

tutes its principal beauty: as rational beings, we aim at introducing the same *order* into the moral scheme of society; *order* is, therefore, that which is founded upon the nature of things, and seems in its extensive sense to comprehend all the rest. *Method* is the work of the understanding, mostly as it is employed in the mechanical process; sometimes, however, as respects intellectual objects. *Rule* is said either as it respects mechanical and physical actions or moral conduct. The term *rule* is, however, as before observed, employed distinctly from either *order* or *method*, for it applies to the moral conduct of the individual. The Christian religion contains *rules* for the guidance of our conduct in all the relations of human society.

The *order* and *method* of nature is generally very different from our measures and proportions.

Their story I revolv'd; and reverent own'd
Their polish'd arts of *rule*, their human virtues.

As epithets, *orderly*, *methodical*, and *regular*, are applied to persons and even to things according to the above distinction of the nouns: an *orderly* man, or an *orderly* society, is one that adheres to the established *order* of things; the former in his domestic habits, the latter in their public capacity, their social meetings, and their social measures. A *methodical* man is one who adopts *method* in all he sets about; such a one may sometimes run into the extreme of formality, by being precise where precision is not necessary: we cannot speak of a *methodical* society, for *method* is altogether a personal quality. A man is *regular*, inasmuch as he follows a certain *rule* in his moral actions, and thereby preserves a uniformity of conduct: a *regular* society is one founded by a certain prescribed *rule*. So we say, an *orderly* proceeding, or an *orderly* course, for what is done in due order: a *regular* proceeding, or a *regular* course, which goes on according to a prescribed *rule*; a *methodical* grammar, a *methodical* delineation, and the like, for what is done according to a given *method*.

Then to their dams
Lets in their young, and wondrous *orderly*
With manly haste, despatch'd his housewifery.

To begin *methodically*, I should enjoin you travel, for absence doth remove the cause, removing the object.

Upon her nearer approach to Hercules, she stepped before the other lady, who came forward with a *regular* composed carriage.

ORIFICE, PERFORATION.

ORIFICE, in Latin *orificium* or *orificium*, from *os* and *factum*, signifies a made mouth, that is, an opening made, as it were. PERFORATION, in Latin *perforatio*, from *perforo*, signifies a piercing through.

These terms are both scientifically employed to designate certain cavities in the human body; but the former respects that which is natural, the latter that which is artificial: all the vessels of the human body have their *orifices*, which are so constructed as to open or close of themselves. Surgeons are frequently obliged to make *perforations* into the bones: sometimes *perforation* may describe what comes from a natural process, but it denotes a cavity made through a solid substance; but the *orifice* is particularly applicable to such openings as most resemble the mouth in form and use. In this manner the words may be extended in their application to other bodies besides animal substances, and in other sciences besides anatomy: hence we speak of the *orifice* of a tube; the *orifice* of any flower, and the like; or the *perforation* of a tree, by means of a cannon-ball or an iron instrument.

Etna was bored through the top with a monstrous *orifice*.

Herein may be perceived slender *perforations*, at which may be expressed a black feculent matter.

ORIGIN, ORIGINAL, BEGINNING, RISE, SOURCE.

THE ORIGIN and ORIGINAL both come from the Latin *orior*, to rise; the former designating the abstract property of *rising*, the latter the thing that is *risen*; the first of its kind from which others rise. *Origin* refers us to the cause as well as the period of beginning; *original* is said of those things which give an *origin* to another: the *origin* serves to date the existence of a thing; the term *original* serves to show the author of a thing, and is opposed to the copy. The

origin of the world is described in the first chapter of Genesis; Adam was the *original* from whom all the human race has sprung.

Christianity explains the *origin* of all the disorders which at present take place on earth.

And had his better half, his bride,
Carv'd from th' *original*, his side.

Origin has respect to the cause, BEGINNING simply to the period, of existence: everything owes its existence to the *origin*; it dates its existence from the *beginning*; there cannot be an *origin* without a *beginning*; but there may be a *beginning* where we do not speak of an *origin*. We look to the *origin* of a thing in order to learn its nature: we look to the *beginning* in order to learn its duration. When we have discovered the *origin* of a quarrel, we are in a fair way of becoming acquainted with the aggressors; when we trace a quarrel to the *beginning*, we may easily ascertain how long it has lasted.

The *origin* of forms, Pyrophilus, as it is thought the noblest, so if I mistake not, it hath been found one of the most perplexing inquiries that belong to natural philosophy.

But wit and weaving had the same *beginning*,
Pallas first taught in poetry and spinning.

