

This distinction is likewise preserved in the moral application of the terms: disputes have too often their *foundation* in frivolous circumstances; treaties have commonly their *basis* in some acknowledged general principle; with governments that are at war pacific negotiations may be commenced on the *basis* of the *uti possidetis*.

I can never prevail on myself to make complaints which have no cause, in order to raise hopes which have no *foundation*. BURKE.

It is certain that the *basis* of all lasting reputation is laid in moral worth. BLAIR.

FRAGILE, FRAIL, BRITTLE.

FRAGILE and FRAIL, in French *frêle*, both come from the Latin *fragilis*, signifying breakable; but the former is used in the proper sense only, and the latter more generally in the improper sense: man, corporeally considered, is a *fragile* creature, his frame is composed of *fragile* materials; mentally considered, he is a *frail* creature, for he is liable to every sort of *frailty*.

An appearance of delicacy, and even of *fragility*, is almost essential to beauty. BURKE.
What joys, alas! could this *frail* being give,
That I have been so covetous to live. DRYDEN.

BRITTLE comes from the Saxon *britan*, to break, and by the termination *le* or *lis*, denotes likewise a capacity to break, that is, properly breakable; but it conveys a stronger idea of this quality than *fragile*: the latter applies to whatever will break from the effects of time; *brittle* to that which will not bear a temporary violence: in this sense all the works of men are *fragile*, and, in fact, all sublunary things; but glass, stone, and ice are peculiarly denominated *brittle*.

Much ostentation, vain of fleshy arm
And *fragile* arms, rough instrument of war,
Long in preparing, soon to nothing brought,
Before mine eyes thou hast set. MILTON.

The *brittle* chain of this world's friendships
is as effectually broken when one is "oblitus
meorum," as when one is "obliviscendus et illis." CROFT.

FRAME, TEMPER, TEMPERAMENT,
CONSTITUTION.

FRAME, in its natural sense, is that which forms the exterior edging of anything, and consequently determines its form; it is applied to man physically or

mentally, as denoting that constituent portion of him which seems to hold the rest together; which by an extension of the metaphor is likewise put for the whole contents, the whole body, or the whole mind. TEMPER and TEMPERAMENT, in Latin *temperamentum*, from *tempero*, to govern or dispose, signify the particular modes of being disposed or organized. CONSTITUTION, from *constitute* or appoint, signifies the particular mode of being constituted or formed.

Frame, when applied to the body, is taken in its most universal sense: as when we speak of the *frame* being violently agitated, or the human *frame* being wonderfully constructed: when applied to the mind, it will admit either of a general or restricted signification. *Temper*, which is applicable only to the mind, is taken in the general or particular state of the individual. The *frame* comprehends either the whole body of mental powers, or the particular disposition of those powers in individuals; the *temper* comprehends the general or particular state of feeling as well as thinking in the individual. The mental *frame* which receives any violent concussion is liable to derangement; it is necessary for those who govern to be well acquainted with the *temper* of those whom they govern. By reflection on the various attributes of the Divine Being, a man may easily bring his mind into a *frame* of devotion: by the indulgence of a fretful, repining *temper*, a man destroys his own peace of mind, and offends his Maker.

The soul
Contemplates what she is, and whence she came,
And almost comprehends her own amazing
frame. JENYNS.

'Tis he
Sets superstition high on virtue's throne,
Then thinks his Maker's *temper* like his own. JENYNS.

Temperament and *constitution* mark the general state of the individual; the former comprehends a mixture of the physical and mental; the latter has a purely physical application. A man with a warm *temperament* owes his warmth of character to the rapid impetus of the blood; a man with a delicate *constitution* is exposed to great fluctuations in his health; the whole *frame* of a new-born

infant is peculiarly tender. Men of fierce *tempers* are to be found in all nations; men of sanguine *tempers* are more frequent in warm climates; the *constitutions* of females are more tender than those of the male, and their *frames* are altogether more susceptible.

There is a great tendency to cheerfulness in religion; and such a *frame* of mind is not only the most lovely, but the most commendable in a virtuous person. ADDISON.

The sole strength of the sound from the shouting of multitudes so amazes and confounds the imagination, that the best established *tempers* can scarcely forbear being borne down. BURKE.

I have always more need of a laugh than a cry, being somewhat disposed to melancholy by my *temperament*. COWPER.

