

landscape in order to take a sketch of it; the botanist *searches* after curious plants; the inquisitive traveller *explores* unknown regions. An author *examines* the books from which he intends to draw his authorities; the antiquarian *searches* every corner in which he hopes to find a monument of antiquity; the classic scholar *explores* the learning and wisdom of the ancients.

Compare each phrase, *examine* every line,  
Weigh every word, and ev'ry thought refine.

POPE.  
Not thou, nor they shall *search* the thoughts,  
that roll  
Up in the close recesses of my soul. POPE.

Hector, he said, my courage bids me meet  
This high achievement, and *explore* the fleet.  
POPE.

## EXAMPLE, PATTERN, ENSAMPLE.

EXAMPLE, in Latin *exemplum*, very probably changed from *exsimulum* and *exsimulo*, or *simulo*, signifies the thing framed according to a likeness. PATTERN, *v. Copy*. ENSAMPLE signifies that which is done according to a *sample* or *example*.

All these words are taken for that which ought to be followed: but the *example* must be followed generally; the *pattern* must be followed particularly, not only as to what, but how a thing is to be done: the former serves as a guide to the judgment; the latter to guide the actions. The *example* comprehends what is either to be followed or avoided; the *pattern* only that which is to be followed or copied; the *ensample* is a species of *example*, the word being employed only in the solemn style. The *example* may be presented either in the object itself, or the description of it; the *pattern* displays itself most completely in the object itself; the *ensample* exists only in the description. Those who know what is right should set the *example* of practising it; and those who persist in doing wrong must be made an *example* to deter others from doing the same: every one, let his age and station be what it may, may afford a *pattern* of Christian virtue; the child may be a *pattern* to his playmates of diligence and dutifulness; the citizen may be a *pattern* to his fellow-citizens of sobriety, and conformity to the laws: the soldier may be a *pattern*

of obedience to his comrades: our Saviour has left us an *example* of Christian perfection, which we ought to imitate, although we cannot copy it: the Scripture characters are drawn as *ensamples* for our learning.

The king of men his hardy host inspires  
With loud command, with great *examples* fires.  
POPE.

The fairy way of writing, as Mr. Dryden calls it, is more difficult than any other that depends upon the poet's fancy, because he has no *pattern* to follow in it. ADDISON.

Sir Knight, that doest that voyage rashly take,  
By this forbidden way in my despatch,  
Doest by other's death *ensample* take.  
SPENSER.

## EXAMPLE, PRECEDENT.

EXAMPLE, *v. Example*. PRECEDENT, from the Latin *precedens*, preceding, signifies by distinction that preceding which is entitled to notice. Both these terms apply to that which may be followed or made a rule; but the *example* is commonly present or before our eyes; the *precedent* is properly something past; the *example* may derive its authority from the individual; the *precedent* acquires its sanction from time and common consent: we are led by the *example*, or we copy the *example*; we are guided or governed by the *precedent*. The former is a private and often a partial affair; the latter is a public and often a national concern; we quote *examples* in literature, and *precedents* in law.

Thames! the most lov'd of all the ocean's sons,  
O could I flow like thee! and make thy stream  
My great *example*, as it is my theme. DENHAM.

At the revolution they threw a politic veil over every circumstance which might furnish a *precedent* for any future departure from what they had then settled forever. BURKE.

## EXAMPLE, INSTANCE.

EXAMPLE (*v. Example, pattern*) refers in this case to the thing. INSTANCE, from the Latin *instans*, signifies that which stands or serves as a resting point.

The *example* is set forth by way of illustration or instruction; the *instance* is adduced by way of evidence or proof. Every *instance* may serve as an *example*, but every *example* is not an *instance*. The *example* consists of moral or intellectual objects; the *instance* consists of actions only, or of what serves as a

proof. Rules are illustrated by *examples*; characters are illustrated by *instances*: the best mode of instructing children is by furnishing them with *examples* for every rule that is laid down; the Roman history furnishes us with many extraordinary *instances* of self-devotion for their country.

Let me (my son) an ancient fact unfold,  
A great *example* drawn from times of old.  
POPE.

Many *instances* may be produced from good authorities that children actually suck in the several passions and depraved inclinations of their nurses. STEELE.

## TO EXCEED, EXCEL, SURPASS, TRANSCEND, OUTDO.

EXCEED, from the Latin *excedo*, compounded of *ex* and *cedo*, to pass out of, or beyond the line, is the general term. SURPASS, compounded of *sur*, over, and *pass*, is one species of exceeding. EXCEL, compounded of *ex* and *cello*, to lift or move over, is another species.

*Exceed* is applied mostly to things in the sense of going beyond in measure, degree, quantity, and quality; one thing *exceeds* another in magnitude, height, or any other dimensions; a person's success *exceeds* his expectations.

By means of these canals and navigable rivers they carry on that immense trade which has never been *exceeded* by any other people.

## HISTORY OF ISLAND NAVIGATION.

It is taken either in an indifferent or bad sense, particularly in regard to persons, as a person *exceeds* his instructions, or *exceeds* the due measure.

Man's boundless avarice *exceeds*,  
And on his neighbors round about him feeds.  
WALLER.

To *excel* and *surpass* signify to *exceed*, or be superior in that which is good. To *excel* may be used with reference to all persons generally, as a person strives to *excel*; to *surpass* is used in regard to particular objects, as to *surpass* another in any trial of skill.

To him the king: How much thy years *excel*  
In arts of counsel, and in speaking well. POPE.  
The first in native dignity *surpass'd*,  
Artless and unadorn'd she pleas'd the more!  
LOUTH.

When *excel* is used in respect of particular objects, it is more general in

its sense than *surpass*: the Dutch and Italians formerly *excelled* the English in painting; one person may *surpass* another in bravery, or a thing may *surpass* one's expectation. Men *excel* in learning, arts, or arms; competitors *surpass* each other in feats of agility.

Their trades and arts wherein they *excel* or come short of us. NEWTON.

Dryden often *surpasses* expectation, and Pope never falls below it. JOHNSON.

The derivatives *excessive* and *excellent* have this obvious distinction between them, that the former always signifies *exceeding* in that which ought not to be *exceeded*; and the latter *exceeding* in that where it is honorable to *exceed*: he who is habitually *excessive* in any of his indulgences must be insensible to the *excellence* of a temperate life.

Dark with *excessive* light thy skirts appear.  
MILTON.

The more closely the origin of religion and government are (is) examined, the more clearly their excellences appear. BURKE.

TRANSCEND, from *trans*, beyond, and *scendo* or *scando*, to climb, signifies to climb beyond; and OUTDO, that is, to do out of the ordinary course, are particular modes of *excelling* or *exceeding*. The genius of Homer *transcends* that of almost every poet; Heliogabalus *outdid* every other emperor in extravagance.

