

TO KNOW, BE ACQUAINTED WITH.

To KNOW is a general term; to BE ACQUAINTED WITH is particular (*v. Acquaintance*). We may know things or persons in various ways; we may *know* them by name only; or we may *know* their internal properties or characters; or we may simply *know* their figure; we may *know* them by report; or we may *know* them by a direct intercourse: one is *acquainted with* either a person or a thing, only in a direct manner, and by an immediate intercourse in one's own person. We *know* a man to be good or bad, virtuous or vicious, by being a witness to his actions; we become *acquainted with* him by frequently being in his company.

Is there no temp'rate region can be *known*,
Between their frigid and our torrid zone?
Could we not wake from that lethargic dream,
But to be restless in a worse extreme?

DENHAM.

But how shall I express my anguish for my
little boy, who became *acquainted with* sorrow
as soon as he was capable of reflection.

MELMOTH'S LETTERS OF CICERO.

KNOWLEDGE, SCIENCE, LEARNING,
ERUDITION.

KNOWLEDGE signifies the thing *k. own*. SCIENCE, in Latin *scientia*, from *scio*, to know, has the same original meaning. LEARNING, from *learn*, signifies the thing *learned*. ERUDITION, in Latin *eruditio*, comes from *erudio*, to bring out of a state of rudeness or ignorance, that is, the bringing into a state of perfection.

Knowledge is a general term which simply implies the thing *known*: *science*, *learning*, and *erudition* are modes of *knowledge* qualified by some collateral idea: *science* is a systematic species of *knowledge* which consists of rule and order; *learning* is that species of *knowledge* which one derives from schools, or through the medium of personal instruction; *erudition* is scholastic *knowledge* obtained by profound research: *knowledge* admits of every possible degree, and is expressly opposed to ignorance; *science*, *learning*, and *erudition* are positively high degrees of *knowledge*.

The attainment of *knowledge* is of itself a pleasure independent of the many

extrinsic advantages which it brings to every individual, according to the station of life in which he is placed; the pursuits of *science* have a peculiar interest for men of a peculiar turn. *Learning* is less dependent on the genius than on the will of the individual; men of moderate talents have overcome the deficiencies of nature, by labor and perseverance, and have acquired such stores of *learning* as have raised them to a respectable station in the republic of letters. Profound *erudition* is obtained but by few; a retentive memory, a patient industry, and deep penetration, are requisites for one who aspires to the title of an *erudite* man. *Knowledge*, in the unqualified and universal sense, is not always a good; we may have a *knowledge* of evil as well as good: *science* is good as far as it is founded upon experience; *learning* is more generally and practically useful to the morals of men than *science*: *erudition* is always good, as it is a profound *knowledge* of what is worth knowing.

Can *knowledge* have no bound, but must advance

So far, to make us wish for ignorance?

DENHAM.

O sacred poesy, thou spirit of Roman arts,
The soul of *science*, and the queen of souls.

B. JOHNSON.

As *learning* advanced, new words were adopted into our language, but I think with little improvement of the art of translation. JOHNSON.

Two of the French clergy with whom I passed my evenings were men of deep *erudition*.

BURKE.

L.

TO LABOR, TAKE PAINS OR TROUBLE,
USE ENDEAVOR.

LABOR, in Latin *labor*, comes, in all probability, from *labo*, to falter or faint, because *labor* causes faintness. To TAKE PAINS is to expose one's self to *pains*; and to TAKE THE TROUBLE is to impose *trouble* on one's self. ENDEAVOR (*v. To endeavor*).

The first three terms suppose the necessity for a painful exertion; but to *labor* expresses more than to *take pains*, and this more than to *trouble*; to *use*

endeavor excludes every idea of pain or inconvenience: great difficulties must be conquered; great perfection or correctness requires *pains*; a concern to please will give *trouble*; but we *use endeavors* wherever any object is to be obtained or any duty to be performed. To *labor* is either a corporeal or a mental action; to *take pains* is principally an effort of the mind or the attention: to *take trouble* is an effort either of the body or mind: a faithful minister of the Gospel *labors* to instil Christian principles into the minds of his audience, and to heal all the breaches which the angry passions make between them: when a child is properly sensible of the value of improvement, he will take the utmost *pains* to profit by the instruction of the master: he who is too indolent to *take the trouble* to make his wishes known to those who would comply with them, cannot expect others to *trouble* themselves with inquiring into his necessities: a good name is of such value to every man that he ought to *use* his best *endeavors* to preserve it unblemished.

They (the Jews) were fain to *take pains* to rid themselves of their happiness; and it cost them *labor* and violence to become miserable.

SOUTH.

A good conscience hath always enough to reward itself, though the success fall not out according to the merit of the *endeavor*. HOWELL.

LABYRINTH, MAZE.

INTRICACY is common to both the objects expressed by these terms; but the term LABYRINTH has it to a much greater extent than MAZE: the *labyrinth*, from the Greek *λαβυρινθος*, was a work of antiquity which surpassed the *maze* in the same proportion as the ancients surpassed the moderns in all other works of art; it was constructed on so prodigious a scale, and with so many windings, that when a person was once entered, he could not find his way out without the assistance of a clue or thread. *Maze*, probably from the Saxon *mase*, a gulf, is a modern term for a similar structure on a smaller scale, which is frequently made by way of ornament in large gardens. From the proper meaning of the two words we may easily see the ground of their metaphorical appli-

cation: political and polemical discussions are compared to a *labyrinth*; because the mind that is once entangled in them is unable to extricate itself by any efforts of its own: on the other hand, that perplexity and confusion into which the mind is thrown by unexpected or inexplicable events, is termed a *maze*; because, for the time, it is bereft of its power to pursue its ordinary functions of recollection and combination.

From the slow mistress of the school, Experience,
And her assistant, pausing, pale Distrust,
Purchase a dear-bought clue to lead his youth
Through serpentine obliquities of human life,
And the dark *labyrinth* of human hearts.

YOUNG.

To measur'd notes while they advance,
He in wild *maze* shall lead the dance.

CUMBERLAND.

LAND, COUNTRY.

LAND, in German *land*, etc., connected with *lean* and *line*, signifies an open, even space, and refers strictly to the earth. COUNTRY, in French *contrée*, from *con* and *terra*, signifies *lands* adjoining so as to form one portion. The term *land*, therefore, in its proper sense, excludes the idea of habitation; the term *country* excludes that of the earth, or the parts of which it is composed: hence we speak of the *land*, as rich or poor, according to what it yields: of a *country*, as rich or poor, according to what its inhabitants possess: so, in like manner, we say, the *land* is ploughed or prepared for receiving the grain; or a man's *land*, for the ground which he possesses or occupies: but the *country* is cultivated; the *country* is under a good government; or a man's *country* is dear to him.