Origin and RISE are both employed for the primary state of existence; but the latter is a much more familiar term than the former: we speak of the *origin* of an empire, the *origin* of a family, the *origin* of a dispute, and the like; but we say that a river takes its *rise* from a certain mountain, that certain disorders take their *rise* from particular circumstances which happen in early life: it is, moreover, observable that the term *origin* is confined solely to the first commencement of a thing's existence; but *rise* comprehends its gradual progress in the first stages of its existence; the *origin* of the noblest families is in the first instance sometimes ignoble; the largest rivers take their *rise* in small streams. We look to the *origin* as to the cause of existence: we look to the *rise* as to the situation in which the thing commences to exist, or the process by which it grows up into existence.

If all the parts which were ever questioned

in our gospels were given up, it would not affect the *origin* of the religion in the smallest degree.

The friendship which is to be practised or expected by common mortals must take its *rise* from mutual pleasure.

The *origin* and *rise* are said of only one object; the SOURCE is said of that which produces a succession of objects: the *origin* of evil in general has given *rise* to much idle speculation; the love of pleasure is the *source* of incalculable mischiefs to individuals, as well as to society at large: the *origin* exists but once; the *source* is lasting: the *origin* of every family is to be traced to our first parent, Adam; we have a never-failing *source* of consolation in religion.

Nature which contemns its *origin*
Cannot be bordered certain within itself.

One *source* of the sublime is infinity.

TO OUTLIVE, SURVIVE.

To OUTLIVE is literally to live out the life of another, to live longer: to SURVIVE, in French *survivre*, is to live beyond any given period; the former is employed to express the comparison between two lives; the latter to denote a protracted existence beyond any given term: one person is said properly to *outlive* another who enjoys a longer life; but we speak of *surviving* persons or things, in an indefinite or unqualified manner: it is not a peculiar blessing to *outlive* all our nearest relatives and friends; no man can be happy in *surviving* his honor.

A man never *outlives* his conscience, and that for this cause only he cannot *outlive* himself.

Those that *survive* let Rome reward with love.

OUTWARD, EXTERNAL, EXTERIOR.

OUTWARD, or inclined to the *out*, after the manner of the *out*, indefinitely describes the situation; EXTERNAL, from the Latin *externus* and *extra*, is more definite in its sense, since it is employed only in regard to such objects as are conceived to be independent of man as a thinking being; hence, we may speak of the *outward* part of a building, of a board, of a table, a box, and the like; but of *external* objects acting on the mind, or of an *external* agency. EXTERIOR is still more

definite than either, as it expresses a higher degree of the *outward* or *external*; the former being in the comparative, and the latter two in the positive degree: when we speak of anything which has two coats, it is usual to designate the outermost by the name of the *exterior*; when we speak simply of the surface, without reference to anything behind, it is denominated *external*: as the *exterior* coat of a walnut, or the *external* surface of things. In the moral application, the *external* or *outward* is that which comes simply to the view; but the *exterior* is that which is prominent, and which consequently may conceal something: a man may sometimes neglect the *outside*, who is altogether mindful of the in: a man with a pleasing *exterior* will sometimes gain more friends than he who has more solid merit.

And though my *outward* state misfortune hath
Depress'd thus low, it cannot reach my faith.
DENHAM.

The controversy about the reality of *external*
evils is now at an end.
JOHNSON.

But when a monarch sins, it should be secret,
To keep *exterior* show of sanctity,
Maintain respect, and cover bad example.
DRYDEN.

TO OVERBALANCE, OUTWEIGH, PREPONDERATE.

To OVERBALANCE is to throw the balance over on one side. To OUTWEIGH is to exceed in weight. To PREPONDERATE, from *præ*, before, and *pondus*, a weight, signifies also to exceed in weight. Although these terms approach so near to each other in their original meaning, yet they have now a different application: in the proper sense, a person *overbalances* himself who loses his balance and goes on one side; a heavy body *outweighs* one that is light, when they are put into the same pair of scales. *Overbalance* and *outweigh* are likewise used in the improper application; *preponderate* is never used otherwise: things are said to *overbalance* which are supposed to turn the scale to one side or the other; they are said to *outweigh* when they are to be weighed against each other; they are said to *preponderate* when one weighs everything else down: the evils which arise from innovations in society commonly *overbalance* the good; the will of a par-

ent should *outweigh* every personal consideration in the mind; which will always be the case where the power of religion *preponderates*.

Whatever any man may have written or done, his precepts or his valor will scarcely *overbalance* the unimportant uniformity which runs through his time.
JOHNSON.