Auspicious prince, in arms a mighty name,  
But yet whose actions far *transcend* your fame.  
DRYDEN.

The last and crowning instance of our love to our enemies is to pray for them. For by this a man would fain to *outdo* himself. SOUTH.

## EXCELLENCE, SUPERIORITY.

EXCELLENCE is an absolute term; SUPERIORITY is a relative term; many may have *excellence* in the same degree, but they must have *superiority* in different degrees; *superiority* is often superior or *excellence*, but in many cases they are applied to different objects. There is a moral *excellence* attainable by all who have the will to strive after it; but there is an intellectual and physical *superiority* which is above the reach of our wishes, and is granted to a few only.

Base envy withers at another's joy,  
And hates that *excellence* it cannot reach.  
THOMSON.



To be able to benefit others is a condition of freedom and *superiority*.  
TILLOTSON.

## EXCESS, SUPERFLUITY, REDUNDANCY.

EXCESS is that which exceeds any measure; SUPERFLUITY, from *super* and *fluo*, to flow over; and REDUNDANCY, from *redundo*, to stream back or over, signifies an *excess* of a good measure. We may have an *excess* of heat or cold, wet or dry, when we have more than the ordinary quantity; but we have a *superfluity* of provisions when we have more than we want. *Excess* is applicable to any object; but *superfluity* and *redundancy* are species of *excess*; the former applicable in a particular manner to that which is an object of our desire; and *redundancy* to matters of expression or feeling. We may have an *excess* of prosperity or adversity; a *superfluity* of good things; and a *redundancy* of speech or words.

It is wisely ordered in our present state that joy and fear, hope and grief, should act alternately as checks and balances upon each other, in order to prevent an *excess* in any of them.  
BLAIR.

When by force of policy, by wisdom, or by fortune, property and *superiority* were introduced and established, then they whose possessions swelled above their wants naturally laid out their *superfluities* on pleasure. JOHNSON.

The defect or *redundance* of a syllable might be easily covered in the recitation. TERWILLET.

## EXCESSIVE, IMMODERATE, INTEMPERATE.

THE EXCESSIVE is beyond measure; the IMMODERATE, from *modus*, a mode or measure, is without measure; the INTEMPERATE, from *tempus*, a time or term, is that which is not kept within bounds.

*Excessive* designates *excess* in general; *immoderate* and *intemperate* designate *excess* in moral agents. The *excessive* lies simply in the thing which exceeds any given point: the *immoderate* lies in the passions which range to a boundless extent: the *intemperate* lies in the will which is under no control. Hence we speak of an *excessive* thirst physically considered: an *immoderate* ambition or lust of power: an *intemperate* indulgence, an *intemperate* warmth. *Excessive* admits of degrees; what is *excessive* may exceed

in a greater or less degree: *immoderate* and *intemperate* mark a positively great degree of *excess*; the former still higher than the latter: *immoderate* is in fact the highest conceivable degree of *excess*. The *excessive* use of anything will always be attended with some evil consequence: the *immoderate* use of wine will rapidly tend to the ruin of him who is guilty of the *excess*: the *intemperate* use of wine will proceed by a more gradual but not less sure process to his ruin.

Who knows not the languor that attends every *excessive* indulgence in pleasure? BLAIR.

One of the first objects of wish to every one is to maintain a proper place and rank in society: this among the vain and ambitious is always the favorite aim. With them it arises to *immoderate* expectations founded on their supposed talents and imagined merits. BLAIR.

Let no wantonness of youthful spirits, no compliance with the *intemperate* mirth of others, ever betray you into profane sallies. BLAIR.

## TO EXCHANGE, BARTER, TRUCK, COMMUTE.

TO EXCHANGE (*v. To change*) is the general term signifying to take one for another, or put one thing in the place of another; the rest are but modes of *exchanging*. To BARTER (*v. To change*) is to *exchange* one article of trade for another. To TRUCK, from the Greek τροχῶν, to wheel, signifying to bandy about, is a familiar term to express a familiar action for *exchanging* one article of private property for another. COMMUTE, from the Latin syllable *com* or *contra* and *mutō*, to change, signifies an *exchanging* one mode of punishment for another, or one mode of payment for another; we may *exchange* one book for another; traders *barter* trinkets for gold-dust; coachmen or stablemen *truck* a whip for a handkerchief; government *commutes* the punishment of death for that of banishment.

Pleasure can be *exchanged* only for pleasure. HAWKSWORTH.

Some men are willing to *barter* their blood for lucre. BURKE.

Show all her secrets of housekeeping, For candles how she *trucks* her dripping. SWIFT.

This is the measure of *commutative* justice, or of that justice which supposes exchange of things profitable for things profitable. JEREMY TAYLOR.

## TO EXCITE, INCITE, PROVOKE.

TO EXCITE (*v. To awaken*) is said more particularly of the inward feelings; INCITE (*v. To encourage*) is said of the external actions; PROVOKE (*v. To aggravate*) is said of both. A person's passions are *excited*; he is *incited* by any particular passion to a course of conduct; a particular feeling is *provoked*, or he is *provoked* by some feeling to a particular step. Wit and conversation *excite* mirth; men are *incited* by a lust for gain to fraudulent practices; they are *provoked* by the opposition of others to *intemperate* language and *intemperate* measures. To *excite* is very frequently used in a physical acceptation; *incite* always, and *provoke* mostly, in a moral application. We speak of *exciting* hunger, thirst, or perspiration; of *inciting* to noble actions; of *provoking* impertinence, *provoking* scorn or resentment. When *excite* and *provoke* are applied to similar objects, the former designates a much stronger action than the latter. A thing may *excite* a smile, but it *provokes* laughter; it may *excite* displeasure, but it *provokes* anger; it may *excite* joy or sorrow, but it *provokes* to madness.

Can then the sons of Greece (the sage rejoin'd) *Excite* compassion in Achilles' mind? POPE.

To her the god: Great Hector's soul *incite* To dare the boldest Greek to single fight,

Till Greece, *provok'd*, from all her numbers show

A warrior worthy to be Hector's foe. POPE.

Among the other torments which this passion produces, we may usually observe that none are greater mourners than jealous men, when the person who *provoked* their jealousy is taken from them. ADDISON.