Rons'd by the prince of air, the whirlwinds sweep
The surge, and plunge his father in the deep,
Then fall against the Cornish *lands* they roar,
And two rich shipwrecks bless the lucky shore.

POPE.

We love our *country* as the seat of religion,
liberty, and laws.

BLAIR.

In an extended application, however, these words may be put for one another: the word *land* may sometimes be put for any portion of *land* that is under a government, as the *land* of liberty; and *country* may be put for any spot of earth or line of *country*, together with that which is upon it; as a rich *country*.

You are still in the *land* of the living, and have all the means that can be desired, whereby to prevent your falling into condemnation.

BEVERIDGE.

The rich *country* from thence to Portici, covered with noble houses and gardens, appearing only a continuation of the city.

BRYDENE.

LANGUAGE, TONGUE, SPEECH, IDIOM, DIALECT.

LANGUAGE, from the Latin *lingua*, a TONGUE, signifies, like the word *tongue*, that which is spoken by the *tongue*. SPEECH is the act of speaking, or the word spoken. IDIOM, in Latin *idioma*, Greek *ἰδιωμα*, from *ἰδιος*, *proprius*, proper, or peculiar, signifies a peculiar mode of speaking. DIALECT, in Latin *dialectica*, Greek *διαλεκτική*, from *διαλεγομαι*, to speak in a distinct manner, signifies a distinct mode of speech.

All these terms mark the manner of expressing our thoughts, but under different circumstances. *Language* is the most general term in its meaning and application; it conveys the general idea without any modification, and is applied to other modes of expression, besides that of words, and to other objects besides persons; the *language* of the eyes frequently supplies the place of that of the *tongue*; the deaf and dumb use the *language* of signs; birds and beasts are supposed to have their peculiar *language*: *tongue*, *speech*, and the other terms, are applicable only to human beings. *Language* is either written or spoken; but a *tongue* is conceived of mostly as something to be spoken: whence we speak of one's mother *tongue*.

Nor do they trust their tongue alone,
But speak a *language* of their own.

SWIFT.

What if we could discourse with people of all the nations upon the earth in their own mother *tongue*? Unless we know Jesus Christ, also, we should be lost forever.

BEVERIDGE.

Speech is an abstract term, implying either the power of uttering articulate sounds; as when we speak of the gift of *speech*, which is denied to those who are dumb: or the words themselves which are spoken; as when we speak of the parts of *speech*: or the particular mode of expressing one's self; as that a man is known by his *speech*. *Idiom* and *dialect* are not properly a *language*, but the properties of *language*: *idiom* is the pe-

culiar construction and turn of a *language*, which distinguishes it altogether from others; it is that which enters into the composition of the *language*, and cannot be separated from it.

When *speech* is employed only as the vehicle of falsehood, every man must disunite himself from others.

JOHNSON.

The *language* of this great poet is sometimes obscured by old words, transpositions, and foreign *idioms*.

ADDISON.

A *dialect* is that which is engrafted on a *language* by the inhabitants of particular parts of a country, and admitted by its writers and learned men to form an incidental part of the *language*; as the *dialects* which originated with the Ionians, the Athenians, the Æolians, and were afterward amalgamated into the Greek *tongue*. Whence the word *dialect* may be extended in its application to denote any peculiar manner of speech adopted by any community.

Every art has its *dialect*, uncouth and ungrateful to all whom custom has not reconciled to its sound.

JOHNSON.

LARGE, WIDE, BROAD.

LARGE (*v. Great*) is applied in a general way to express every dimension; it implies not only abundance in solid matter, but also freedom in the space, or extent of a plane superficies. WIDE, in German *weit*, is most probably connected with the French *vide* and the Latin *viduus*, empty, signifying properly an empty or open space unencumbered by any obstructions. BROAD, in German *breit*, probably comes from the noun *breit*, a board; because it is the peculiar property of a board, that is to say, it is the *width* of what is particularly long. Many things are *large*, but not *wide*; as a *large* town, a *large* circle, a *large* ball, a *large* nut: other things are both *large* and *wide*; as a *large* field, or a *wide* field: a *large* house, or a *wide* house: but the field is said to be *large* from the quantity of ground it contains; it is said to be *wide* both from its figure and the extent of its space in the cross directions; in like manner, a house is *large* from its extent in all directions; it is said to be *wide* from the extent which it runs in front: some things are said to be *wide* which are not denominated *large*; that

is, either such things as have less bulk and quantity than extent of plane surface; as *ell-wide* cloth, a *wide* opening, a *wide* entrance, and the like; or such as have an extent of space only one way; as a *wide* road, a *wide* path, a *wide* passage, and the like. What is *broad* is in sense, and mostly in application, *wide*, but not *vice versa*: a ribbon is *broad*; a ledge is *broad*; a ditch is *broad*; a plank is *broad*; the brim of a hat is *broad*; or the border of anything is *broad*: on the other hand, a mouth is *wide*, but not *broad*; apertures in general are *wide*, but not *broad*. *Large* is opposed to small; *wide* to close; *broad* to narrow. In the moral application, we speak of *largeness* in regard to liberality; *wide* and *broad* only in the figurative sense of space or size: as a *wide* difference; or a *broad* line of distinction.

Shall grief contract the *largeness* of that heart,
In which nor fear nor anger has a part?

WALLER.

Wide was the wound
But suddenly with flesh fill'd up and heal'd.

MILTON.

The *wider* a man's comforts extend,
The *broad*er is the mark which he spreads to the
arrows of misfortune.

BLAIR.

LARGELY, COPIOUSLY, FULLY.

LARGELY (*v. Great*) is here taken in the moral sense, and, if the derivation given of it be true, in the most proper sense. COPIOUSLY comes from the Latin *copia*, plenty, signifying in a plentiful degree. FULLY signifies in a full degree; to the full extent, as far as it can reach.

Quantity is the idea expressed in common by all these terms; but *largely* has always a reference to the freedom of the will in the agent; *copiously* qualifies actions that are done by inanimate objects; *fully* qualifies the actions of a rational agent, but it denotes a degree or extent which cannot be surpassed. A person deals *largely* in things, or he drinks *large* draughts; rivers are *copiously* supplied in rainy seasons; a person is *fully* satisfied, or *fully* prepared. A bountiful Providence has distributed his gifts *largely* among his creatures: blood flows *copiously* from a deep wound when it is first made: when a man is not *fully* convinced of his own insufficiency, he is not

prepared to listen to the counsel of others.

There is one very faulty method of drawing up the laws, that is, when the case is *largely* set forth in the preamble.

BACON.

The youths with wine the *copious* goblets
crown'd,
And pleas'd dispense the flowing bowls around.

POPE.

