

To *wring* this sentence, to *wrest* thereby out of men's hands the knowledge of God's doctrines, is without all reason. ASCHAM.

Wresting the text to the old giant's sense, That Heav'n once more must suffer violence. DENHAM.

TURN, BENT.

THESE words are only compared here in the figurative application, as respects the state of a person's inclination: the TURN is, therefore, as before, indefinite as to the degree; it is the first rising inclination: BENT is a positively strong *turn*, a confirmed inclination; a child may early discover a *turn* for music or drawing; but the real *bent* of his genius is not known until he has made a proficiency in his education, and has had an opportunity of trying different things: it may be very well to indulge the *turn* of mind; it is of great importance to follow the *bent* of the mind as far as respects arts and sciences.

I need not tell you how a man of Mr. Rowe's *turn* entertained me. POPE.

I know the *bent* of your present attention is directed toward the eloquence of the bar. MELMOTH'S LETTERS OF PLINY.

TO TURN, WIND, WHIRL, TWIRL, WRITHE.

To TURN (*v. To turn*) is, as before, the generic term; the rest are but modes of *turning*; WIND is to *turn* a thing round in a regular manner; WHIRL, to *turn* it round in a violent manner; TWIRL, to *turn* it round in any irregular and unmeaning way; WRITHE, to *turn* round in convolution within itself. A worm seldom moves in a straight line; it is, therefore, always *turning*: sometimes it lies, and sometimes it *writes* in agony: a wheel is *whirled* round by the force of gunpowder: a top is *twirled* by a child in play.

How has this poison lost its wonted ways? It should have burned its passage, not have linger'd.

In the blind labyrinths and crooked *turnings* Of human composition. DRYDEN.

The tracks of Providence like rivers *wind*, Here run before us, there retreat behind. HIGGINS.

He was no civil ruffian: none of those Who lie with *twisted* locks, betray with shrugs. THOMSON.

Man is but man, inconstant still, and various; There's no to-morrow in him like to-day;

Perhaps the atoms, *whirling* in his brain, Make him think honestly this present hour; The next, a swarm of base, ungrateful thoughts May mount aloft. DRYDEN.

I had used my eye to such a quick succession of objects, that, in the most precipitate *twirl*, I could catch a sentence out of each author. STEELE.

Dying, he bellow'd out his dread remorse, And *writh'd* with seeming anguish of the soul. SHIRLEY.

U.

UNBELIEF, INFIDELITY, INCREDULITY.

UNBELIEF (*v. Belief*) respects matters in general; INFIDELITY (*v. Faithful*) is *unbelief* as respects Divine revelation; INCREDULITY is *unbelief* in ordinary matters. *Unbelief* is taken in an indefinite and negative sense; it is the want of *belief* in any particular thing that may or may not be *believed*. The term *unbelief* does not of itself convey any reproachful meaning; it signifies properly a general disposition not to *believe*.

Were its revelations important, I should be less inclined to *unbelief*. BEATTIE.

We may be *unbelievers* in indifferent as well as the most important matters, but the term *unbeliever* taken absolutely means one who disbelieves sacred truths.

One gets by heart a catalogue of title-pages and editions; and immediately, to become conspicuous, declares that he is an *unbeliever*. ADDISON.

Infidelity is a more active state of mind; it supposes a violent and total rejection of that which ought to be *believed*: *incredulity* is also an active state of mind, in which we refuse *belief* in matters that may or may not be rejected. The Jews are *unbelievers* in the mission of our Saviour; the Turks are *infidels*, inasmuch as they do not believe in the Bible: Deists and Atheists are likewise *infidels*, inasmuch as they set themselves up against Divine revelation; well-informed people are always *incredulous* of stories respecting ghosts and apparitions.

Belief and profession will speak a Christian but very faintly, when thy conversation proclaims thee an *infidel*. SOUTH.

The youth hears all the predictions of the aged with obstinate *incredulity*. JOHNSON.

TO UNCOVER, DISCOVER, DISCLOSE.

To UNCOVER, like DISCOVER, implies to take off the covering; but the former refers mostly to an artificial, material, and occasional covering; the latter to a natural, moral, and habitual covering: plants are *uncovered*, that they may receive the benefit of the air: they are *discovered* to gratify the researches of the botanist.

We should *uncover* our nakedness by throwing off that Christian religion which has hitherto been our boast and comfort. BURKE.