## EXCURSION, RAMBLE, TOUR, TRIP, JAUNT.

EXCURSION signifies going out of one's course, from the Latin *ex* and *cursum*, the course or prescribed path: a RAMBLE is a going without any course or regular path, from *roam*, of which it is a frequentative: a TOUR, from the word turn or return, is a circuitous course: a TRIP, from the Latin *tripudio*, to go on the toes like a dancer, is properly a pedestrian *excursion* or *tour*, or any short journey that might be made on foot: JAUNT is from the French *jante*, the felly of a wheel, and *janter*, to put the

felly in motion. To go abroad in a carriage is an idle *excursion*, or one taken for mere pleasure: travellers who are not contented with what is not to be seen from a high-road make frequent *excursions* into the interior of the country. Those who are fond of rural scenery, and pleased to follow the bent of their inclinations, make frequent *rambles*. Those who set out upon a sober scheme of enjoyment from travelling are satisfied with making the *tour* of some one country or more. Those who have not much time for pleasure take *trips*. Those who have no better means of spending their time make *jaunts*.

I am now so rus-in-urbish, I believe I shall stay here, except little *excursions* and vagaries, for a year to come. GRAY.

I am going on a short *ramble* to my Lord Oxford's. POPE.

My last summer's *tour* was through Worcestershire, Gloucestershire, Monmouthshire, and Shropshire. GRAY.

I hold the resolution I told you in my last of seeing you, if you cannot take a *trip* hither before I go. POPE.

If you are for a merry *jaunt*, I'll try for once who can foot it farthest. DRYDEN.

## TO EXCUSE, PARDON.

WE EXCUSE (*v. To apologize*) a person or thing by exempting him from blame. We PARDON (from the prepositive *par* or *per* and *donō*, to give) by giving up to punishment the offence one has committed.

We *excuse* a small fault, we *pardon* a great fault: we *excuse* that which personally affects ourselves; we *pardon* that which offends against morals: we may *excuse* as equals; we can *pardon* only as superiors. We exercise good-nature in *excusing*: we exercise generosity or mercy in *pardoning*. Friends *excuse* each other for the unintentional omission of formalities; it is the prerogative of the king to *pardon* criminals whose offences will admit of *pardon*: the violation of good-manners is *inexcusable* in those who are cultivated; falsehood is *unpardonable* even in a child.

I will not quarrel with a slight mistake, Such as our nature's frailty may *excuse*. ROSCOMMON.

Those who know how many volumes have been written on the poems of Homer and Virgil,



will easily *pardon* the length of my discourse upon Milton. ADDISON.

TO EXECUTE, FULFIL, PERFORM.

EXECUTE (*v. To accomplish*), in Latin *executus*, participle of *exequor*, compounded of *ex* and *sequor*, is to follow up to the end. To FULFIL is to fill up to the full of what is wanted. To PERFORM is to form thoroughly or make complete.

To *execute* is more than to *fulfil*, and to *fulfil* than to *perform*. To *execute* is to bring about an end; it involves active measures, and is peculiarly applicable to that which is extraordinary, or that which requires particular spirit and talents; schemes of ambition are *executed*: to *fulfil* is to satisfy a moral obligation; it is applicable to those duties in which rectitude and equity are involved; we *fulfil* the duties of citizens: to *perform* is to carry through by simple action or labor; it is more particularly applicable to the ordinary and regular business of life; we *perform* a work or a task. One *executes* according to one's own intentions or those of others; the soldier *executes* the orders of his general; the merchant *executes* the commissions of his correspondent: one *fulfils* according to the wishes and expectations of one's self or others; it is the part of an honest man to enter into no engagements which he cannot *fulfil*; it is the part of a dutiful son, by diligence and assiduity, to endeavor to *fulfil* the expectations of an anxious parent: one *performs* according to circumstances what suits one's own convenience and purposes; every good man is anxious to *perform* his part in life with credit and advantage to himself and others.

Why delays  
His hand to *execute* what his decree  
Fix'd on this day? MILTON.

To whom the white-arm'd goddess thus replies;  
Enough, thou know'st the tyrant of the skies,  
Severely bent his purpose to *fulfil*,  
Unmov'd his mind, and unrestrain'd his will. POPE.

When those who round the wasted fires remain,  
*Perform* the last sad office to the slain. DRYDEN.

TO EXERCISE, PRACTISE.

EXERCISE, in Latin *exerceo*, from *ex* and *arceo*, signifies to drive or impel forth.

PRACTISE, from the Greek *πρασσω*, to do, signifies to perform a part.

These terms are equally applied to the actions and habits of men; but we *exercise* in that where the powers are called forth; we *practise* in that where frequency and habitude of action is requisite: we *exercise* an art; we *practise* a profession: we may both *exercise* or *practise* a virtue; but the former is that which the particular occurrence calls forth, and which seems to demand a peculiar effort of the mind; the latter is that which is done daily and ordinarily: thus we in a peculiar manner are said to *exercise* patience, fortitude, or forbearance; to *practise* charity, kindness, benevolence, and the like.

Every virtue requires time and place, a proper object, and a fit conjuncture of circumstances for the due *exercise* of it. ADDISON.

All men are not equally qualified for getting money: but it is in the power of every one alike to *practise* this virtue (of thrift). BUDGELL.

A similar distinction characterizes these words as nouns: the former applying solely to the powers of the body or mind; the latter solely to the mechanical operations; the health of the body and the vigor of the mind are alike impaired by the want of *exercise*; in every art *practice* is an indispensable requisite for acquiring perfection: the *exercise* of the memory is of the first importance in the education of children; constant *practice* in writing is almost the only means by which the art of penmanship is acquired.

Reading is to the mind what *exercise* is to the body. ADDISON.

Long *practice* has a sure improvement found,  
With kindled fires to burn the barren ground. DRYDEN.

TO EXERT, EXERCISE.

THE employment of some power or qualification that belongs to one's self is the common idea conveyed by these terms; but EXERT (*v. Endeavor*) may be used for what is internal or external of one's self; EXERCISE (*v. Exercise*) only for that which forms an express part of one's self: hence we speak of *exerting* one's strength, or *exerting* one's voice, or *exerting* one's influence: of *exercising* one's limbs, *exercising* one's understanding, or *exercising* one's tongue.

Exert is often used only for an individual act of calling forth into action; *exercise* always conveys the idea of repeated or continued *exertion*; thus a person who calls to another *exerts* his voice; he who speaks aloud for any length of time *exercises* his lungs.

How has Milton represented the whole God-head, *exerting* itself toward man in its full benevolence, under the threefold distinction of a Creator, a Redeemer, and Comforter. ADDISON.

God made no faculty, but he also provided it with a proper object upon which it might *exercise* itself. SOUTH.

TO EXHORT, PERSUADE.

EXHORT, in Latin *exhorter*, compounded of *ex* and *hortor*, from the Greek *ωρτα*, perfect passive of *ωρω*, to excite or impel. PERSUADE, *v. Conviction*.

*Exhortation* has more of impelling in it; *persuasion* more of drawing: a superior *exhorts*; his words carry authority with them, and rouse to action: a friend and an equal *persuades*; he wins and draws by the agreeableness or kindness of his expressions. *Exhortations* are employed only in matters of duty or necessity; *persuasions* are employed in matters of pleasure or convenience.