Every word (in the Bible) is so weighty that it ought to be carefully considered by all that desire *fully* to understand the sense.

BEVERIDGE.

LAST, LATEST, FINAL, ULTIMATE.

LAST and LATEST, both from *late*, in German *letze*, is connected with the Greek *λοισθος* and *λειπω*, to leave, signifying left or remaining. FINAL, *v. Final*. ULTIMATE comes from *ultimus*, the last.

Last and *ultimate* respect the order of succession: *latest* respects the order of time; *final* respects the completion of an object. What is *last* or *ultimate* is succeeded by nothing else: what is *latest* is succeeded at no great interval of time; what is *final* requires to be succeeded by nothing else. The *last* is opposed to the first; the *ultimate* is distinguished from that which immediately precedes it; the *latest* is opposed to the earliest; the *final* is opposed to the introductory or beginning. A person's *last* words are those by which one is guided; his *ultimate* object is sometimes remote or concealed from the view; a conscientious man remains firm to his principles to his *latest* breath; the *final* determination of difficult matters requires caution. Jealous people strive not to be the *last* in anything; the *latest* intelligence which a man gets of his country is acceptable to one who is in distant quarters of the globe; it requires resolution to take a *final* leave of those whom one holds near and dear.

The supreme Author of our being has so formed the soul of man that nothing but himself can be its *last*, adequate, and proper happiness.

ADDISON.

Our first parent transgressed the gracious law which was given him as the condition of life, and thereby involved himself and all his children to the *latest* generations in guilt, misery, and ruin.

BIDDULPH.

Final causes lie more bare and open to our observation, as there are often a greater variety that belong to the same effect.

ADDISON.

The *ultimate* end of man is the enjoyment of God, beyond which he cannot form a wish.

GROVE.

LASTLY, AT LAST, AT LENGTH:

LASTLY, like *last* (*v. Last*), respects the order of succession: AT LAST or AT LENGTH refer to what has preceded. When a sermon is divided into many heads, the term *lastly* comprehends the *last* division. When an affair is settled after much difficulty, it is said to be *at last* settled; and if it be settled after a protracted continuance, it is said to be settled *at length*.

Lastly, opportunities do sometimes offer in which a man may wickedly make his fortune without fear of temporal damage. In such cases what restraint do they lie under who have no regard beyond the grave? ADDISON.

At last being satisfied they had nothing to fear, they brought out all their corn every day. ADDISON.

A neighboring king had made war upon this female republic several years with various success, and *at length* overthrew them in a very great battle. ADDISON.

LAUDABLE, PRAISEWORTHY, COMMENDABLE.

LAUDABLE, from the Latin *laudo*, to praise, is in sense literally PRAISEWORTHY, that is, *worthy of praise*, or to be praised (*v. To praise*). COMMENDABLE signifies entitled to commendation.

Laudable is used in a general application; *praiseworthy* and *commendable* are applied to individuals: things are *laudable* in themselves; they are *praiseworthy* or *commendable* in this or that person. That which is *laudable* is entitled to encouragement and general approbation; an honest endeavor to be useful to one's family or one's self is at all times *laudable*, and will insure the support of all good people. What is *praiseworthy* obtains the respect of all men: as all have temptations to do that which is wrong, the performance of one's duty is in all cases *praiseworthy*; but particularly so in those cases where it opposes one's interests and interferes with one's pleasures. What is *commendable* is not equally important with the former two; it entitles a person only to a temporary or partial expression of good-will and approbation; the performance of those minor and particular duties which belong to children and subordinate persons is in the proper sense *commendable*.

Nothing is more *laudable* than an inquiry after truth. ADDISON.

Ridicule is generally made use of to laugh men out of virtue and good-sense, by attacking everything *praiseworthy* in human life. ADDISON.

Edmund Waller was born to a very fair estate by the parsimony or frugality of a wise father and mother, and he thought it so *commendable* an advantage that he resolved to improve it with his utmost care. CLARENDON.

TO LAUGH AT, RIDICULE.

LAUGH, through the medium of the Saxon *hlahan*, old German *lahan*, Greek *γῆλω*, comes from the Hebrew *lahak*, with no variation in the meaning. RIDICULE, from the Latin *rideo*, has the same original meaning.

Both these verbs are used here in the improper sense for *laughter*, blended with more or less of contempt: but the former displays itself by the natural expression of *laughter*: the latter shows itself by a verbal expression: the former is produced by a feeling of mirth, on observing the real or supposed weakness of another; the latter is produced by a strong sense of the absurd or irrational in another: the former is more immediately directed to the person who has excited the feeling; the latter is more commonly produced by things than by persons. We *laugh* at a person to his face; but we *ridicule* his notions by writing or in the course of conversation: we *laugh* at the individual; we *ridicule* that which is maintained by him.

Men *laugh* at one another's cost. SWIFT.

It is easy for a man who sits idle at home, and has nobody to please but himself, to *ridicule* or censure the common practices of mankind. JENYNS.

LAUGHABLE, LUDICROUS, RIDICULOUS, COMICAL, OR COMIC, DROLL.

LAUGHABLE signifies exciting, or fit to excite *laughter*. LUDICROUS, in Latin *ludicr* or *ludicrus*, from *ludus*, a game, signifies belonging to a game or sport. RIDICULOUS, exciting, or fit to excite *ridicule*.

Either the direct action of *laughter* or a corresponding sentiment is included in the signification of all these terms: they differ principally in the cause which produces the feeling; the *laughable* consists of objects in general, whether personal or otherwise; the *ludicrous* and *ridiculous*

lous have reference more or less to that which is personal. What is *laughable* may excite simple merriment independently of all personal reference, unless we admit what Mr. Hobbes, and after him Addison, have maintained of all *laughter*, that it springs from pride. But without entering into this nice question, I am inclined to distinguish between the *laughable* which arises from the reflection of what is to our own advantage or pleasure, and that which arises from reflecting on what is to the disadvantage of another. The tricks of a monkey, or the humorous stories of wit, are *laughable* from the nature of the things themselves, without any apparent allusion, however remote, to any individual but the one whose senses or mind is gratified. The *ludicrous* and *ridiculous* are, however, species of the *laughable* which arise altogether from reflecting on that which is to the disadvantage of another; but the *ludicrous* has in it less to the disadvantage of another than the *ridiculous*. It is possible, therefore, for a person to be in a *ludicrous* situation without any kind of moral demerit, or the slightest depreciation of his moral character; since that which renders his situation *ludicrous* is altogether independent of himself; or it becomes *ludicrous* only in the eyes of incompetent judges. "Let an ambassador," says Mr. Pope, "speak the best sense in the world, and deport himself in the most graceful manner before a prince, yet if the tail of his shirt happen, as I have known it happen to a very wise man, to hang out behind, more people will *laugh* at that than attend to the other." This is the *ludicrous*. The same can seldom be said of the *ridiculous*; for as this springs from positive moral causes, it reflects on the person to whom it attaches in a less questionable shape, and produces positive disgrace. Persons very rarely appear *ridiculous* without being really so; and he who is really *ridiculous* justly excites contempt.