If endless ages can *outweigh* an hour,
Let not the laurel but the palm inspire.
YOUNG.

Looks which do not correspond with the heart cannot be assumed without labor, nor continued without pain; the motive to relinquish them must, therefore, soon *preponderate*.
HAWKESWORTH.

TO OVERBEAR, BEAR DOWN, OVERPOWER, OVERWHELM, SUBDUED.

To OVERBEAR is to bear one's self over another, that is, to make another bear one's weight; to BEAR DOWN is literally to bring down by bearing upon; to OVERPOWER is to get the power over an object; to OVERWHELM, from *whelm* or *wheel*, signifies to turn quite round as well as over; to SUBDUED (*v. To conquer*) is literally to bring or put underneath. A man *overbears* by carrying himself higher than others, and putting to silence those who might claim an equality with him; an *overbearing* demeanor is most conspicuous in narrow circles, where an individual, from certain casual advantages, affects a superiority over the members of the same community. To *bear down* is an act of greater violence: one *bears down* opposition; it is properly the opposing force to force until one side yields, as when one party bears another down. *Overpower*, as the term implies, belongs to the exercise of power which may be either physical or moral: one may be *overpowered* by another, who in a struggle gets one into his power; or one may be *overpowered* in an argument, when the argument of one's antagonist is such as to bring one to silence. One is *overborne* or *borne down* by the exertion of individuals; *overpowered* by the active efforts of individuals, or by the force of circumstances; *overwhelmed* by circumstances or things only: *overborne* by another of superior influence; *borne down* by the force of his attack; *overpowered* by numbers, by entreaties, by looks, and the like; and *overwhelmed* by the torrent of words, or the impetuosity of the attack.

Crowding on the last the first impel
Till *overborne* with weight the Cyprians fell.
DRYDEN.

The residue were so disordered as they could not conveniently fight or fly, and not only justled and *bore down* one another, but in their confused tumbling back, brake a part of the avant-guard.
HAYWARD.

After the death of Crassus, Pompey found himself outwitted by Cæsar; he broke with him, *overpowered* him in the senate, and caused many unjust decrees to pass against him.
DRYDEN.

What age is this where honest men
Placed at the helm,
A sea of some foul mouth or pen
Shall *overwhelm*?
B. JOHNSON.

Overpower and *overwhelm* denote a partial superiority; *subdue* denotes that which is permanent and positive: we may *overpower* or *overwhelm* for a time, or to a certain degree; but to *subdue* is to get an entire and lasting superiority. *Overpower* and *overwhelm* are said of what passes between persons nearly on a level; but *subdue* is said of those who are, or may be, reduced to a low state of inferiority: individuals or armies are *overpowered* or *overwhelmed*; individuals or nations are *subdued*.

Nothing could have *subdued* nature
To such a lowness, but his unkind daughter.
SHAKESPEARE.

In the moral or extended application, *overbear* and *bear down* both imply force or violence, but the latter even more than the former: one passion may be said to *overbear* another, or to *overbear* reason. Whatever *bears down* carries all before it.

The duty of fear, like that of other passions, is not to *overbear* reason, but to assist it.
JOHNSON.

Contention, like a horse
Full of high feeding, madly hath broke loose
And *bears down* all before him.
SHAKESPEARE.

To *overpower*, *overwhelm*, and *subdue*, are likewise applied to the moral feelings, as well as to the external relations of things; but the former two are the effects of external circumstances; the latter follows from the exercise of the reasoning powers: the tender feelings are *overpowered*; the mind is *overwhelmed* with painful feelings; the unruly passions are *subdued* by the force of religious contemplation: a person may be so *overpowered* on seeing a dying friend, as to be unable to

speak; a person may be so *overwhelmed* with grief, upon the death of a near and dear relative, as to be unable to attend to his ordinary avocations; the passion of anger has been so completely *subdued* by the influence of religion on the heart, that instances have been known of the most irascible tempers being converted into the most mild and forbearing.

All colors that are more luminous (than green) *overpower* and dissipate the animal spirits which are employed in sight.
ADDISON.

Such implements of mischief as shall dash
To pieces, and *overwhelm* whatever stands
Adverse.
MILTON.

For what avails
Valor or strength, though matchless, quell'd with
pain,
Which all *subdues*.
MILTON.

TO OVERFLOW, INUNDATE, DELUGE.

WHAT OVERFLOWS simply *flows over*; what INUNDATES (from *in* and *unda*, a wave) *flows into*; what DELUGES (from *diluo*) washes away.

