* at all times, and under all circumstances; they are *preserved* in circumstances of peculiar difficulty and danger; they are *saved* in the moment in which they are threatened with destruction: things are *kept* at pleasure; they are *preserved* by an exertion of power; they are *saved* by the use of extraordinary means: the shepherd *keeps* his flock by simply watching over them; children are sometimes wonderfully *preserved* in the midst of the greatest dangers; things are frequently *saved* in the midst of fire, by the exertions of those present.

We are resolved to *keep* an established church,  
an established monarchy, an established aristocracy,  
and an established democracy, each in the  
degree in which it exists, and no greater. BURKE.

A war to *preserve* national independence,  
property, and liberty, from certain, universal  
havoc, is a war just and necessary. BURKE.

Sav'd from the general fate, but two remain,  
And ah! those hapless two were sav'd in vain. POPE.

## TO KEEP, OBSERVE, FULFIL.

THESE terms are synonymous in the moral sense of abiding by, and carrying into execution what is prescribed or set before one for his rule of conduct: to KEEP (*v. To hold, keep*) is simply to have by one in such manner that it shall not depart; to OBSERVE, in Latin *observo*, compounded of *ob* and *servo*, signifying to *keep* in one's view, to fix one's attention, is to *keep* with a steady attention;