They'll not show their teeth in way of smile,
Though Nestor swear the jest be *laughable*.
SHAKESPEARE.

The action of the theatre, though modern states esteem it but *ludicrous* unless it be satirical and biting, was carefully watched by the ancients that it might improve mankind in virtue. BACON.

Infelix paupertas has nothing in it more in-

tolerable than this, that it renders men *ridiculous*. SOUTH.

DROLL and COMICAL are in the proper sense applied to things which cause *laughter*, as when we speak of a *droll* story, or a *comical* incident, or a COMIC song. They may be applied to the person; but not so as to reflect disadvantageously on the individual, as in the former terms.

A *comic* subject loves a humble verse,
Thyestes scorns a low and *comic* style.

ROSCOMMON.

In the Augustine age itself, notwithstanding the censure of Horace, they preferred the low buffoonery and *drollery* of Plautus to the delicacy of Terence. WARTON.

LAWFUL, LEGAL, LEGITIMATE, LICIT.

LAWFUL, from *law*, LEGAL or LEGITIMATE, from the Latin *lex*, all signify, in the proper sense, belonging to *law*. They differ, therefore, according to the sense of the word *law*; *lawful* respects the *law* in general, defined or undefined; *legal* respects only the *law* of the land which is defined; and *legitimate* respects the laws or rules of science as well as civil matters in general. LICIT, from the Latin *licet*, to be allowed, is used only to characterize the moral quality of actions; the *lawful* properly implies conformable to or enjoined by *law*; the *legal* what is in the form or after the manner of *law*, or binding by *law*: it is not *lawful* to coin money with the king's stamp; a marriage was formerly not *legal* in England which was not solemnized according to the rites of the Established Church: men's passions impel them to do many things which are *unlawful* or *illicit*; their ignorance leads them into many things which are *illegal* or *illegitimate*. As a good citizen and a true Christian, every man will be anxious to avoid everything which is *unlawful*: it is the business of the lawyer to define what is *legal* or *illegal*: it is the business of the critic to define what is *legitimate* verse in poetry; it is the business of the linguist to define the *legitimate* use of words: it is the business of the moralist to point out what is *illicit*.

According to this spiritual doctor of politics, if his majesty does not owe his crown to the choice of his people, he is no *lawful* king. BURKE.

Swift's mental powers declined till (1741) it was found necessary that *legal* guardians should be appointed to his person and fortune. JOHNSON.

Upon the whole, I have sent this my offspring into the world in as decent a dress as I was able; a *legitimate* one I am sure it is. MOORE.

The King of Prussia charged some of the officers, his prisoners, with maintaining an *illicit* correspondence. SMOLLETT.

TO LAY OR TAKE HOLD OF, CATCH, SEIZE, SNATCH, GRASP, GRIPE.

To LAY or TAKE HOLD OF is here the generic expression; it denotes simply getting into one's possession, which is the common idea in the signification of all these terms, which differ in regard to the motion in which the action is performed. To CATCH is to *lay hold of* with an effort. To SEIZE is to *lay hold of* with violence. To SNATCH is to *lay hold of* by a sudden effort. One is said to *lay hold of* that on which one places his hand; he *takes hold of* that which he secures in his hand. We *lay hold of* anything when we see it falling; we *take hold of* anything when we wish to lift it up; we *catch* what attempts to escape; we *seize* it when it makes resistance; we *snatch* that which we are particularly afraid of not getting otherwise. A person who is fainting *lays hold of* the first thing which comes in his way; a sick person or one that wants support *takes hold of* another's arm in walking; various artifices are employed to *catch* animals; the wild beasts of the forest *seize* their prey the moment they come within their reach; it is the rude sport of a school-boy to *snatch* out of the hand of another that which he is not willing to let go.

Sometimes it happens that a corn slips out of their paws, when they (the ants) are climbing up; they *take hold of* it again when they can find it, otherwise they look for another. ADDISON.

One great genius often *catches* the flame from another. ADDISON.

Furious he said, and tow'rd the Grecian crew,
(*Seiz'd* by the crest) th' unhappy warrior drew.

The hungry harpies fly,
They *snatch* the meat, defiling all they find.

To *lay hold of* is to get in the possession. To GRASP and to GRIPE signify to have or keep in the possession; an eagerness to keep or not to let go is expressed by that of *grasping*; a fearful

anxiety of losing and an earnest desire of keeping is expressed by the act of *gripping*. When a famished man *lays hold of* food he *grasps* it, from a convulsive kind of fear lest it should leave him: when a miser *lays hold of* money, he *gripes* it from the love he bears to it, and the fear he has that it will be taken from him.

Like a miser midst his store,
Who *grasps* and *grasps* till he can hold no more.

They *gripe* their oaks; and every panting breast
Is rais'd by turns with hope, by turns with fear
depress'd.

TO LEAD, CONDUCT, GUIDE.

LEAD, in Saxon *leden*, Low German *leiden*, is connected with the old German *leit*, a way, signifying to put in the way, or help in one's way. CONDUCT, Latin *conductus*, participle of *conduco* or *con* or *cum* with, and *duco*, to *lead*, signifies to bring with one. GUIDE, in French *guider*, Saxon *witan* or *wisan*, German, etc., *weisen*, to show, signifies to show the way.

All these terms are employed to denote the influence which a person has over the movements or actions of some person. To *lead* is an unqualified action: one *leads* by helping a person onward in any manner, as to *lead* a child by the hand, or to *lead* a person through a wood by going before him. To *conduct* and *guide* are different modes of *leading*, the former by virtue of one's office or authority, the latter by one's knowledge or power; as to *conduct* an army, or to *conduct* a person into the presence of another; to *guide* a traveller in an unknown country. These words may therefore be applied to the same objects: a general *leads* an army, inasmuch as he goes before it into the field; he *conducts* an army, inasmuch as he directs its operations; the stable-boy *leads* the horses to water; the coachman *guides* the horses in a carriage.

The shepherd's going before the sheep, and *leading* them to pure waters and verdant pastures, is a very striking and beautiful representation of God's preventing grace and continual help.

We waited some time in expectation of the next worthy who came in with a great retinue of historians whose names I could not learn, most of them being natives of Carthage. The person thus *conducted*, who was Hannibal, seemed much disturbed.

His *guide*, as faithful from that day
As Hesperus, that *leads* the sun his way.