How little our *constitution* is able to bear a remove into parts of this air not much higher than that we commonly breathe in! LOCKE.

FRANK, CANDID, INGENUOUS, FREE,
OPEN, PLAIN.

FRANK, in French *franc*, German, etc., *frank*, is connected with the word *frech*, bold, and *frei*, free. CANDID, *v. Candid*. INGENUOUS comes from the Latin *ingenuus*, which signifies literally free-born, as distinguished from the *liberti*, who were afterward made *free*: hence the term has been employed by a figure of speech to denote nobleness of birth or character. FREE is to be found in most of the northern languages under different forms, and is supposed by Adelung to be connected with the preposition *from*, which denotes a separation or enlargement. OPEN, *v. Candid*. PLAIN, *v. Apparent*, also evident.

All these terms convey the idea of a readiness to communicate and be communicated with; they are all opposed to concealment, but under different circumstances. The *frank* man is under no constraint; his thoughts and feelings are both set at ease, and his lips are ever ready to give utterance to the dictates of his heart; he has no reserve: the *candid* man has nothing to conceal; he speaks without regard to self-interest or any partial motive; he speaks nothing but the truth: the *ingenuous* man throws off all disguise; he scorns all artifice, and brings everything to light; he speaks the whole truth. *Frankness* is acceptable in the general transactions of soci-

ety; it inspires confidence, and invites communication: *candor* is of peculiar use in matters of dispute; it serves the purposes of equity, and invites to conciliation: *ingenuousness* is most wanted where there is most to conceal; it courts favor and kindness by an acknowledgment of that which is against itself.

Frankness is associated with unpolished manners, and frequently appears in men of no rank or education; sailors have commonly a deal of *frankness* about them: *candor* is the companion of uprightness; it must be accompanied with some refinement, as it acts in cases where nice discriminations are made: *ingenuousness* is the companion of a noble and elevated spirit: it exists most frequently in the unsophisticated period of youth. *Frankness* displays itself in the outward behavior; we speak of a *frank* air and *frank* manner: *candor* displays itself in the language which we adopt, and the sentiments we express; we speak of a *candid* statement, a *candid* reply: *ingenuousness* shows itself in all the words, looks, or actions; we speak of an *ingenuous* countenance, an *ingenuous* acknowledgment, an *ingenuous* answer.

My own private opinion with regard to such recreations (as poetry and music) I have given with all the *frankness* imaginable. STEELE.

If you have made any better remarks of your own, communicate them with *candor*; if not, make use of those I present you with. ADDISON.

We see an *ingenuous* kind of behavior not only make up for faults committed, but in a manner expiate them in the very commission. STEELE.

Free, *open*, and *plain* have not so high an office as the first three: *free* and *open* may be taken either in a good, bad, or indifferent sense; but seldomer in the first than in the last two senses.

The *frank*, *free*, and *open* man all speak without constraint; but the *frank* man is not impertinent like the *free* man, nor indiscreet like the *open* man. The *frank* man speaks only of what concerns himself; the *free* man speaks of what concerns others: a *frank* man may confess his own faults or inadvertencies; the *free* man corrects those which he sees in another: the *frank* man opens his heart from the warmth of his nature; the *free* man opens his mind from the conceit of

his temper; and the *open* man says all he knows and thinks, from the inconsiderate levity of his temper.

We cheer the youth to make his own defence, And *freely* tell us what he was, and whence.

DRYDEN.

If I have abused your goodness by too much *freedom*, I hope you will attribute it to the *openness* of my temper.

POPE.

Plainness, the last quality to be here noticed, is a virtue which, though of the humbler order, is not to be despised: it is sometimes employed, like *freedom*, in the task of giving counsel; but it does not convey the idea of anything unauthorized either in matter or manner. A *free* counsellor is more ready to display his own superiority than to direct the wanderer in his way; he rather aggravates faults than instructs how to amend them; he seems more like a supercilious enemy than a friendly monitor: the *plain* man is *free* from these faults: he speaks *plainly* but truly; he gives no false coloring to his speech; it is not calculated to offend, and it may serve for improvement: it is the part of a true friend to be *plain* with another whom he sees in imminent danger. A *free* speaker is in danger of being hated; a *plain* dealer must at least be respected.