Since, you know, you cannot see yourself So well as by reflection, I, your glass, Will modestly *discover* to yourself That of yourself which you know not of. SHAKESPEARE.

To *discover* and DISCLOSE (*v. To publish*) both signify to lay open, but they differ in the object and manner of the action: to *discover* is to remove the covering which hides a thing from view, whether it be there by accident or design; to *disclose* is to open that which has been closed: as many things may be covered which are not closed, such things may, by drawing aside the covering, be *discovered*: a country is properly *discovered*, or a plant growing in some heretofore unknown place may be *discovered*; whatever is *disclosed* must have been previously closed or enclosed in some other body; as to *disclose* the treasures which lie buried in the earth.

Go, draw aside the curtains, and *discover* The several caskets to this noble prince. SHAKESPEARE.

The shells being broken, struck off, and gone, the stone included in them is thereby *disclosed* and set at liberty. WOODWARD.

So in the figurative or moral application, a plot may be *discovered*, but a secret which lies deep in the bosom may be *disclosed*.

He shall never, by any alteration in me, *discover* my knowledge of his mistake. POPE.

If I *disclose* my passion, Our friendship's at an end: if I conceal it, The world will call me false. ADDISON.

UNDER, BELOW, BENEATH.

UNDER, like *hind* in behind, and the German *unter*, *hinter*, etc., are all connected with the preposition *in*, implying the relation of enclosure. BELOW de-

notes the state of being low; and BENEATH, from the German *nieder*, and the Greek *νεφε* or *ενεφε*, downward, has the same original signification. It is evident, therefore, from the above, that the preposition *under* denotes any situation of retirement or concealment; *below*, any situation of inferiority or lowness; and *beneath*, the same, only in a still greater degree. We are covered or sheltered by that which we stand *under*; we excel or rise above that which is *below* us; we look down upon that which is *beneath* us: we live *under* the protection of government; the sun disappears when it is *below* the horizon; we are apt to tread upon that which is altogether *beneath* us.

All sublunary comforts imitate the changeableness, as well as feel the influence, of the planet they are *under*. SOUTH.

Our minds are here and there, *below*, above; Nothing that's mortal can so quickly move. DENHAM.

How can anything better be expected than rust and canker, when men will rather dig their treasure from *beneath* than fetch it from above? SOUTH.

UNDERSTANDING, INTELLECT, INTELLIGENCE.

UNDERSTANDING (*v. To conceive*), being the Saxon word, is employed to describe a familiar and easy power or operation of the mind in forming distinct ideas of things. INTELLECT (*v. Intellect*) is employed to mark the same operation in regard to higher and more abstruse objects. The *understanding* applies to the first exercise of the rational powers: it is therefore aptly said of children and savages that they employ their *understandings* on the simple objects of perception; a child uses his *understanding* to distinguish the dimensions of objects, or to apply the right names to the things that come before his notice.

By *understanding*, I mean that faculty whereby we are enabled to apprehend the objects of knowledge, generals as well as particulars, absent things as well as present, and to judge of their truth or falsehood, good or evil. WILKINS.

Intellect, being a matured state of the *understanding*, is most properly applied to the efforts of those who have their powers in full vigor: we speak of *understanding* as the characteristic distinction between man and brute; but human be-

ings are distinguished from each other by the measure of their *intellect*. We may expect the youngest children to employ an *understanding* according to the opportunities which they have of using their senses; we are gratified when we see great *intellect* in the youth whom we are instructing.

The light within us is (since the fall) become darkness; and the *understanding*, that should be eyes to the blind faculty of the will, is blind itself.

SOUTH.

All those arts and inventions which vulgar minds gaze at, the ingenious pursue, and all admire, are but the relics of an *intellect* defaced with sin and time.

SOUTH.

Intellect and INTELLIGENCE are derived from the same word; but *intellect* is applied merely to human power, and *intelligence* to the spiritual power of higher beings; as the *intelligence* of angels: so, when applied to human beings, it is taken in the most abstract sense for the *intellectual* power: hence we speak of *intelligence* as displayed in the countenance of a child whose looks evince that he has exerted his *intellect*, and thereby proved that it exists.

Silent as the ecstatic bliss
Of souls, that by *intelligence* converse. OTWAY.

UNDETERMINED, UNSETTLED, UNSTEADY, WAVERING.