FAIRFAX.
Conduct and *guide* may also be applied in this sense to inanimate objects; as the pilot *conducts* the vessel into the port, the steersman *guides* a vessel by the help of the rudder.

When smooth old ocean and each storm's asleep,
Then ignorance may plough the watery deep,
But when the demon of the tempest rave,
Skill must *conduct* the vessel through the wave.

GRAINGER.
No more—but hasten to thy tasks at home,
There *guide* the spindle and direct the loom.

POPE.
In the moral application of these terms, persons may *lead* or *guide* other persons, but they *conduct* things; as to *lead* a person into a course of life; to *guide* him in a course of reading or study; to *conduct* a lawsuit, or any particular business. To *lead* being a matter of purely personal influence, may be either for the benefit or injury of the person *led*.

Can knowledge have no bound, but must advance
So far to make us wish for ignorance?
And rather in the dark to grope our way
Than *led* by a false guide to err by day.

DENHAM.
To *conduct*, supposing judgment and management, and to *guide*, supposing superior intelligence, are always taken in the good sense, unless otherwise qualified.

He so *conducted* the affairs of the kingdom,
that he made the reign of a very weak prince
most happy to the English.

LORD LYTTELTON.
Imoinda. Oh! this separation
Has made you dearer, if it can be so,
Than you were ever to me; you appear
Like a kind star to my benighted step
To *guide* me on my way to happiness.

SOUTHERN.
Things as well as persons may *lead*, *conduct*, and *guide*, with a similar distinction. Whatever serves as a motive of action, or as a course and passage to a place or an object, *leads*.

Our schemes of thought in infancy are lost in those of youth; these too take a different turn in manhood, till old age often *leads* us back into our former infancy.

SPECTATOR.
Whatever influences our conduct rightly, *conducts*.

She imbibed in childhood those principles which in middle life preserved her untainted from the profligacy of one husband and the fanaticism of another; and after her deliverance from both,

conducted her to the close of a long life in the uniform exercise of every virtue which became her sex, her rank, her Christian profession.

WHITAKER.
Whatever serves as a rule or *guide*, *guides*.

The brutes are *guided* by instinct, and know no sorrow.

STEELE.
As persons may sometimes be false *guides*, so things may furnish a false rule.

He now entirely disposed of all the graces of the king, in conferring all the favors and all the offices of three kingdoms without a rival: in the dispensing whereof he was *guided* more by the rules of appetite than of judgment.

CLARENDON.

LEAN, MEAGRE.

LEAN is in all probability connected with line, lank, and long, signifying that which is simply long without any other dimension. MEAGRE, in Latin *macer*, Greek *μικρός*, small.

Lean denotes want of fat; *meagre* want of flesh: what is *lean* is not always *meagre*; but nothing can be *meagre* without being *lean*. Brutes as well as men are *lean*, but men only are said to be *meagre*: *leanness* is frequently connected with the temperament; *meagreness* is the consequence of starvation and disease. There are some animals by nature inclined to be *lean*; a *meagre*, pale visage is to be seen perpetually in the haunts of vice and poverty.

The sixth age shifts
Into the *lean* and slippered pantaloons,
With spectacles on nose and pouch on side.

SHAKESPEARE.
So thin, so ghastly *meagre*, and so wan,
So bare of flesh, he scarce resembled man.

TO LEAN, INCLINE, BEND.

LEAN, in Saxon *hlynian*, Danish, etc., *lâne*, is derived from the same root as the Latin *clino*, or the Greek *κλινω*, and are connected with the word *lie*, *lay*. INCLINE is immediately derived from the Latin. BEND, *v. To bend*.

In the proper sense, *lean* and *incline* are both said of the position of bodies; *bend* is said of the shape of bodies: that which *leans* rests on one side, or in a side-ward direction; that which *inclines*, *leans* or turns only in a slight degree: that which *bends* forms a curvature; it does not all *lean* the same way: a house *leans*

when the foundation gives way; a tree may grow so as to *incline* to the right or the left, or a road may *incline* this or that way; a tree or a road *bends* when it turns out of the straight course. In the improper sense, the judgment *leans*, the will *inclines*, the will or conduct *bends*, in consequence of some outward action. A person *leans* to this or that side of a question which he favors; he *inclines*, or is *inclined*, to this or that mode of conduct; he *bends* to the will of another. It is the duty of a judge to *lean* to the side of mercy as far as is consistent with justice: whoever *inclines* too readily to listen to the tales of distress which are continually told to excite compassion will find himself in general deceived; an *unbending* temper is the bane of domestic felicity.

Like you a courtier born and bred,
Kings *lean'd* their ear to what I said. GAY.
Say what you want; the Latins you shall find,
Not forc'd to goodness, but by will *inclin'd*.
DRYDEN.

And as on corn when western gusts descend,
Before the blast the lofty harvest *bend*. POPE.

TO LEAVE, QUIT, RELINQUISH.

LEAVE, in Saxon *leafve*, in old German *laube*, Latin *linquo*, Greek *λεπω*, signifies either to *leave* or be wanting, because one is wanting in the place which one *leaves*. QUIT, in French *quitter*, from the Latin *quietus*, rest, signifies to rest or remain, to give up the hold of. RELINQUISH, *v. To abandon*.

We *leave* that to which we may intend to return; we *quit* that to which we return no more: we may *leave* a place voluntarily or otherwise; but we *relinquish* it unwillingly. We *leave* persons or things; we *quit* and *relinquish* things only. I *leave* one person in order to speak to another; I *leave* my house for a short time; I *quit* it not to return to it.

Leave and *quit* may be used in the improper as well as the proper sense. It is the privilege of the true Christian to be able to *leave* all the enjoyments of this life, not only with composure, but with satisfaction; dogs have sometimes evinced their fidelity, even to the remains of their masters, by not *quitting* the spot where they are laid; prejudices, particularly in matters of religion, acquire so deep a root in the mind that they cannot

be made to *relinquish* their hold by the most persuasive eloquence and forcible reasoning.

Why *leave* we not the fatal Trojan shore,
And measure back the seas we cross'd before?
POPE.

The sacred wrestler, till a blessing giv'n,
Quits not his hold, but, halting, conquers heav'n.
WALLER.

To descend voluntarily from the supreme to a subordinate station, and to *relinquish* the possession of power, in order to attain the enjoyment of happiness, seems to be an effort too great for the human mind. ROBERTSON.

TO LEAVE, TAKE LEAVE, BID FAREWELL, OR ADIEU.

LEAVE is here general as before (*v. To leave*); it expresses simply the idea of separating one's self from an object, whether for a time or otherwise; to TAKE LEAVE and BID FAREWELL imply a separation for a perpetuity.