Satire has always shone among the rest, And is the boldest way, if not the best, To tell men *freely* of their foulest faults, To laugh at their vain deeds and vainer thoughts.

DRYDEN.

He had, in the *plain* way of speaking and delivery, without much ornament of elocution, a strange power of making himself believed.

CLARENDON.

FREAK, WHIM.

FREAK most probably comes from the German *frech*, bold and petulant. WHIM, from the Teutonic *wimmen*, to whine or whimper: but they have at present somewhat deviated from their original meaning; for a *freak* has more of childishness and humor than boldness in it, a *whim* more of eccentricity than of childishness. Fancy and fortune are both said to have their *freaks*, as they both deviate most widely in their movements from all rule; but *whims* are at most but singular deviations of the mind from its ordinary and even course. Females are most liable to be seized with *freaks*, which are in their nature sudden

and not to be calculated upon: men are apt to indulge themselves in *whims* which are in their nature strange and often laughable. We should call it a *freak* for a female to put on the habit of a male, and so accoutred to sally forth into the streets: we term it a *whim* in a man who takes a resolution never to shave himself any more.

But the long pomp, the midnight masquerade, With all the *freaks* of wanton wealth array'd, In these, ere trifles half their wish obtain, The toiling pleasure sickens into pain.

GOLDSMITH.

'Tis all bequeath'd to public uses.

To public uses! There's a *whim*!

What had the public done for him?

SWIFT.

FREE, LIBERAL.

In the former section (*v. Frank*) FREE is considered only as it respects communication by words, in the present case it respects actions and sentiments. In all its acceptations, *free* is a term of dispraise, and LIBERAL that of commendation. To be *free* signifies to act or think at will; to be *liberal* is to act according to the dictates of an enlarged heart and an enlightened mind. A clown or a fool may be *free* with his money, and may squander it away to please his humor, or gratify his appetite; but the nobleman and the wise man will be *liberal* in rewarding merit, in encouraging industry, and in promoting whatever can contribute to the ornament, the prosperity, and improvement of his country.

Their pretensions to be *freethinkers* is no other than rakes have to be *free-livers*, and savages to be *freemen*.

ADDISON.

For me, for whose well-being

So amply, and with hands so *liberal*,

Thou hast provided all things.

MILTON.

A man who is *free* in his sentiments thinks as he pleases; the man who is *liberal* thinks according to the extent of his knowledge. The *freethinking* man is wise in his own conceit, he despises the opinions of others; the *liberal-minded* thinks modestly on his own personal attainments, and builds upon the wisdom of others.

The *freethinkers* plead very hard to think *freely*; they have it: but what use do they make of it? Do their writings show a greater depth of design, or more just and correct reasoning, than those of other men?

BERKELEY.

The desire of knowledge discovers a *liberal* mind.

BLAIR.

TO FREE, SET FREE, DELIVER, LIBERATE.

To FREE is properly to make *free*, in distinction from SET FREE; the first is employed in what concerns ourselves, and the second in that which concerns another. A man *frees* himself from an engagement; he *sets* another *free* from his engagement: we *free*, or *set* ourselves *free*, from that which has been imposed upon us by ourselves or by circumstances; we are DELIVERED or LIBERATED from that which others have imposed upon us; the former from evils in general, the latter from the evil of confinement. I *free* myself from a burden; I *set* my own slave *free* from his slavery; I *deliver* another man's slave from a state of bondage; I *liberate* a man from prison. A man *frees* an estate from rent, service, taxes, and all encumbrances; a king *sets* his subjects *free* from certain imposts or tributes, he *delivers* them from a foreign yoke, or he *liberates* those who have been taken in war.

She then

Sent Iris down to *free* her from the strife Of laboring nature, and dissolve her life.

DRYDEN.

When heav'n would kindly *set* us *free*,

And earth's enchantment end;

It takes the most effectual means,

And robs us of a friend.

YOUNG.

However desirous Mary was of obtaining *deliverance* from Darnley's caprices, she had good reasons for rejecting the method by which they proposed to accomplish it.

ROBERTSON.

The inquisitor rang a bell, and ordered Nicolas to be forthwith *liberated*.

CUMBERLAND.

FREE, FAMILIAR.