UNDETERMINED (*v. To determine*) is a temporary state of the mind; UNSETTLED is commonly more lasting; we are *undetermined* in the ordinary concerns of life; we are *unsettled* in matters of opinion: we may be *undetermined* whether we shall go or stay; we are *unsettled* in our faith or religious profession.

Undetermined and *unsettled* are applied to particular objects; UNSTEADY and WAVERING are habits of the mind: to be *unsteady* is, in fact, to be habitually *unsettled* in regard to all objects. An *unsettled* character is one that has no settled principles: an *unsteady* character has an unfitness in himself to settle. *Undetermined* describes one uniform state of mind, namely, the want of determination: *wavering* describes a changeable state, namely, the state of determining variously at different times. *Undetermined* is always taken in an indifferent, *wavering* mostly in a bad, sense: we may

frequently be *undetermined* from the nature of the case, which does not present motives for determining; but a person is mostly *wavering*, from a defect in his character, in cases where he might determine. A parent may with reason be *undetermined* as to the line of life which he shall choose for his son: men of soft and timid characters are always *wavering* in the most trivial, as well as the most important, concerns of life.

We suffer the last part of life to steal from us in weak hopes of some fortuitous occurrence or drowsy equilibrations of *undetermined* counsel.

JOHNSON.

Uncertain and *unsettled* as Cicero was, he seems fired with the contemplation of immortality.

PEARCE.

You will find soberness and truth in the proper teachers of religion, and much *unsteadiness* and vanity in others.

EARL WESTWORTH.

Yet such, we find, they are as can control
The servile actions of our *wavering* soul.

PRIOR.

TO UNFOLD, UNRAVEL, DEVELOP.

To UNFOLD is to open that which has been folded; to UNRAVEL is to open that which has been *ravelled* or tangled; to DEVELOP is to open that which has been wrapped in an *envelope*. The application of these terms therefore to moral objects is obvious: what has been *folded* and kept secret is *unfolded*; in this manner a hidden transaction is *unfolded*, by being related circumstantially: what has been entangled in any mystery or confusion is *unravelled*: in this manner a mysterious transaction is *unravelled*, if any circumstance is fully accounted for: what has been wrapped up so as to be entirely shut out from view is *developed*; in this manner the plot of a play or novel, or the talent of a person, is *developed*.

And to the sage-instructing eye *unfold*
The various twine of light.

THOMSON.

You must be sure to *unravel* all your designs to a jealous man.

ADDISON.

The character of Tiberius is extremely difficult to *develop*.

CUMBERLAND.

UNHAPPY, MISERABLE, WRETCHED.

UNHAPPY is literally not to be happy; this is the negative condition of many who might be happy if they pleased. MISERABLE, from *misereor*, to pity, is to deserve pity; that is, to be

positively and extremely *unhappy*: this is the lot only of a comparatively few: WRETCHED, from our word *wreck*, the Saxon *wrecca*, an exile, and the like, signifies cast away or abandoned; that is, particularly *miserable*, which is the lot of still fewer. As happiness lies properly in the mind, *unhappy* is taken in the proper sense, with regard to the state of the feelings; but is figuratively extended to the outward circumstances which occasion the painful feelings; we lead an *unhappy* life, or are in an *unhappy* condition: as that which excites the compassion of others must be external, and the state of abandonment must of itself be an outward state, *miserable* and *wretched* are properly applied to the outward circumstances which cause the pain, and improperly to the pain which is occasioned. We can measure the force of these words, that is to say, the degree of *unhappiness* which they express, only by the circumstance which causes the *unhappiness*. An *unhappy* man is indefinite; as we may be *unhappy* from slight circumstances, or from those which are important; a child may be said to be *unhappy* at the loss of a plaything; a man is *unhappy* who leads a vicious life: *miserable* and *wretched* are more limited in their application; a child cannot be either *miserable* or *wretched* and he who is so has some serious cause, either in his own mind or in his circumstances, to make him so: a man is *miserable* who is tormented by his conscience; a mother will be *wretched* who sees her child violently torn from her.

Such is the fate *unhappy* women find,
And such the curse entail'd upon our kind.

ROWE.

God, according to his universal way of working, graciously turns these follies (from the passions) so far to the advantage of his *miserable* creatures, as to be the present solace and support of their distresses.

WARBURTON.

'Tis murmur, discontent, distrust,
That makes you *wretched*.

GAY.

UNIMPORTANT, INSIGNIFICANT, IMMATERIAL, INCONSIDERABLE.