Their pinions still  
In loose librations stretch'd, to trust the void  
Trembling refuse, till down before them fly  
The parent guides, and chide, *exhort*, command. THOMSON.

Gay's friends *persuaded* him to sell his share in the South Sea stock, but he dreamed of dignity and splendor. JOHNSON.

EXIGENCY, EMERGENCY.

NECESSITY is the idea which is common to the signification of these terms: EXIGENCY, from the Latin *exigo*, to demand, expresses what the case demands; and EMERGENCY, from *emergeo*, to arise out of, denotes what rises out of the case.

The *exigency* is more common, but less pressing; the *emergency* is imperious when it comes, but comes less frequently: a prudent traveller will never carry more money with him than what will supply the *exigencies* of his journey; and in case of an *emergency* will rather borrow of his friends than risk his property.

Savage was again confined to Bristol, where he was every day hunted by bailiffs. In this *emergency* he once more found a friend who sheltered him in his house. JOHNSON.

When it was formerly the fashion to husband a lie and to trump it up in some extraordinary *emergency*, it generally did execution; but at present every man is on his guard. ADDISON.

TO EXIST, LIVE.

EXIST, *v. To be*. LIVE, through the medium of the Saxon *libban*, and the other Northern dialects, comes in all probability from the Hebrew *leb*, the heart, which is the seat of animal life.

*Existence* is the property of all things in the universe; *life*, which is the inherent power of motion, is the particular property communicated by the Divine Being to some parts only of his creation: *exist*, therefore, is the general, and *live* the specific term: whatever *lives*, *exists* according to a certain mode; but many things *exist* without *living*: when we wish to speak of things in their most abstract relation, we say they *exist*; when we wish to characterize the form of *existence*, we say they *live*.

*Existence*, in its proper sense, is the attribute which we commonly ascribe to the Divine Being, and it is that which is immediately communicable by himself; *life* is that mode of *existence* which he has made to be communicable by other objects besides himself; *existence* is taken only in its strict and proper sense, independent of all its attributes and appendages; but *life* is regarded in connection with the means by which it is supported, as animal life, or vegetable life. In like manner, when speaking of spiritual objects, *exist* retains its abstract sense, and *live* is employed to denote an active principle: animosities should never *exist* in the mind; and everything which is calculated to keep them *alive* should be kept at a distance.

Can any now remember or relate  
How he *existed* in an embryo state? JENYNS.

Death to such a man is rather to be looked upon as the period of his mortality than the end of his *life*. MELMOTH'S LETTERS OF PLINY.

EXIT, DEPARTURE.

BOTH these words are metaphorically employed for death, or a passage out of this life; the former is borrowed from the act of going off the stage; the latter from the act of setting off on a journey. *Exit* seems to convey the idea of volition; for we speak of making our *exit*:



*departure* designates simply the event; the hour of a man's *departure* is not made known to him. When we speak of an *exit*, we think only of the place left; when we speak of a *departure*, we think of the placé gone to: the unbeliever may talk of his *exit*; the Christian most commonly speaks of his *departure*.

There are no ideas strike more forcibly upon our imaginations than those which are raised from reflections upon the *exits* of great and excellent men. STEELE.

Our Saviour prescribes faith in himself as a special remedy against that trouble which possessed the minds of his disciples upon the apprehension of his *departure* from them. TILLOTSON.

## TO EXONERATE, EXCULPATE.

EXONERATE, from *onus*, a burden, signifies to take off the burden of a charge or of guilt; to EXCULPATE, from *culpa*, a fault or blame, is to throw off the blame: the first is the act of another; the second is one's own act: we *exonerate* him upon whom a charge has lain, or who has the load of guilt; we *exculpate* ourselves when there is any danger of being blamed: circumstances may sometimes tend to *exonerate*; the explanation of some person is requisite to *exculpate*: in a case of dishonesty, the absence of an individual at the moment when the act was committed will altogether *exonerate* him from suspicion; it is fruitless for any one to attempt to *exculpate* himself from the charge of faithlessness who is detected in conniving at the dishonesty of others.

I entreat your lordships to consider whether there ever was a witness brought before a court of justice who had stronger motives to give testimony hostile to a defendant for the purpose of *exonerating* himself. STATE TRIALS.

Lord Clarendon must allude to her *exculpation* of the charge, whatsoever it was, when he mentions her as a lady of extraordinary beauty, and as extraordinary fame. PENNANT.

## EXPEDIENT, RESOURCE.

THE EXPEDIENT is an artificial means; the RESOURCE is a natural means: a cunning man is fruitful in *expedients*; a fortunate man abounds in *resources*: Robinson Crusoe adopted every *expedient* in order to prolong his existence at a time when his *resources* were at the lowest ebb.

When there happens to be anything ridiculous in a visage, the best *expedient* is for the owner to be pleasant upon himself. STEELE.

Since the accomplishment of the revolution, France has destroyed every *resource* of the state which depends upon opinions. BURKE.

## EXPEDIENT, FIT.

EXPEDIENT, from the Latin *expedio*, to get in readiness for a given occasion, supposes a certain degree of necessity from circumstances; FIT (*v. Fit*) for the purpose, signifies simply an agreement with, or suitability to, the circumstances: what is *expedient* must be *fit*, because it is called for; what is *fit* need not be *expedient*, for it may not be required. The *expediency* of a thing depends altogether upon the outward circumstances; the *fitness* is determined by a moral rule: it is imprudent not to do that which is *expedient*; it is disgraceful to do that which is *unfit*: it is *expedient* for him who wishes to prepare for death, occasionally to take an account of his life; it is not *fit* for him who is about to die to dwell with anxiety on the things of this life.

To far the greater number it is highly *expedient* that they should by some settled scheme of duties be rescued from the tyranny of caprice. JOHNSON.

Salt earth and bitter are not *fit* to sow. Nor will be tam'd and mended by the plough. DRYDEN.

## EXPERIENCE, EXPERIMENT, TRIAL, PROOF, TEST.

EXPERIENCE, EXPERIMENT, from the Latin *experior*, compounded of *e* or *ex* and *perio* or *pario*, signifies to bring forth, that is, the thing brought to light, or the act of bringing to light. TRIAL signifies the act of *trying*, from *try*, in Latin *tento*, Hebrew *tur*, to explore, examine, search. PROOF signifies either the act of *proving*, from the Latin *probo*, to make good, or the thing made good, *proved* to be good. TEST, from *testis*, a witness, is that which serves as evidence, or from the Italian *testa*, a test or cuppel in which metals are tried.