FREE has already been considered as it respects words, actions, and sentiments (*v. Free*); in the present case it is coupled with FAMILIARITY, inasmuch as they respect the outward behavior or conduct in general of men one to another. To be *free* is to be disengaged from all the constraints which the ceremonies of social intercourse impose; to be *familiar* is to be upon the footing of a *familiar*, of a relative, or one of the same family.

Upon equality depends the *freedom* of discourse, and consequently the ease and good-humor of every society.

TYNDRWHITT.

Familiar converse improved general civilities into an unfeigned passion on both sides.

STEELE.

Neither of these terms can be admitted as unexceptionable; *freedom* is authorized only by particular circumstances and within certain limitations; *familiarity* sometimes shelters itself under the sanction of long, close, and friendly intercourse. *Free* is a term of much more extensive import than *familiar*; a man may be *free* toward another in a thousand ways; but he is *familiar* toward him only in his manners and address. A man who is *free* makes *free* with everything as if it were his own; a *familiar* man only wants to share with another, and to stand upon an equal footing in his social intercourse. No man can be *free* without being in danger of infringing upon what belongs to another, nor *familiar* without being in danger of obtruding himself to the annoyance of others, or of degrading himself.

You were stark mad when you writ Catiline, and stark mad when you writ Sejanus; but when you writ your Epigrams, and the Magnetic Lady, you were not so mad, insomuch that I perceive there be degrees of (poetic) madness in you. Excuse me that I am so *free* with you.

HOWELL.

A careless, coarse, and over-familiar style of discourse, without sufficient regard to persons and occasions, and an almost total want of political decorum, were the errors by which he was most hurt in the public opinion.

BURKE.

FREE, EXEMPT.

FREE, *v. Free, liberal*. EXEMPT, in Latin *exemptus*, participle of *eximo*, signifies set out or disengaged from anything.

The condition and not the conduct of men is here considered. *Freedom* is either accidental or intentional; the *exemption* is always intentional; we may be *free* from disorders, or *free* from troubles; we are *exempt*, that is *exempted* by government, from serving in the militia. *Free* is applied to everything from which any one may wish to be *free*; but *exempt*, on the contrary, to those burdens which we should share with others: we may be *free* from imperfections, *free* from inconveniences, *free* from the interruptions of others; but *exempt* from any office or tax. We may likewise be said

to be *exempt* from troubles when speaking of these as the dispensations of Providence to others.

O happy, if he knew his happy state,
The swain who, *free* from bus'ness and debate,
Receives his easy food from nature's hand.

DRYDEN.

To be *exempt* from the passions with which others are tormented, is the only pleasing solitude.

ADDISON.

FREEDOM, LIBERTY.

FREEDOM, the abstract noun of *free*, is taken in all the senses of the primitive. **LIBERTY**, from the Latin *liber*, free, is only taken in the sense of *free* from external constraint, from the action of power.

Freedom is personal and private; *liberty* is public. The *freedom* of the city is the privilege granted by the city to individuals; the *liberties* of the city are the immunities enjoyed by the city. By the same rule of distinction we speak of the *freedom* of the will, the *freedom* of manners, the *freedom* of conversation, or the *freedom* of debate; but the *liberty* of conscience, the *liberty* of the press, the *liberty* of the subject.

The ends for which men unite in society, and submit to government, are to enjoy security to their property, and *freedom* to their persons, from all injustice or violence.

BLAIR.

The *liberty* of the press is a blessing when we are inclined to write against others, and a calamity when we find ourselves overborne by the multitude of our assailants.

JOHNSON.

Freedom serves, moreover, to qualify the action; *liberty* is applied only to the agent: hence we say, to speak or think with *freedom*; but to have the *liberty* of speaking, thinking, or acting.

I would not venture into the world under the character of a man who pretends to talk like other people, until I had arrived at a full *freedom* of speech.

ADDISON.

Blush, when I tell you how a bird,

A prison, with a friend, prefer'd

* * * To *liberty* without.

COWPER.

Freedom and *liberty* are likewise employed for the private conduct of individuals toward each other; but the former is used in a qualified good sense, the latter often in an unqualified bad sense. A *freedom* may sometimes be licensed or allowed; a *liberty*, if it be taken, may be something not agreeable or allowed. A

freedom may be innocent and even pleasant; a *liberty* may do more or less violence to the decencies of life, or the feelings of individuals. There are little *freedoms* which may pass between youth of different sexes, so as to heighten the pleasures of society; but a modest woman will be careful to guard against any *freedoms* which may admit of misinterpretation, and resent every *liberty* offered to her as an insult.