The want of *importance*, of *consideration*, of *signification*, and of *matter* or substance, is expressed by these terms. They differ, therefore, principally according to the meaning of the primitives; but

they are so closely allied that they may be employed sometimes indifferently. UNIMPORTANT regards the consequences of our actions: it is *unimportant* whether we use this or that word in certain cases: INCONSIDERABLE and INSIGNIFICANT respects those things which may attract notice: the former is more adapted to the grave style, to designate the comparative low value of things; the latter is a familiar term which seems to convey a contemptuous meaning: in a description, we may say that the number, the size, the quantity, etc., is *inconsiderable*; in speaking of persons, we may say they are *insignificant* in stature, look, talent, station, and the like; or, speaking of things, an *insignificant* production, or an *insignificant* word: IMMATERIAL is a species of the *unimportant*, which is applied only to familiar subjects; it is *immaterial* whether we go to-day or to-morrow; it is *immaterial* whether we have a few or many.

Nigro and Guerra made no discoveries of any *importance*.

ROBERTSON.

That the soul cannot be proved mortal by any principle of natural reason is I think no *inconsiderable* point gained.

SOUTH.

As I am *insignificant* to the company in public places, I gratify the vanity of all who pretend to make an appearance.

ADDISON.

If, in the judgment of impartial persons, the arguments be strong enough to convince an unbiassed mind, it is not *material* whether every wrangling atheist will sit down contented with them.

STILLINGFLEET.

UNLESS, EXCEPT.

UNLESS, which is equivalent to *if less*, if not, or if one fail, is employed only for the particular case; but EXCEPT has always a reference to some general rule, of which an *exception* is hereby signified: I shall not do it *unless* he ask me; no one can enter *except* those who are provided with tickets.

Unless money can be borrowed, trade cannot be carried on.

BLACKSTONE.

If a wife continues in the use of her jewels till her husband's death, she shall afterward retain them against his executors and administrators, and all other persons *except* creditors.

BLACKSTONE.

UNOFFENDING, INOFFENSIVE, HARMLESS.

UNOFFENDING denotes the act of not *offending*: INOFFENSIVE, the prop-

erty of not being disposed or apt to offend: HARMLESS, the property of being void of harm. *Unoffending* expresses, therefore, only a partial state; *inoffensive* and *harmless* mark the disposition and character. A child is *unoffending* as long as he does nothing to offend others; but he may be *offensive* if he discover an unamiable temper, or has unpleasant manners: a creature is *inoffensive* that has nothing in itself that can offend; but that is *harmless* which has neither the will nor the power to *harm*. Domestic animals are frequently very *inoffensive*; it is a great recommendation of a quack medicine to say that it is *harmless*.

The *unoffending* royal little ones were not only condemned to languish in solitude and darkness, but their bodies left to perish with disease.

SEWARD.

For drinks, the grape
She crushes, *inoffensive* must.

MILTON.

When the disciple is questioned about the studies of his master, he makes report of some minute and frivolous researches which are introduced only for the purpose of raising a *harmless* laugh.

CUMBERLAND.

UNRULY, UNGOVERNABLE, REFRACTORY.

UNRULY marks the want of disposition to be ruled; UNGOVERNABLE, an absolute incapacity to be governed: the former is a temporary or partial error, the latter is an habitual defect in the temper: a volatile child will be occasionally *unruly*; any child of strong passions will become *ungovernable* by excessive indulgence: we say that our wills are *unruly* and our tempers are *ungovernable*. REFRACTORY, from the Latin *refringo*, to break open, marks the disposition to break everything down before it: it is the excess of the *unruly* with regard to children: the *unruly* is, however, negative; but the *refractory* is positive: an *unruly* child objects to be ruled; a *refractory* child sets up a positive resistance to all rule; an *unruly* child may be altogether silent and passive; a *refractory* child always commits himself by some act of intemperance in word or deed: he is *unruly*, if in any degree he gives trouble in the *ruling*; he is *refractory*, if he refuses altogether to be ruled.

How hardly is the restive, *unruly* will of man first tamed and broke to duty.

SOUTH.

I conceive (replied Nicholas) I stand here before you, my most equitable judges, for no worse a crime than cudgelling my *refractory* mule.

CUMBERLAND.

Heav'n's, how unlike their Belgic sires of old!
Rough, poor, content, *ungovernably* bold.

GOLDSMITH.

UNSEARCHABLE, INSCRUTABLE.