By all the actions implied in these terms, we endeavor to arrive at a certainty respecting some unknown particular: *experience* is that which has been tried; an *experiment* is the thing to be tried; *experience* is certain, as it is a de-

duction from the past for the service of the present; the *experiment* is uncertain, and serves a future purpose: *experience* is an unerring guide, which no man can desert without falling into error; *experiments* may fail, or be superseded by others more perfect.

A man may, by *experience*, be persuaded that his will is free: that he can do this, or not do it. TILLOTSON.

Any one may easily make this *experiment*, and even plainly see that there is no bud in the corn which ants lay up. ADDISON.

*Experience* serves to lead us to moral truth; *experiments* aid us in ascertaining speculative truth: we profit by *experience* to rectify practice; we make *experiments* in theoretical inquiries: he, therefore, who makes *experiments* in matters of *experience* rejects a steady and definitive mode of coming at the truth for one that is variable and uncertain, and that, too, in matters of the first moment.

'Tis greatly wise to talk with our past hours, And ask them, what report they bore to heav'n, And how they might have borne more welcome news: Their answers form what men *experience* call. YOUNG.

It is good also not to try *experiments* in states, except the necessity be urgent, or the utility be evident. BACON.

The *experiment*, *trial*, and *proof* have equally the character of uncertainty; but the *experiment* is employed only in matters of an intellectual nature; the *trial* is employed in matters of a personal nature, on physical as well as mental objects; the *proof* is employed in moral subjects: we make an *experiment* in order to know whether a thing be true or false; we make a *trial* in order to know whether it be capable or incapable, convenient or inconvenient, useful or the contrary; we put a thing to the *proof* in order to determine whether it be good or bad, real or unreal: *experiments* tend to confirm opinions; the philosopher doubts every position which cannot be demonstrated by repeated *experiments*: *trials* are of absolute necessity in directing our conduct, our taste, and our choice; we judge of our strength or skill by *trials*; we judge of the effect of colors by *trials*, and the like: the *proof* is the *trial* that proves; it determines the judgment in the knowledge of men

and things; the *proof* of men's characters and merits is best made by observing their conduct. The *test* is the most decisive kind of *proof*, whence the phrase "to stand the *test*."

When we are searching out the nature or properties of any being, by various methods of trial, this sort of observation is called *experiment*. WATTS.

But he himself betook another way, To make more *trial* of his hardiment, And seek adventures, as he with Prince Arthur went. SPENSER.

O goodly usage of those ancient tymes! In which the sword was servant unto right: When not for malice and contentious crimes, But all for praise and *proof* of manly might. SPENSER.

All thy vexations Were but my *trials* of thy love, and thou Hast strangely stood the *test*. SHAKESPEARE.

The *proof* and *test* may be taken for that which serves to prove, with the same distinction: to give *proofs* of sincerity; ridicule is not the *test* of truth.

Such a tyranny in love, which the fair impose upon us, is a little too severe, that we must demonstrate our affection for them by no certain *proof*, but by hatred for one another. TATLER.

Unerring nature, still divinely bright, One clear, unchanged, and universal light, Life, force, and beauty, must to all impart, At once the source and end, and *test* of every art. POPE.

## TO EXPLAIN, EXPOUND, INTERPRET.

EXPLAIN signifies to make *plain*, *v. Apparent*. EXPOUND, from the Latin *expono*, compounded of *ex* and *pono*, signifies to set forth in detail. INTERPRET, in Latin *interpreto* and *interpretes*, compounded of *inter* and *partes*, that is, *linguas*, tongues, signifying to get the sense of one language by means of another.

To *explain* is the generic, the rest are specific: to *expound* and *interpret* are each modes of *explaining*. Single words or sentences are *explained*; a whole work, or considerable parts of it, are *expounded*; the sense of any writing or symbolical sign is *interpreted*. It is the business of the philologist to *explain* the meaning of words by a suitable definition; it is the business of the divine to *expound* Scripture; it is the business of the antiquarian to *interpret* the meaning of old inscriptions, or of hieroglyphics. An *explanation* serves to assist the un-



derstanding, to supply a deficiency, and remove obscurity; an *exposition* is an ample *explanation*, in which minute particulars are detailed, and the connection of events in the narrative is kept up; it serves to assist the memory and awaken the attention: both the *explanation* and *exposition* are employed in clearing up the sense of things as they are, but the *interpretation* is more arbitrary; it often consists of affixing or giving a sense to things which they have not previously had; hence it is that the same passages in authors admit of different *interpretations*, according to the character or views of the commentator.

I intend that you shall soon receive Shakspeare, that you may *explain* his works to the ladies of Italy, and tell them the story of the editor among other strange narrations with which your long residence in this unknown region has supplied you.

JOHNSON.

One meets now and then with persons who are extremely learned and knotty in *expounding* clear cases.

STEELE.

It does not appear that among the Romans any man grew eminent by *interpreting* another; and perhaps it was more frequent to translate for exercise or amusement than for fame.

JOHNSON.

To *explain* and *interpret* are not confined to what is written or said, they are employed likewise with regard to the actions of men; *exposition* is, however, used only with regard to writings. The major part of the misunderstandings and animosities which arise among men might easily be obviated by a timely *explanation*; it is the characteristic of good-nature to *interpret* the looks and actions of men as favorably as possible. The *explanation* may sometimes flow out of circumstances; the *interpretation* is always the act of a voluntary and rational agent. The discovery of a plot or secret scheme will serve to *explain* the mysterious and strange conduct of such as were previously acquainted with it. According to an old proverb, "Silence gives consent;" for thus at least they are pleased to *interpret* it who are interested in the decision.

It is a serious thing to have connection with a people who live only under positive, arbitrary, and changeable institutions; and these not perfected, nor supplied, nor *explained*, by any common acknowledged rule of moral science.

BURKE.

Look how we can, or sad or merrily,  
*Interpretation* will misquote our looks.

SHAKSPEARE

TO EXPLAIN, ILLUSTRATE, ELUCIDATE.

EXPLAIN, *v.* To *explain*, *expound*. ILLUSTRATE, in Latin *illustratus*, participle of *illustro*, compounded of the intensive syllable *in* and *lustro*, signifies to make a thing bright, or easy to be surveyed and examined. ELUCIDATE, in Latin *elucidatus*, participle of *elucido*, from *lux*, light, signifies to bring forth into the light.

To *explain* is simply to render intelligible; to *illustrate* and *elucidate* are to give additional clearness: everything requires to be *explained* to one who is ignorant of it; but the best informed will require to have abstruse subjects *illustrated*, and obscure subjects *elucidated*. We always *explain* when we *illustrate* or *elucidate*, and we always *elucidate* when we *illustrate*, but not *vice versa*. We *explain* by reducing compounds to simples, and generals to particulars; we *illustrate* by means of examples, similes, and allegorical figures; we *elucidate* by commentaries, or the statement of facts. Words are the common subject of *explanation*; moral truths require *illustration*; poetical allusions and dark passages in writers require *elucidation*.