The term *overflow* bespeaks abundance; whatever exceeds the measure of contents must *flow over*, because it is more than can be held: to *inundate* bespeaks not only abundance, but vehemence; when it *inundates* it *flows* in faster than is desired, it fills to an inconvenient height: to *deluge* bespeaks impetuosity; a *deluge* irresistibly carries away all before it. This explanation of these terms in their proper sense will illustrate their improper application: the heart is said to *overflow* with joy, with grief, with bitterness, and the like, in order to denote the superabundance of the thing; a country is said to be *inundated* by swarms of inhabitants, when speaking of numbers who intrude themselves to the annoyance of the natives; the town is said to be *deluged* with publications of different kinds, when they appear in such profusion and in such quick succession as to supersede others of more value.

I am too full of you not to *overflow* upon those
I converse with.
POPE.

There was such an *inundation* of speakers, young speakers in every sense of the word, that neither my Lord Germaine nor myself could find room for a single word.
GIBBON.

To all those who did not wish to *deluge* their country in blood, the accepting of King William was an act of necessity.
BURKE.

TO OVERRULE, SUPERSEDE.

To OVERRULE is literally to get the superiority of rule; and to SUPERSEDE is to get the upper or superior seat; but the former is employed only as the act of persons; the latter is applied to things as the agents: a man may be *overruled* in his domestic government, or he may be *overruled* in a public assembly, or he may be *overruled* in the cabinet; large works in general *supersede* the necessity of smaller ones, by containing that which is superior both in quantity and quality.

When fancy begins to be *overruled* by reason, and corrected by experience, the most artful tale raises but little curiosity. JOHNSON.

Christoval received a commission empowering him to *supersede* Cortes. ROBERTSON.

OVERSPREAD, OVERRUN, RAVAGE.

To OVERSPREAD signifies simply to cover the whole surface of a body; but to OVERRUN is a mode of spreading, namely, by running; things in general, therefore, are said to *overspread* which admit of extension; nothing can be said to *overrun* but what literally or figuratively runs: the face is *overspread* with spots; the ground is *overrun* with weeds. To *overrun* and to RAVAGE are both employed to imply the active and extended destruction of an enemy; but the former expresses more than the latter: a small body may *ravage* in particular parts; but immense numbers are said to *overrun*, as they run into every part; the Barbarians *overran* all Europe, and settled in different countries; detachments are sent out to *ravage* the country or neighborhood.

The storm of hail and fire, with the darkness that *overspread* the land for three days, are described with great strength. ADDISON.

Most despotic governments are naturally *overrun* with ignorance and barbarity. ADDISON.

While Herod was absent, the thieves of Trachonites *ravaged* with their depredations all the parts of Judea and Cælo-Syria that lay within their reach. PRIDEAUX.

TO OVERTURN, OVERTHROW, SUBVERT, INVERT, REVERSE.

To OVERTURN is simply to turn over, which may be more or less gradual; but to OVERTHROW is to throw over, which will be more or less violent. To *overturn* is to turn a thing either with its side or

its bottom upward; but to SUBVERT is to turn that under which should be upward: to REVERSE is to turn that before which should be behind; and to INVERT is to place that on its head which should rest on its feet. These terms differ accordingly in their application and circumstances: things are *overturned* by contrivance and gradual means; infidels attempt to *overturn* Christianity by the arts of ridicule and falsehood: governments are *overthrown* by violence. To *overturn* is said of small matters; to *subvert* only of national or large concerns: domestic economy may be *overturned*; religious or political establishments may be *subverted*: that may be *overturned* which is simply set up; that is *subverted* which has been established: an assertion may be *overturned*; the best sanctioned principles may by artifice be *subverted*.

To *overturn*, *overthrow*, and *subvert* generally involve the destruction of the thing so *overturned*, *overthrown*, or *subverted*, or at least renders it for the time useless, and are, therefore, mostly unallowed acts; but *reverse* and *invert*, which have a more particular application, have a less specific character of propriety: we may *reverse* a proposition by taking the negative instead of the affirmative; a decree may be *reversed* so as to render it nugatory; but both of these acts may be right or wrong, according to circumstances: likewise, the order of particular things may be *inverted* to suit the convenience of parties; but the order of society cannot be *inverted* without *subverting* all the principles on which civil society is built.

An age is rip'ning in revolving fate,
When Troy shall *overturn* the Grecian State. DRYDEN.

Thus prudes, by characters *o'erthrown*,
Imagine that they raise their own. GAY.