THESE terms are both applied to things set above the understanding of man, but not altogether indifferently; for that which is UNSearchable is not set at so great a distance from us as that which is INSCRUTABLE: for that which is searched is in common concerns easier to be found than that which requires a scrutiny. The ways of God are all to us finite creatures more or less *unsearchable*; but the mysterious plans of Providence, as frequently evinced in the affairs of men, are altogether *inscrutable*.

Things else by me *unsearchable*, now heard
With wonder.

MILTON.

To expect that the intricacies of science will be pierced by a careless glance, is to expect a particular privilege; but to suppose that the maze is *inscrutable* to diligence, is to enchain the mind in voluntary shackles.

JOHNSON.

UNSPEAKABLE, INEFFABLE, UNUTTERABLE, INEXPRESSIBLE.

UNSPEAKABLE and INEFFABLE, from the Latin *for*, to speak, have precisely the same meaning; but the *unspeakable* is said of objects in general, particularly of that which is above human conception, and surpasses the power of language to describe; as the *unspeakable* goodness of God: INEFFABLE is said of such objects as cannot be painted in words with adequate force; as the *ineffable* sweetness of a person's look: UNUTTERABLE and INEXPRESSIBLE are extended in their signification to that which is incommunicable by signs from one being to another; thus grief is *unutterable* which it is not in the power of the sufferer by any sounds to bring home to the feelings of another; grief is *inexpressible* which is not to be expressed by looks, or words, or any signs. *Unutterable* is therefore applied only to the individual who wishes to give utterance; *inexpressible* may be said of that which is to be expressed concerning others: our own pains are *unutterable*; the sweetness of a person's countenance is *inexpressible*.

The vast difference of God's nature from ours makes the difference between them so *unspeakably* great.

SOUTH.

The influences of the Divine nature enliven the mind with *ineffable* joys.

SOUTH.

Perverse, all monstrous, all prodigious things,
Abominable, *unutterable*.

MILTON.

The evil which lies lurking under a temptation is intolerable and *inexpressible*.

SOUTH.

UNTRUTH, FALSEHOOD, FALSITY, LIE.

UNTRUTH is an *untrue* saying; FALSEHOOD and LIE are *false* sayings: *untruth* of itself reflects no disgrace on the agent; it may be unintentional or not: a *falsehood* and a *lie* are intentional *false* sayings, differing only in degree as to the guilt of the offender: a *falsehood* is not always spoken for the express intention of deceiving, but a *lie* is uttered only for the worst of purposes. Some persons have a habit of telling *falsehoods* from the mere love of talking: those who are guilty of bad actions endeavor to conceal them by *lies*. Children are apt to speak *untruths* for want of understanding the value of words: travellers, from a love of exaggeration, are apt to introduce *falsehoods* into their narrations: it is the nature of a *lie* to increase itself to a tenfold degree; one *lie* must be backed by many more.

Falsehood is also used in the abstract sense for what is *false*. FALSITY is never used but in the abstract sense, for the property of the *false*. The former is general, the latter particular, in the application: the truth or *falsehood* of an assertion is not always to be distinctly proved; the *falsity* of any particular person's assertion may be proved by the evidence of others.

Above all things tell no *untruth*, no, not even in trifles.

SIR HENRY SYDNEY.

Many temptations to *falsehood* will occur in the disguise of passions too specious to fear much resistance.

JOHNSON.

Probability does not make any alteration either in the truth or *falsity* of things.

SOUTH.

The nature of a *lie* consists in this, that it is a *false* signification knowingly and voluntarily used.

SOUTH.

UNWORTHY, WORTHLESS.

UNWORTHY is a term of less reproach than WORTHLESS; for the former signifies not to be *worthy* of praise or hon-

or; the latter signifies to be without all worth, and consequently in the fullest sense bad. It may be a mark of modesty or humility to say that I am an *unworthy* partaker of your kindness; but it would be folly and extravagance to say that I am a *worthless* partaker of your kindness. There are many *unworthy* members in every religious community; but every society that is conducted upon proper principles will take care to exclude *worthless* members. In regard to one another, we are often *unworthy* of the distinctions or privileges we enjoy; in regard to our Maker, we are all *unworthy* of his goodness, for we are all *worthless* in his eyes.

Since in dark sorrow I my days did spend,
Till now disdaining his *unworthy* end.

DENHAM.

The school of Socrates was at one time deserted by everybody except *Aeschines*, the parasite of the tyrant Dionysius, and the most *worthless* man living.