I know I meant just what you *explain*; but I did not *explain* my own meaning so well as you.

POPE.

It is indeed the same system as mine, but *illustrated* with a ray of your own.

POPE.

If our religious tenets should ever want a further *elucidation*, we shall not call on atheism to *explain* them.

BURKE.

EXPLANATORY, EXPLICIT, EXPRESS.

EXPLANATORY signifies containing or belonging to *explanation* (*v.* To *explain*). EXPLICIT, in Latin *explicatus*, from *explico*, to unfold, signifies unfolded or laid open. EXPRESS, in Latin *expressus*, signifies the same as expressed or delivered in specific terms.

The *explanatory* is that which is superadded to clear up difficulties or obscurities. A letter is *explanatory* which contains an *explanation* of something preceding, in lieu of anything new. The *explicit* is that which of itself obviates every dif-

feulty; an *explicit* letter, therefore, will leave nothing that requires *explanation*: the *explicit* admits of a free use of words; the *express* requires them to be unambiguous. A person ought to be *explicit* when he enters into an engagement; he ought to be *express* when he gives commands.

An *explanatory* law stops the current of a precedent statute, nor does either of them admit extension afterward.

BACON.

Since the revolution the bounds of prerogative and liberty have been better defined, the principles of government more thoroughly examined and understood, and the rights of the subject more *explicitly* guarded by legal provisions, than in any other period of the English history.

BLACKSTONE.

I have destroyed the letter I received from you by the hands of Lucius Aruntius, though it was much too innocent to deserve so severe a treatment; however, it was your *express* desire I should destroy it, and I have complied accordingly.

MELMOTH'S LETTERS OF CICERO.

TO EXPOSTULATE, REMONSTRATE.

EXPOSTULATE, from *postulo*, to demand, signifies to demand reasons for a thing. REMONSTRATE, from *monstro*, to show, signifies to show reasons against a thing.

We *expostulate* in a tone of authority; we *remonstrate* in a tone of complaint. He who *expostulates* passes a censure, and claims to be heard; he who *remonstrates* presents his case and requests to be heard. *Expostulation* may often be the precursor of violence; *remonstrance* mostly rests on the force of reason and representation: he who admits of *expostulation* from an inferior undermines his own authority; he who is deaf to the *remonstrances* of his friends is far gone in folly; the *expostulation* is mostly on matters of personal interest; the *remonstrance* may as often be made on matters of propriety. The Scythian ambassadors *expostulated* with Alexander against his invasion of their country; King Richard *expostulated* with Wat Tyler on the subject of his insurrection; Artabanus *remonstrated* with Xerxes on the folly of his projected invasion.

With the hypocrite it is not my business at present to *expostulate*.

JOHNSON.

I have been but a little time conversant with the world, yet I have had already frequent opportunities of observing the little efficacy of *remonstrance* and complaint.

JOHNSON.

TO EXPRESS, DECLARE, SIGNIFY, TESTIFY, UTTER.

ALL these terms are taken in the sense of communicating to others. To EXPRESS, from the Latin *exprimo*, or *ex*, out, and *premo*, to press, signifying to bring out by a particular effort, is the general term. To DECLARE (*v.* To *declare*), and the other terms, are different modes of *expressing*, varying in the manner and circumstances of the action. To *express* is the simple act of communication, resulting from our circumstances as social agents; to *declare* is to *express* clearly and openly. A person may *express* his opinions to an individual, but to *declare* is to make clear or known to several. We may *express* directly or indirectly; we *declare* directly, and sometimes loudly.

As the Supreme Being has *expressed*, and, as it were, printed his ideas in the creation, men *express* their ideas in books.

ADDISON.

On him confer the Poet's sacred name,  
Whose lofty voice *declares* the heavenly flame.

ADDISON.

Words, looks, gestures, or movements serve to *express*; actions and things may sometimes *declare*: sometimes we cannot *express* our contempt in so strong a manner as by preserving a perfect silence when we are required to speak; an act of hostility on the part of a nation is as much a *declaration* of war as if it were *expressed* in positive terms.

Thus Roman youth deriv'd from ruin'd Troy,  
In rude Saturnian rhymes *express* their joy.

DRYDEN.

Th' unerring sun by certain signs *declares*,  
What the late ev'n or early morn prepares.

DRYDEN.

To *express* is to convey to another by any means that which passes in one's mind. To SIGNIFY, from *signum*, a sign, and *facio*, to make, is to convey by some outward sign. To *express* is said generally of one's opinions and feelings; to *signify* is to make one's particular wishes known to an individual: we *express* mostly in positive terms; we may *signify* in any manner, either by looks or words.

Translating will give you a great stock of words, and insensibly impregnate your mind with very beautiful ideas and a happy manner of *expressing* them.

SIR EARDLY WILMOT.



The *signification* of our sentiments made by tones and gestures has this advantage above that made by words, that it is the language of nature.

BLAIR.

Words may both *express* and *signify*: they *express* the commonly received meaning affixed to them; but they *signify* more or less according to circumstances or the intention of the speaker; the word *no* *expresses* simple negation, but it may be made to *signify* very differently by any one using it.

The warrior thus in song his deeds *express'd*,  
Nor vainly boasted what he but confess'd;  
While warlike actions were proclaim'd abroad,  
That all their praises should refer to God.

PARNELL.

Life's but a shadow, a poor player  
That struts and frets his hour upon the stage  
And then is heard no more; it is a tale  
Full of sound and fury, *signifying* nothing.

SHAKESPEARE.

As epithets, *expressive* and *significant* admit of a similar distinction: an *expressive* look is that which is fitted to *express* what is intended; a *significant* look is that which is calculated to *signify* the particular feeling of the individual.

And four fair queens, whose hands sustain a  
flow'r,  
Th' *expressive* emblem of their softer pow'r,

POPE.

Common life is full of this kind of *significant* expressions, by knocking, beckoning, frowning, and pouting, and dumb persons are sagacious in the use of them.

HOLDER.

To *signify* and TESTIFY, from *testis*, a witness, and *fito*, to become, like the word *express*, are employed in general for any act of communication otherwise than by words; but *express* is used in a stronger sense than either of the former. The passions and strongest movements of the soul are *expressed*; the simple intentions or transitory feelings of the mind are *signified* or *testified*. A person *expresses* his joy by the sparkling of his eye, and the vivacity of his countenance; he *signifies* his wishes by a nod; he *testifies* his approbation by a smile. People of vivid sensibility must take care not to *express* all their feelings; those who expect a ready obedience from their inferiors must not adopt a haughty mode of *signifying* their will: nothing is more gratifying to an ingenuous mind than to *testify* its regard for merit, wherever it may discover itself.