It would be uncourtly to speak in harsher terms to the fair, but to (with) men one may take a little more *freedom*.

TATLER.

If I took the *liberty* to stroke him, he would grunt, strike with his forefoot, spring forward and bite.

COWPER.

FREIGHT, CARGO, LADING, LOAD, BURDEN.

FREIGHT is in the Danish *fragt*, Swedish, etc., *fracht*, in the sense of a ship, but in the sense of a burden it seems to be most nearly allied to the Latin *fero*, to bring, and the Greek *φορτος*, a burden. **CARGO**, in French *car-gaison*, probably a variation from *charge*, is employed for all the contents of a vessel, with the exception of the persons that it carries. **LADING** and **LOAD** (in German *laden*, to load) come most probably from the word *last*, a *burden*, signifying the *burden* or weight imposed upon any carriage. **BURDEN**, from *bear*, conveys the idea of weight which is borne by the vessel.

A captain speaks of the *freight* of his ship as that which is the object of his voyage, by which all who are interested in it are to make their profit; he speaks of the *lading* as the thing which is to fill the ship; the quantity and weight of the *lading* are to be taken into the consideration: he speaks of the *cargo* as that which goes with the ship, and belongs as it were to the ship; the amount of the *cargo* is that which is first thought of: he speaks of the *burden* as that which his vessel will bear; it is the property of the ship which is to be estimated. The ship-broker regulates the *freight*: the captain and the crew dispose the *lading*: the agent sees to the procuring of the *cargo*: the ship-builder determines the *burden*: the carrier looks to the *load* which he has to carry.

TO FREQUENT, RESORT TO, HAUNT.

FREQUENT comes from *frequent*, in Latin *frequens*, crowded, signifying to come in numbers, or come often to the same place. **RESORT**, in French *ressortir*, compounded of *re* and *sortir*, signifies to go backward and forward. **HAUNT**, from the French *hanter*, to frequent, is in all probability connected with *hunt*.

Frequent is more commonly used of an individual who goes often to a place; *resort* and *haunt* of a number of individuals. A man is said to *frequent* a public place; but several persons may *resort* to a private place: men who are not fond of home *frequent* taverns; in the first ages of Christianity, while persecution raged, its professors used to *resort* to private places for purposes of worship.

For my own part, I have ever regarded our inns of court as nurseries of statesmen and lawgivers, which makes me often *frequent* that part of the town.

BUDGELL.

Home is the *resort*
Of love, of joy, of peace, and plenty, where,
Supporting and supported, polish'd friends
And dear relations mingle into bliss.

THOMSON.

Frequent and *resort* are indifferent actions; but *haunt* is always used in a bad sense. A man may *frequent* a theatre, a club, or any other social meeting, innocent or otherwise; people from different quarters may *resort* to a fair, a church, or any other place where they wish to meet for a common purpose; but those who *haunt* any place go to it in privacy for some bad purpose.

But harden'd by affronts, and still the same,
Lost to all sense of honor and of fame,
Thou yet canst love to *haunt* the great man's
board,
And think no supper good but with a lord.

LEWIS.

TO FRIGHTEEN, INTIMIDATE.

BETWEEN FRIGHTEEN and INTIMIDATE there is the same difference as between *fright* (v. *Alarm*) and *fear* (v. *To apprehend*): the danger that is near or before the eyes *frightens*; that which is seen at a distance *intimidates*: hence females are oftener *frightened*, and men are oftener *intimidated*: noises will *frighten*; threats may *intimidate*: we may run away when we are *frightened*; we waver in our resolution when we are *intimidated*; we fear immediate bodily harm when we are

frightened; we fear harm to our property as well as our persons when we are *intimidated*; *frighten*, therefore, is always applied to animals, but *intimidate* never.

And perch, oh horror! on his sacred crown,
If that such profanation were permitted
Of the by-standers, who with reverend care
Fright them away.

CUMBERLAND.

Cortes, unwilling to employ force, endeavored alternately to soothe and *intimidate* Montezuma.

ROBERTSON.

FROLIC, GAMBOL, PRANK.