CUMBERLAND.

USAGE, CUSTOM, PRESCRIPTION.

THE USAGE is what one has been long used to do; CUSTOM (*v. Custom*) is what one generally does; PRESCRIPTION is what is *prescribed* by usage to be done. The *usage* acquires force and sanction by dint of time; the *custom* acquires sanction by the frequency of its being done or the numbers doing it; the *prescription* acquires force by the authority which *prescribes*. Hence it arises that *customs* vary in every age, but that *usage* and *prescription* supply the place of written law.

With the national assembly of France, possession is nothing, law and *usage* are nothing.

BURKE.

For, since the time of Saturn's holy reign,
His hospitable *customs* we retain.

DRYDEN.

If in any case the shackles of *prescription* could be wholly shaken off, on what occasion should it be expected but in the selection of lawful pleasure?

JOHNSON.

UTILITY, USE, SERVICE, AVAIL.

UTILITY and USE both come from *utor*. SERVICE, from the Latin *servio*, to employ or make use of. AVAIL, from *a* or *ad* and *vail*, in French *valoir*, and Latin *valeo*, signifies strength for a given purpose or to a given end.

All these terms imply fitness to be employed to advantage (*v. Advantage, Benefit*). *Utility* is applied in a general

sense to what may be usefully employed: *use* to that which is actually so employed; things are said to be of general *utility*, or a thing is said to be of a particular *use*.

Those things which have long gone together are confederate, whereas new things piece not so well; but, though they help by their *utility*, yet they trouble by their inconformity. BACON.

The Greeks in the heroic age seem to have been unacquainted with the *use* of iron. ROBERTSON.

The word *use* refers us to the employment of things generally, and the advantage derived from such *use*; *service*, the particular state or capacity of a thing to be usefully employed. It is most proper, therefore, to say that prayers and entreaties are of *use*; but in speaking of tools, weapons, and the like, to say they are of *service*. Prudence forbids us to destroy anything that may be of *use*; economy enjoins upon us not to throw aside anything as long as it is fit for *service*.

A man with great talents but void of discretion is like Polyphemus in the fable, strong and blind, endued with an irresistible force, which for want of sight is of no *use* to him. ADDISON.

Perhaps it might be of *service* to these people (hypochondriacs) to wear some electric substance next their skin, to defend the nerves and fibres from the damp of non-electric air. BRYDENE.

All the preceding terms are taken absolutely: AVAIL is a term of relative import; it respects the circumstances under which a thing may be fit or otherwise to be employed with efficacy. When entreaties are found to be of no *avail*, females sometimes try the force of tears.

What does it *avail*, though Seneca had taught as good morality as Christ himself from the mount? CUMBERLAND.

TO UTTER, SPEAK, ARTICULATE, PRONOUNCE.

UTTER, from *out*, signifies to put out; that is, to send forth a sound: this, therefore, is a more general term than SPEAK, which is to *utter* an intelligible sound. We may *utter* a groan; we *speak* words only, or that which is intended to serve as words. To *speak*, therefore, is only a species of *utterance*; a dumb man has *utterance*, but not *speech*. ARTICULATE and PRONOUNCE are modes of *speaking*; to *articulate*, from *articulum*, a joint,

is to *pronounce* distinctly the letters or syllables of words; which is the first effort of a child beginning to *speak*. It is of great importance to make a child *articulate* every letter when he first begins to *speak* or read. To *pronounce*, from the Latin *pronuncio*, to speak out loud, is a formal mode of *speaking*. A child must first *articulate* the letters and the syllables, then he *pronounces* or sets forth the whole word; this is necessary before he can *speak* to be understood.

At each word that my destruction *utter'd*
My heart recoiled. OTWAY.

What you keep by you, you may change and mend,
But words once *speak* can never be recall'd.

The torments of disease can sometimes only be signified by groans or sobs, or *inarticulate* ejaculations. JOHNSTON.

Speak the speech, I pray you, as I *pronounced* it to you. SHAKESPEARE.

V.

VACANCY, VACUITY, INANITY.

VACANCY and VACUITY both denote the space unoccupied, or the abstract quality of being unoccupied. INANITY, from the Latin *inanis*, denotes the abstract quality of emptiness, or of not containing anything; hence the former terms *vacancy* and *vacuity* are used in an indifferent sense; *inanity* always in a bad sense: there may be a *vacancy* in the mind, or a *vacancy* in life, which we may or may not fill up as we please; but *inanity* of character denotes the want of the essentials that constitute a character.