If there be no cause *expressed*, the jailer is not bound to detain the prisoner. For the law judges in this respect, saith Sir Edward Coke, like Festus the Roman governor; that it is unreasonable to send a prisoner, and not to *signify* withal the crimes alleged against him.

BLACKSTONE.

What consolation can be had, Dryden has afforded, by living to repent, and to *testify* his repentance (for his immoral writings).

JOHNSON.

UTTER, from the preposition *out*, signifying to bring out, differs from *express* in this, that the latter respects the thing which is communicated, and the former the means of communication. We *express* from the heart; we *utter* with the lips: to *express* an uncharitable sentiment is a violation of Christian duty; to *utter* an unseemly word is a violation of good-manners: those who say what they do not mean, *utter*, but not *express*; those who show by their looks what is passing in their hearts, *express*, but do not *utter*.

Kneeling at the communion is designed to *express* humility and reverence.

FALKNER.

The multitude of angels, with a shout  
Loud as from numbers without number, sweet  
As from blessed voices, *uttering* joy.

MILTOS.

## EXTEND, STRETCH, REACH.

THESE words are nearly allied to each other in the sense of drawing out so as to enlarge the dimensions, particularly that of length. EXTEND, from *ex* and *tend*, signifying to tend outward or away from an object, is the most general of these terms. STRETCH, as connected with *strike* and *stroke*, as also with *strain*, is a mode of extending, namely, with an effort, and as far as we can. REACH, which is a variation of *stretch*, conveys the idea of attaining a point or an object by *extending*. Things may *extend* in any manner, either by simply passing over or occupying a certain space; as a piece of water *extends* into a country.

One of the earthquakes at Catania most particularly described in history is that which happened in the Year 1693. It *extended* to a circumference of two thousand six hundred leagues.

GOLDSMITH.

They may also be *extended* by adding to their dimensions; as to *extend* the garden beyond the house.

Its length was *extended* toward the enemy, and exceeded its depth.

POTTER.

Things are *stretched* or *extended* lengthwise as far as they will admit of extension; as to *stretch* one's neck; to lie *stretched* on the ground.

But not till half the prostrate forest lay  
*Stretch'd* in long ruin and expos'd to day.

POPE.

Wherefore these words may be applied to the same objects with this distinction: to *extend* the arm or hand is simply to put it out; to *stretch* the arm is to extend it its full length.

In assemblies and places of public resort, it seldom fails to happen that though at the entrance of some particular person every face brightens with gladness and every hand is *extended* in salutation, yet if you pursue him beyond the first exchange of civilities, you will find him of very small importance.

RAMBLER.

But brave Cleanthus, o'er the rolling floods,  
*Stretch'd* wide his hands, and invoc'd the gods.

PITT.

A country is said to *extend* in its ordinary application, but it is only said figuratively to *stretch* when it seems to extend itself by an effort to its utmost length.

Its course has been stopped in many places by the eruptions of the volcano, so that, strictly speaking, the skirts of Atria *extend* much beyond it (the river Acis), though it has generally been considered as the boundary.

BRYDENE.

Plains immense  
Lie *stretch'd* below, interminable meads.

THOMSON.

To *extend* is indefinite as to the distance; it may be shorter or longer, and requires, therefore, to be expressly defined: to *reach* is defined by the point arrived at, which may be either expressed or implied; as the road *extends* many miles; it will not *reach* so far, *i. e.*, as the house or other object implied.

This little spot of earth you stand upon  
Is more to me than the *extended* plains  
Of my great father's kingdom.

SOUTHERN.

Some got into long alleys which did not *reach* far up the hill before they ended, and did not go farther.

ADDISON.

Persons *extend* things, as one *extends* a field, boundary, etc.; persons or things *reach* things; a person *reaches* a place; a sound *reaches* the ear.

The lucky sound no sooner *reach'd* their ears,  
But straight they quite dismiss'd their fears.

DRYDEN.

In the moral and extended application they are distinguished in a similar manner: influence, power, observations, etc., may be *extended* in an indefinite manner as before, but they are said to be *stretch'd* when they are carried as far as they can, and sometimes farther than is convenient.

For while the boundless theme *extends* our  
thought,  
Ten thousand thousand rolling years are naught.

GAY.

Life's span forbids us to *extend* our cares,  
And *stretch* our hopes beyond our years.

CREECH.

One *reaches* a certain age, or one *reaches* a goal; the understanding *reaches* an object of contemplation.

I cast my face upward, and began to consider  
what a rare prerogative the optic virtue hath,  
much more the intuitive virtue of the thought;  
that the one in a moment can *reach* heaven, and  
the other go beyond it.

HOWELL.

## TO EXTENUATE, PALLIATE.

EXTENUATE, from the Latin *tenuis*, thin, small, signifies literally to make small. PALLIATE, in Latin *palliatu*, participle of *pallio*, from *pallium*, a cloak, signifies to throw a cloak over a thing so that it may not be seen.

These terms are both applicable to the moral conduct, and express the act of lessening the guilt of any impropriety. To *extenuate* is simply to lessen guilt without reference to the means; to *palliate* is to lessen it by means of art. To *extenuate* is rather the effect of circumstances: to *palliate* is the direct effort of an individual. Ignorance in the offender may serve as an *extenuation* of his guilt, although not of his offence: it is but a poor *palliation* of a man's guilt to say that his crimes have not been attended with the mischief which they were calculated to produce.

Savage endeavored to *extenuate* the fact (of having killed Sinclair), by urging the suddenness of the whole action.

JOHNSON.

Mons. St. Evremond has endeavored to *palliate* the superstitions of the Roman Catholic religion.

ADDISON.

## EXTRANEOUS, EXTRINSIC, FOREIGN.

EXTRANEOUS, compounded of *extraneus*, or *ex* and *terra*, signifies out of the land, not belonging to it. EXTRINSIC, in Latin *extrinsecus*, compounded of



*extra* and *secus*, signifies outward, external. FOREIGN, from the Latin *foris*, out-of-doors, signifies not belonging to the family.

The *extraneous* is that which forms no necessary or natural part of anything; the *extrinsic* is that which forms a part or has a connection, but only in an indirect form; it is not an inherent or component part: the *foreign* is that which forms no part whatever, and has no kind of connection. A work is said to contain *extraneous* matter which contains much matter not necessarily belonging to, or illustrative of, the subject: a work is said to have *extrinsic* merit when it borrows its value from local circumstances, in distinction from the intrinsic merit, or that which lies in the contents.

*Extraneous* and *extrinsic* have a general and abstract sense; but *foreign* has a particular signification; they always pass over to some object either expressed or understood: hence we say *extraneous* ideas, or *extrinsic* worth; but that a particular mode of acting is *foreign* to the general plan pursued. Anecdotes of private individuals would be *extraneous* matter in a general history: the respect and credit which men gain from their fellow-citizens by an adherence to rectitude is the *extrinsic* advantage of virtue; the peace of a good conscience and the favor of God are its *intrinsic* advantages: it is *foreign* to the purpose of one who is making an abridgement of a work to enter into details in any particular part.