To *leave* is an unqualified action; it is applied to objects of indifference, or otherwise, but supposes in general no exercise of one's feelings. We *leave* persons as convenience requires; we *leave* them on the road, in the field, in the house, or wherever circumstances direct; we *leave* them with or without speaking; but to *take leave* is a parting ceremony between friends, on their parting for a considerable time; to *bid farewell*, or ADIEU, is a still more solemn ceremony, when the parting is expected to be final. When applied to things, we *leave* such as we do not wish to meddle with; we *take leave* of those things which were agreeable to us, but which we find it prudent to give up; and we *bid farewell* to those for which we still retain a great attachment. It is better to *leave* a question undecided, than to attempt to decide it by altercation or violence; it is greater virtue in a man to *take leave* of his vices, than to let them *take leave* of him; when a man engages in schemes of ambition, he must *bid adieu* to all the enjoyments of domestic life.

Self alone, in nature rooted fast,
Attends us first and *leaves* us last. SWIFT.

Now I am to *take leave* of my readers, I am under greater anxiety than I have known for the work of any day since I undertook this province. STEELE.

Anticipate the awful moment of your *bidding* the world an eternal *farewell*. BLAIR.

LEAVE, LIBERTY, PERMISSION, LICENSE.

LEAVE has here the sense of freedom granted, because what is left to itself is left free. LIBERTY is also taken for *liberty* granted. PERMISSION signifies the act of *permitting* (*v. To allow*), or the thing *permitted*. LICENSE, in Latin *licentia*, from *licet*, to be lawful, signifies the state of being *permitted* by law or authority.

Leave and *liberty* may sometimes be taken as well as given; *permission* and *license* is never to be taken, but must always be granted, and that in an especial manner—the former by express words, the latter by some acknowledged and mostly legal form. *Leave* is employed only on familiar occasions; *liberty* is given in more important matters: the master gives *leave* to his servant to go out for his pleasure; a gentleman gives his friends the *liberty* of shooting on his grounds: *leave* is taken in indifferent matters, particularly as it respects *leave* of absence; *liberty* is taken by a greater, and in general an unauthorized, stretch of one's powers, and is, therefore, an infringement on the rights of another. What is done without the *leave* may be done without the knowledge, though not contrary to the will of another; but *liberties* which are taken without offering an apology are always calculated to give offence. *Leave* respects only particular and private matters; *liberty* respects general or particular matters, public or private; as *liberty* of speech, *liberty* of the press, and the like.

I must have *leave* to be grateful to any one who serves me, let him be ever so obnoxious to any party. POPE.

I am for the full *liberty* of diversion (for children) as much as you can be. LOCKE.

Leave and *permission* are both the acts of private individuals in special cases. The *permission* is a more formal and less familiar act than *leave*; the *permission* is often an act of courtesy passing between equals and friends; the *leave* is properly said of what passes from superiors to inferiors: a person obtains *leave* of absence. The *license* is always general, or resting on some general authority; as the *licenses* given by government, and poetic

licenses. Whenever applied to individuals it carries with it the idea of a special authority; as a *license* given by a landlord to the tenant to assign his lease.

And that they know well
That gave me public *leave* to speak of him.
SHAKESPEARE.

The repeated *permissions* you give me of
dealing freely with you, will, I hope, excuse what
I have done. POPE.

Leaving the wits the spacious air,
With *license* to build castles there. SWIFT.

LEAVINGS, REMAINS.

LEAVINGS are the consequence of a voluntary act: they signify what is left: REMAINS are what follow in the course of things; they are what *remains*; the former is therefore taken in the bad sense to signify what has been left as worthless; the latter is never taken in this bad sense. When many persons of good taste have the liberty of choosing, it is fair to expect that the *leavings* will be worth little or nothing, after all have made their choice. By the *remains* of beauty which are discoverable in the face of a female, we may be enabled to estimate what her personal gifts were.

Scale, fins, and bones, the *leavings* of the feast.
SOMERVILLE.

So midnight tapers waste their last *remains*.
SOMERVILLE.

TO LET, LEAVE, SUFFER.

THE removal of hinderance or constraint on the actions of others, is implied by all these terms; but LET, like the German *lassen*, to leave, connected with the Latin *laxus*, and our word *loose*, is a less formal action than LEAVE (*v. To leave*), and this than SUFFER, from the Latin *suffero*, to bear with, signifying not to put a stop to. I *let* a person pass in the road by getting out of his way: I *leave* a person to decide on a matter according to his own discretion, by declining to interfere; I *suffer* a person to go his own way, over whom I am expected to exercise a control. It is in general most prudent to *let* things take their own course: in the education of youth, the greatest art lies in *leaving* them to follow the natural bent of their minds and turn of the disposition, and at the same time not *suffering* them to do anything preju-

dicial to their character or future interests.

Then to invoke
The goddess, and let in the fatal horse,
We all consent. DENHAM.

This crime I could not leave unpunished. DENHAM.

If Pope had suffered his heart to be alienated from her, he could have found nothing that might fill her place. JOHNSON.

LETTER, EPISTLE.

ACCORDING to the origin of these words, LETTER, in Latin *litera*, signifies any document composed of written letters; and EPISTLE, in Greek *ἐπιστολή*, from *ἐπιστέλλω*, to send, signifies a letter sent or addressed to any one; consequently the former is the generic, the latter the specific term. *Letter* is a term altogether familiar; it may be used for whatever is written by one friend to another in domestic life, or for the public documents of this description, which have emanated from the pen of writers, as the letters of Madame de Sévigné, the letters of Pope or of Swift; and even those which were written by the ancients, as the letters of Cicero, Pliny, and Seneca; but in strict propriety those are entitled *epistles*, as a term most adapted to whatever has received the sanction of ages, and by the same rule, likewise, whatever is peculiarly solemn in its contents has acquired the same epithet, as the *epistles* of St. Paul, St. Peter, St. John, St. Jude; and by an analogous rule, whatever poetry is written in the *epistolary* form is denominated an *epistle* rather than a *letter*, whether of ancient or modern date, as the *epistles* of Horace, or the *epistles* of Boileau; and, finally, whatever is addressed by way of dedication is denominated a *dedicatory epistle*. Ease and a friendly familiarity should characterize the *letter*: sentiment and instruction are always conveyed by an *epistle*.

Epistles or (according to the word in use) familiar letters may be called the larum-bells of love; I hope this will prove so to you, and have the power to awaken you out of that silence wherein you have slept so long. HOWELL.

LETTERS, LITERATURE, LEARNING.

LETTERS and LITERATURE signify knowledge, derived through the medium of written letters or books, that is, infor-

mation: LEARNING (*v. Knowledge*) is confined to that which is communicated, that is, scholastic knowledge. The term men of letters, or the republic of letters, comprehends all who devote themselves to the cultivation of their minds: literary societies have for their object the diffusion of general information: learned societies propose to themselves the higher object of extending the bounds of science, and increasing the sum of human knowledge. Men of letters have a passport for admittance into the highest circles; literary men can always find resources for themselves in their own society: learned men, or men of learning, are more the objects of respect and admiration than of imitation.