There are *vacuities* in the happiest life, which it is not in the power of the world to fill. BLAIR.

When I look up and behold the heavens, it makes me scorn the world and the pleasures thereof, considering the vanity of these and the *inanity* of the other. HOWELL.

VAIN, INEFFECTUAL, FRUITLESS.

THESE epithets are all applied to our endeavors; but the term VAIN (*v. Idle*) is the most general and indefinite; the other terms are particular and definite. What we aim at, as well as what we

strive for, may be *vain*; but INEFFECTUAL, that is, not *effectual* (*v. Effective*), and FRUITLESS, that is, without *fruit*, signifying not producing the desired fruit of one's labor, refer only to the termination or value of our labors. When the object aimed at is general in its import, it is common to term the endeavor *vain* when it cannot attain this object: it is *vain* to attempt to reform a person's character until he is convinced that he stands in need of reformation; when the means employed are inadequate for the attainment of the particular end, it is usual to call the endeavor *ineffectual*; cool arguments will be *ineffectual* in convincing any one inflamed with a particular passion: when labor is specifically employed for the attainment of a particular object, it is usual to term it *fruitless* if it fail: peace-makers will often find themselves in this condition, that their labors will be rendered *fruitless* by the violent passions of angry opponents.

Nature aloud calls out for balmy rest,
But all in *vain*. GENTLEMAN.

After many *fruitless* overtures, the Inca, despairing of any cordial union with a Spaniard, attacked him by surprise with a numerous body. ROBERTSON.

Thou thyself with scorn
And anger wouldst resent the offer'd wrong,
Though *ineffectual* found. MILTON.

VALUABLE, PRECIOUS, COSTLY.

VALUABLE signifies fit to be *valued*; PRECIOUS, having a high price; COSTLY, *costing* much money. *Valuable* expresses directly the idea of *value*; *precious* and *costly* express the same idea indirectly: on the other hand, that which is *valuable* is only said to be fit or deserving of *value*; but *precious* and *costly* denote that which is highly *valuable*, according to the ordinary measure of *valuing* objects, that is, by the *price* they bear; hence, the latter two express the idea much more strongly than the former.

Remote countries cannot convey their commodities by land to those places, when on account of their rarity they are desired and become *valuable*. ROBERTSON.

It is no improper comparison that a thankful heart is like a box of *precious* ointment. HOWELL.

The King gave him all the duke's rich furs, and much of his *costly* household stuff. LLOYD.

They are similarly distinguished in their moral application: a book is *valuable* according to its contents, or according to the estimate which men set upon it, either individually or collectively. The Bible is the only *precious* book in the world that has intrinsic *value*, that is, set above all price. There are many *costly* things, which are only *valuable* to the individuals who are disposed to expend money upon them.

What an absurd thing it is to pass over all the *valuable* parts of a man, and fix our attention on his infirmities! ADDISON.

Two other *precious* drops that ready stood
Each in their crystal sluice, he, ere they fell,
Kiss'd as the gracious signs of sweet remorse. MILTON.

Christ is sometimes pleased to make the profession of himself *costly*. SOUTH.

VALUE, WORTH, RATE, PRICE.

VALUE, from the Latin *valeo*, to be strong, respects those essential qualities which constitute its strength. WORTH, in German *wert*, from *währen*, to perceive, signifies that good which is experienced or felt to exist in a thing. RATE, *v. Proportion*. PRICE, in Latin *pretium*, from the Greek *πρᾶσιω*, to sell, signifies what a thing is sold for.

Value is a general and indefinite term, applied to whatever is conceived to be good in a thing: the *worth* is that good only which is conceived or known as such. The *value*, therefore, of a thing is as variable as the humors and circumstances of men; it may be nothing or something very great in the same object at the same time in the eyes of different men. The *worth* is, however, that *value* which is acknowledged; it is therefore something more fixed and permanent: we speak of the *value* of external objects which are determined by taste; but the *worth* of things as determined by rule. The *value* of a book that is out of print is fluctuating and uncertain; but its real *worth* may not be more than what it would fetch for waste paper. The *rate* and *price* are the measures of that *value* or *worth*; the former in a general, the latter in a particular application to mercantile transactions. Whatever we give in exchange for another thing, whether according to a definite or an indefinite estimation, that is said to be done at a