That which makes me believe is something *extraneous* to the thing that I believe. LOCKE.

Affluence and power are advantages *extrinsic* and adventitious. JOHNSON.

For loveliness  
Needs not the aid of *foreign* ornaments;  
But is when unadorn'd adorn'd the most. THOMSON.

## EXTRAORDINARY, REMARKABLE,

ARE epithets both opposed to the ordinary; and in that sense the EXTRAORDINARY is that which in its own nature is REMARKABLE: but things, however, may be *extraordinary* which are not *remarkable*, and the contrary. The *extraordinary* is that which is out of the ordinary course, but it does not always excite remark, and is not therefore *remarkable*, as when we speak of an *extraordinary*

loan, an *extraordinary* measure of government: on the other hand, when the *extraordinary* conveys the idea of what deserves notice, it expresses much more than *remarkable*. There are but few *extraordinary* things, many things are *remarkable*: the *remarkable* is eminent; the *extraordinary* is supereminent: the *extraordinary* excites our astonishment; the *remarkable* only awakens our interest and attention. The *extraordinary* is unexpected; the *remarkable* is sometimes looked for: every instance of sagacity and fidelity in a dog is *remarkable*, and some *extraordinary* instances have been related which would almost stagger our belief.

The love of praise is a passion deep in the mind of every *extraordinary* person. HUGHES.

The heroes of literary history have been no less *remarkable* for what they have suffered than for what they have achieved. JOHNSON.

## EXTRAVAGANT, PRODIGAL, LAVISH, PROFUSE.

EXTRAVAGANT, from *extra* and *vagans*, signifies in general wandering from the line; and PRODIGAL, from the Latin *prodigus*, and *prodigo*, to launch forth, signifies in general sending forth, or giving out in great quantities. LAVISH comes probably from the Latin *lavo*, to wash, signifying to wash away in waste. PROFUSE, from the Latin *profusus*, participle of *profundo*, to pour forth, signifies pouring out freely.

The idea of using immoderately is implied in all these terms, but *extravagant* is the most general in its meaning and application. The *extravagant* man spends his money without reason; the *prodigal* man spends it in excesses: one may be *extravagant* with a small sum where it exceeds one's means; one can be *prodigal* only with large sums.

An *extravagant* man who has nothing else to recommend him but a false generosity is often more beloved than a person of a more finished character who is defective in this particular. ADDISON.

He (Sir Robert Walpole) was an honorable man and a sound Whig. He was not, as the Jacobites and discontented Whigs of his own time have represented him, and as ill-informed people still represent him, a *prodigal* and corrupt minister. BURKE.

*Extravagant* and *prodigal* designate habitual as well as particular actions: *lav-*

*ish* and *profuse* are properly applied to particular actions, the former to denote an expenditure more or less wasteful or superfluous, the latter to denote a full supply without any sort of scant. He who is *lavish* consumes without considering the value of what is spent; but *profuseness* may sometimes arise from an excess of liberality.

The wild *extravagant*, whose thoughtless hand With *lavish*, tasteless pride, commits expense, Ruin'd, perceiving his waning age demand Sad reparation for his youth's offence.

DODSLEY.

One of a mean fortune manages his store with extreme parsimony, but with fear of running into *profuseness* never arrives to the magnificence of living. DRYDEN.

As *extravagance* has respect to the disorder of the mind, it may be employed with equal propriety to other objects; as to be *extravagant* in praises, requests, etc. As *prodigal* refers to excess in the measure of consumption, it may be applied to other objects than worldly possessions; as to be *prodigal* of one's time, treasure, strength, and whatever is near and dear to us. *Lavish* may be applied to any objects which may be dealt out without regard to their value; as to be *lavish* of one's compliments by scattering them indiscriminately. *Profuse* may be applied to whatever may be given in superabundance, but mostly in a good or indifferent sense.

No one is to admit into his petitions to his Maker things superfluous and *extravagant*.

SOUTH.

Here patriots live, who for their country's good, In fighting fields, were *prodigal* of blood.

DRYDEN.

See where the winding vale its *lavish* stores Irriguous spreads.

THOMSON.

Cicero was most liberally *profuse* in commending the ancients and his contemporaries.

ADDISON, AFTER PLUTARCH.

## EXTREMITY, EXTREME.

EXTREMITY is used in the proper or the improper sense; EXTREME in the improper sense: we speak of the *extremity* of a line or an avenue, the *extremity* of distress, but the *extreme* of the fashion. In the moral sense, *extremity* is applicable to the outward circumstances; *extreme* to the opinions and conduct of men: in matters of dispute between individuals it is a happy thing to guard against coming

to *extremities*; it is the characteristic of volatile tempers to be always in *extremes*, either the *extreme* of joy or the *extreme* of sorrow.

Savage suffered the utmost *extremities* of poverty, and often fasted so long that he was seized with faintness. JOHNSON.

The two *extremes* to be guarded against are despotism, where all are slaves, and anarchy, where all would rule and none obey. BLAINE.

## EXUBERANT, LUXURIANT.

EXUBERANT, from the Latin *exuberans*, or *ex* and *ubero*, signifies very fruitful or superabundant: LUXURIANT, in Latin *luxurians*, from *luxus*, signifies expanding with unrestrained freedom. These terms are both applied to vegetation in a flourishing state; but *exuberance* expresses the excess, and *luxuriance* the perfection: in a fertile soil, where plants are left unrestrainedly to themselves, there will be an *exuberance*; plants are to be seen in their *luxuriance* only in seasons that are favorable to them.

Another Flora there of bolder hues  
And richer sweets, beyond our garden's pride,  
Plays o'er the fields, and showers with sudden hand  
*Exuberant* spring.

THOMSON.

On whose *luxurious* herbage, half conceal'd,  
Like a fall'n cedar, far diffus'd his train,  
Cas'd in green scales, the crocodile extends.

THOMSON.

In the moral application, *exuberance* of intellect is often attended with a restless ambition that is incompatible both with the happiness and advancement of its possessor; *luxuriance* of imagination is one of the greatest gifts which a poet can boast of.

## F.

## FABLE, TALE, NOVEL, ROMANCE.

FABLE, in Latin *fabula*, from *for*, to speak or tell, and TALE, from *to tell*, both designate a species of narration; NOVEL, from the Italian *novella*, is an extended *tale*; ROMANCE, from the Italian *romanzo*, is a wonderful *tale*, or a *tale* of wonders, such as was most in vogue in former times. Different species of composition are expressed by the above