To the greater part of mankind the duties of life are inconsistent with much study; and the hours which they would spend upon letters must be stolen from their occupations and families. JOHNSON.

He that recalls the attention of mankind to any part of learning which time has left behind it, may be truly said to advance the literature of his own age. JOHNSON.

TO LIE, LAY.

By a vulgar error these verbs have been so confounded as to deserve some notice. To LIE is neuter, and designates a state: to LAY is active, and denotes an action on an object; it is properly to cause to lie: a thing lies on the table; some one lays it on the table; he lies with his fathers; they laid him with his fathers. In the same manner, when used idiomatically, we say, a thing lies by us until we bring it into use; we lay it by for some future purpose: we lie down in order to repose ourselves; we lay money down by way of deposit: the disorder lies in the constitution; we lay a burden upon our friends.

Ants bite off all the buds before they lay it up, and therefore the corn that has lain in their nests will produce nothing. ADDISON.

The Church admits none to holy orders without laying upon them the highest obligations imaginable. BEVERIDGE.

LIFELESS, DEAD, INANIMATE.

LIFELESS and DEAD suppose the absence of life where it has once been; INANIMATE supposes its absence where it has never been; a person is said to be lifeless or dead from whom life has de-

parted; the material world consists of objects which are by nature *inanimate*. *Lifeless* is negative: it signifies simply without life, or the vital spark: *dead* is positive; it denotes an actual and perfect change in the object. We may speak of a *lifeless* corpse, when speaking of a body which sinks from a state of *animation* into that of *inanimation*; we speak of *dead* bodies to designate such as have undergone an entire change. A person, therefore, in whom *animation* is suspended, is, for the time being, *lifeless*, in appearance at least, although we should not say *dead*.

Nor can his *lifeless* nostril please
With the once ravishing smell. COWLEY.

How *dead* the vegetable kingdom lies!
THOMSON.

We may in some sort be said to have a society even with the *inanimate* world. BURKE.

In the moral acceptation, *lifeless* and *inanimate* denote the want of that *life* or *animation* which is requisite or proper; *dead* implies the total want of moral feeling which ought to exist.

He was a *lifeless* preacher. BURNET.

And are you sure that old age will come with all those circumstances inviting repentance. It may be, and is very likely to be, to life, what winter is to the year, a time of chillness and numbness, and of *deadness* of the faculties for repentance. BEVERIDGE.

TO LIFT, HEAVE, HOIST.

LIFT, in German *lüften*, Swedish, etc., *lyften*, to raise in the air, from *luft*, in Scotch *lift*, air. HEAVE, in Saxon *heavian*, German *heben*, etc., comes from the absolute particle *ha*, signifying high, because to *heave* is to set up on high. HOIST, in French *hausser*, low German *hissen*, is a variation from the same source as *heave*.

The idea of making high is common to all these words, but they differ in the objects and the circumstances of the action; we lift with or without an effort: we *heave* and *hoist* always with an effort; we lift a child up to let him see anything more distinctly; workmen *heave* the stones or beams which are used in a building; sailors *hoist* the long-boat into the water. To lift and hoist are transitive verbs; they require an agent and an object: *heave* is intransitive, it may have

an inanimate object for an agent: a person lifts his hand to his head; when whales are killed, they are hoisted into vessels: the bosom heaves when it is oppressed with sorrow, the waves of the sea heave when they are agitated by the wind.

What god so daring in your aid to move,
Or lift his hand against the force of Jove? POPE.
Murm'ring they move, as when Old Ocean roars,
And heaves huge surges to the trembling shores. POPE.

The reef enwrapt, th' inserted knittles tied,
To hoist the shorten'd sail again they tried. FALCONER.

TO LIFT, RAISE, ERECT, ELEVATE, EXALT.

THE idea of making a thing higher than it was before is common to these verbs. To LIFT (*v. To lift*) is to take up from a given spot by a direct application of force. To RAISE, that is to cause to rise; to ERECT, from the Latin *erectum*, supine of *erigo*, and the Greek *ορῶω*, to extend; to ELEVATE, from *elevatus*, participle of *elevo*, or *e*, above, and *levo*, to lift or raise, signify to make higher by a variety of means, but not necessarily by moving the object from the spot where it rests. We lift a stool with our hands, we raise a stool by giving it longer legs; we erect a monument by heaping one stone upon another; a mountain is elevated so many feet above the surface of the sea. Whatever is to be carried is lifted; whatever is to be situated higher is to be raised; whatever is to be constructed above other objects is to be erected; and when the perpendicular height is to be described, it is said to be elevated. A ladder is lifted upon the shoulders: a standard ladder is raised against a wall; a scaffolding is erected; a pillar is elevated above the houses.

Now rosy morn ascends the court of Jove,
Lifts up her light, and opens day above. POPE.

The great crater of Etna itself is raised to an enormous height above the lower regions of the mountain. BRYDENE.

From their assistance, happier walls expect,
Which, wand'ring long, at last thou shalt erect. DRYDEN.

We took notice of several of those meteors, called falling stars, which still appeared to be as much elevated above us as when we see from the plain. BRYDENE.

Lift and *raise* may sometimes be applied to the same objects: a stone may either be *lifted* or *raised*, but *lift* is the more ordinary term; so when *raise* and *erect* are applied to the same objects, *raise* is the more familiar expression. *Elevate* is most usual in scientific language. All these terms, except *erect*, have likewise a moral application; *EXALT*, from *altus*, high, has no other. In this case *lift* is seldom used in a good sense; to *raise* is used in a good or an indifferent sense; to *elevate* is mostly, and *exalt* always, used in the best sense. A person is seldom *lifted* up for any good purpose, or from any merit in himself; it is commonly to suit the ends of party that people are *lifted* into notice, or *lifted* into office; a person may be *raised* for his merits, or *raise* himself by his industry, in both which cases he is entitled to esteem; so likewise one may be *lifted* up by pride, or *raised* in one's mind or estimation; one is *elevated* by circumstances, but still more so by one's character and moral qualities; one is rarely *exalted* but by means of superior endowments.

Our successes have been great, and our hearts have been much *lifted* up by them, so that we have reason to humble ourselves. ATTERBURY.
Rais'd in his mind the Trojan hero stood,
And long'd to break from out his ambient cloud.
DRYDEN.

Prudence operates on life in the same manner as rules on composition; it produces vigilance rather than *elevation*. JOHNSON.

A creature of a more *exalted* kind
Was wanting yet, and then was man design'd.
DRYDEN.