Others, from public spirit, labored to prevent a civil war, which, whatever party should prevail, must shake, and perhaps *subvert*, the Spanish power. ROBERTSON.

Our ancestors affected a certain pomp of style, and this affectation, I suspect, was the true cause of their so frequently *inverting* the natural order of their words, especially in poetry. TYRWHITT.

He who walks not uprightly has neither from the presumption of God's mercy *reversing* the decree of his justice, nor from his own purposes of a future repentance, any sure ground to set his foot upon. SOUTH.

TO OVERWHELM, CRUSH.

To OVERWHELM (*v. To overbear*) is to cover with a heavy body, so that one should sink under it: to CRUSH is to destroy the consistency of a thing by violent pressure: a thing may be *crushed* by being *overwhelmed*, but it may be *overwhelmed* without being *crushed*; and it may be *crushed* without being *overwhelmed*: the girl Tarpeia, who betrayed the Capitoline Hill to the Sabines, is said to have been *overwhelmed* with their arms, by which she was *crushed* to death: when many persons fall on one, he may be *overwhelmed*, but not necessarily *crushed*: when a wagon goes over a body, it may be *crushed*, but not *overwhelmed*.

Let not the political metaphysics of Jacobins break prison, to burst like a Levanter, to sweep the earth with their hurricane, and to break up the fountains of the great deep to *overwhelm* us. BURKE.

Melt his cold heart, and wake dead nature in him,
Crush him in thy arms. OTWAY.

P.

PACE, STEP.

PACE, in French *pas*, Latin *passus*, comes from the Hebrew *pashat*, to pass, and signifies the act of passing, or the ground passed over. STEP, which comes through the medium of the Northern languages, from the same source as the Greek *στειβω*, to tread, signifies the act of *stepping*, or the ground *stepped* over.

As respects the act, the *pace* expresses the general manner of passing on, or moving the body; the *step* implies the manner of setting or extending the foot: the *pace* is distinguished by being either a walk or a run; and in regard to horses a trot or a gallop: the *step* is distinguished by being long or short, to the right or left, forward or backward. The same *pace* may be modified so as to be more or less easy, more or less quick; the *step* may vary as it is light or heavy, graceful or ungraceful, long or short: we may go a slow *pace* with long *steps*, or we may go a quick *pace* with short *steps*: a slow *pace* is best suited to the solemnity of a funeral; a long *step* must be taken by soldiers in a slow march.

To-morrow, to-morrow, and to-morrow,
Creeps in a stealing *pace* from day to day. SHAKESPEARE.

Grace was in all her *steps*, Heaven in her eye,
In every gesture dignity and love. MILTON.

As respects the space passed or *stepped* over, the *pace* is a measured distance, formed by a long *step*; the *step*, on the other hand, is indefinitely employed for any space *stepped* over, but particularly that ordinary space which one *steps* over without an effort: a thousand *paces* was the Roman measurement for a mile; a *step* or two designates almost the shortest possible distance.

PAIN, PANG, AGONY, ANGUISH.

PAIN, in Saxon *pin*, German *pein*, etc., is connected with the Latin *pæna*, and the Greek *πῶνη*, punishment, *πῶνος*, labor, and *πενομαι*, to be poor or in trouble. PANG is but a variation of *pain*. AGONY comes from the Greek *ἀγωνίζω*, to struggle or contend, signifying the labor or *pain* of a struggle. ANGUISH, from the Latin *ango*, contracted from *ante* and *ago*, to act against, or in direct opposition to, signifies the *pain* arising from severe pressure.

Pain, which expresses the feeling that is most repugnant to the nature of all sensible beings, is here the generic, and the rest specific terms: *pain* and *agony* are applied indiscriminately to what is physical and mental; *pang* and *anguish* mostly respect that which is mental: *pain* signifies either an individual feeling or a permanent state; *pang* is only a particular feeling: *agony* is sometimes employed for the individual feeling, but more commonly for the state; *anguish* is always employed for the state. *Pain* is indefinite with regard to the degree; it may rise to the highest, or sink to the lowest possible degree; the rest are positively high degrees of *pain*: the *pang* is a sharp *pain*; the *agony* is a severe and permanent *pain*; the *anguish* is an overwhelming *pain*.

We should pass on from crime to crime, heedless and remorseless, if misery did not stand in our way, and our own *pains* admonish us of our folly. JOHNSON.

What *pangs* the tender breast of Dido tore!
DRYDEN.

Thou shalt behold him stretch'd in all the *agonies*
Of a tormenting and a shameful death. OTWAY.