LIGHTNESS, LEVITY, FLIGHTINESS, VOLATILITY, GIDDINESS.

LIGHTNESS, from *light*, signifies the abstract quality. **LEVITY**, in Latin *levitas*, from *levis*, light, signifies the same. **VOLATILITY**, in Latin *volatilitas*, from *volo*, to fly, signifies flitting, or ready to fly swiftly on. **FLIGHTINESS**, from *flighty* and *fly*, signifies a readiness to fly. **GIDDINESS** is from *giddy*, in Saxon *gidig*.

Lightness and *giddiness* are taken either in the natural or metaphorical sense; the rest only in the moral sense; *lightness* is said of the outward carriage, or the inward temper; *levity* is said only of the outward carriage: a light-minded man treats everything *lightly*, be it ever so se-

rious; the *lightness* of his mind is evident by the *lightness* of his motions. *Lightness* is common to both sexes; *levity* is peculiarly striking in females; and in respect to them, they are both exceptionable qualities in the highest degree: when a woman has *lightness* of mind, she verges very near toward direct vice; when there is *levity* in her conduct, she exposes herself to the imputation of criminality. *Volatility*, *flightiness*, and *giddiness* are degrees of *lightness* which rise in signification on one another; *volatility* being more than *lightness*, and the others more than *volatility*: *lightness* and *volatility* are defects as they relate to age; those only who ought to be serious or grave are said to be *light* or *volatile*. When we treat that as *light* which is weighty, when we suffer nothing to sink into the mind, or make any impression, this is a defective *lightness* of character; when the spirits are of a buoyant nature, and the thoughts fly from one object to another, without resting on any for a moment, this *lightness* becomes *volatility*: a *light-minded* person sets care at a distance; a *volatile* person catches pleasure from every passing object. *Flightiness* and *giddiness* are the defects of youth; they bespeak that entire want of command over the feelings and animal spirits which is inseparable from a state of childhood; a *flighty* child, however, only fails from a want of attention; but a *giddy* child, like one whose head is in the natural sense *giddy*, is unable to collect itself so as to have any consciousness of what passes; a *flighty* person makes mistakes; a *giddy* person commits extravagances.

Innocence gives a *lightness* to the spirits, ill imitated and ill supplied by that forced *levity* of the vicious. BLAIR.

If we see people dancing, even in wooden shoes, and a fiddle always at their heels, we are soon convinced of the *volatile* spirits of those merry slaves. SOMERVILLE.

Remembering many *flightinesses* in her writing,
I know not how to behave myself to her.
RICHARDSON.

The *giddy* vulgar, as their fancies guide,
With noise, say nothing, and in parts divide.
DRYDEN.

LIKENESS, RESEMBLANCE, SIMILARITY, OR SIMILITUDE.

LIKENESS denotes the quality of being *alike* (*v. Equal*). **RESEMBLANCE**,

from *resemble*, compounded of *re* and *semble*, in French *sembler*, Latin *simulo*, signifies putting on the form of another thing. **SIMILARITY**, in Latin *similaritas*, from *similis*, in Greek *ομοιος*, like, from the Hebrew *semel*, an image, denotes the abstract property of *likeness*.

Likeness is the most general, and at the same time the most familiar, term of the three; it respects either external or internal properties: *resemblance* respects only the external properties: *similarity* respects the circumstances or properties: we speak of a *likeness* between two persons; of a *resemblance* in the cast of the eye, a *resemblance* in the form or figure; of a *similarity* in age and disposition. *Likeness* is said only of that which is actual; *resemblance* may be said of that which is apparent: a *likeness* consists of something specific; a *resemblance* may be only partial and contingent. A thing is said to be, but not to appear, *like* another; it may, however, have the shadow of a *resemblance*: whatever things are *alike* are *alike* in their essential properties; but they may *resemble* each other in a partial degree, or in certain particulars, but are otherwise essentially different. We are most *like* the Divine Being in the act of doing good; there is nothing existing in nature which has not certain points of *resemblance* with something else.

With friendly hand I hold the glass,
To all promise'ous as they pass:
Should folly there her *likeness* view,
I fret not that the mirror's true.
MOORE.

So, faint *resemblance!* on the marble tomb
The well-dissembled lover stooping stands,
Forever silent, and forever sad.
THOMSON.

Similarity, or **SIMILITUDE**, which is a higher term, is in the moral application, in regard to *likeness*, what *resemblance* is in the physical sense: what is *alike* has the same nature; what is *similar* has certain features of *similarity*: in this sense feelings are *alike*, sentiments are *alike*, persons are *alike*; but cases are *similar*, circumstances are *similar*, conditions are *similar*. *Likeness* excludes the idea of difference; *similarity* includes only the idea of casual *likeness*.

Rocheffoucault frequently makes use of the antithesis—a mode of speaking the most tiresome of any, by the *similarity* of the periods.
WARTON.

As it addeth deformity to an ape to be so like a man, so the *similitude* of superstition to religion makes it the more deformed.
BACON.

LIKENESS, PICTURE, IMAGE, EFFIGY.

In the former article **LIKENESS** is considered as an abstract term, but in connection with the words *picture* and *image* it signifies the representation of *likeness*. **PICTURE**, in Latin *pictura*, from *pingo*, to paint, signifies the thing painted. **IMAGE**, in Latin *imago*, contracted from *imatago*, comes from *imitor*, to imitate, signifying an imitation. **EFFIGY**, in Latin *effigies*, from *effingo*, signifies that which is formed after another thing.

Likeness and *picture*, as terms of art, are both applied to painting; but the term *likeness* refers us to the object of the art, namely, to get the *likeness*; and the *picture* to the mode of the art, namely, by painting; whence in familiar language an artist is said to take *likenesses*, who takes or paints the portraits of persons; or in general terms an artist may be said to be happy in taking a *likeness*, who can represent on paper the *likeness* of any object, but particularly that of persons. In other connections the word *picture* is most usually employed in regard to works of art, as to sketch a *picture*, to finish a *picture*, and the like.

Hayley, whose love for me seems to be truly that of a brother, has given me his picture drawn by Romney about fifteen years ago—an admirable *likeness*.
COWPER.

As a *likeness* may be given by other means besides that of painting, it may be taken for any *likeness* conveyed; as parents may be said to stamp or impress a *likeness* on their children. *Picture* may be figuratively taken for whatever serves as a *picture*, as a *picture* of happiness. *Image*, as appears from its derivation, signifies nothing more than *likeness*, but has been usually applied to such *likenesses* as are taken, or intended to represent spiritual objects, whether on paper or in wood or stone, such as the graven *images* which were the objects of idolatrous worship: it has, however, been extended in its application to any *likeness* of one object represented by another; as children are sometimes the *image* of their parents.