FROLIC, in German, etc., *fröhlich*, cheerful, comes from *froh*, merry, and *freude*, joy. **GAMBOL** signifies literally leaping into the air, from *gamb*, in French *jamb*, the leg. **PRANK** is changed from *prance*, which literally signifies to throw up the hind feet after the manner of a horse, and is most probably connected with the German *prangen*, to make a parade or fuss, and the Hebrew *parang*, to set free, because the freedom indicated by the word *prank* is more or less discoverable in the sense of all these terms. The *frolic* is a merry, joyous entertainment; the *gambol* is a dancing, light entertainment; the *prank* is a freakish, wild entertainment. Laughing, singing, noise, and feasting constitute the *frolic* of the careless mind; it belongs to a company; conceit, levity, and trick, in movement, gesture, and contrivance, constitute the *gambol*; it belongs to the individual: adventure, eccentricity, and humor constitute the *prank*; it belongs to one or many. One has a *frolic*; one plays a *gambol* or a *prank*.

I have heard of some very merry fellows, among whom the *frolic* was started and passed by a great majority, that every man should immediately draw a tooth.

STEELE.

What are those crested locks
That make such wanton *gambols* with the wind?

SHAKESPEARE.

Some time afterward (1756) some young men of the college, whose chambers were near his (Gray's), diverted themselves by frequent and troublesome noises, and, as is said, by *pranks* yet more offensive and contemptuous.

JOHNSON.

TO FULFIL, ACCOMPLISH, REALIZE.

To **FULFIL** is literally to fill quite full, that is, to bring about *full* to the wishes of a person; **ACCOMPLISH** (v. *To accomplish*) is to bring to perfection, but without reference to the wishes of any one;

to REALIZE is to make *real*, namely, whatever has been aimed at. The application of these terms is evident from their explanations: the wishes, the expectations, the intentions, and promises of an individual are appropriately said to be *fulfilled*; national projects, or undertakings, prophecies, and whatever is of general interest, are said to be *accomplished*: the fortune, or the prospects of an individual, or whatever results successfully from specific efforts, is said to be *realized*: the *fulfilment* of our wishes may be as much the effect of good fortune as of design; the *accomplishment* of projects mostly results from extraordinary exertion, as the *accomplishment* of prophecies results from a miraculous exertion of power; the *realization* of hopes results more commonly from the slow process of moderate well-combined efforts than from anything extraordinary.

The palsied dotard looks around him, perceives himself to be alone; he has survived his friends, and he wishes to follow them; his wish is *fulfilled*; he drops torpid and insensible into that gulf which is deeper than the grave.

HAWKESWORTH.

God bless you, sweet boy! and *accomplish* the sweet hope I conceived of you.

SIR PHILIP SIDNEY.

After my fancy had been busied in attempting to *realize* the scenes that Shakspeare drew, I regretted that the labor was ineffectual.

HAWKESWORTH.

FULNESS, PLENITUDE.

ALTHOUGH PLENITUDE is no more than a derivative from the Latin for FULNESS, yet the latter is used either in the proper sense to express the state of objects that are *full*, or in the improper sense to express great quantity, which is the accompaniment of *fulness*; the former only in the higher style and in the improper sense: hence we say in the *fulness* of one's heart, in the *fulness* of one's joy, or the *fulness* of the Godhead bodily; but the *plenitude* of glory, the *plenitude* of power.

All mankind
Must have been lost, adjug'd to death and hell,
By doom severe, had not the Son of God,
In whom the *fulness* dwells of love divine,
His dearest mediation thus renew'd. MILTON.

The most beneficent Being is he who hath an absolute *fulness* of perfection in himself, who gave existence to the universe, and so cannot be supposed to want that which he communicated

without diminishing from the *plenitude* of his own power and happiness. GROVE.

FUNERAL, OBSEQUIES.

FUNERAL, in Latin *funus*, is derived from *funis*, a cord, because lighted cords or torches were carried before bodies which were interred by night; the term *funeral*, therefore, denotes the ordinary solemnity which attends the consignment of a body to the grave. OBSEQUIES, in Latin *exequia*, are both derived from *sequor*, which, in its compound sense, signifies to perform or execute; they comprehend, therefore, *funerals* attended with more than ordinary solemnity.

We speak of the *funeral* as the last sad office which we perform for a friend; it is accompanied by nothing but by mourning and sorrow: we speak of *obsequies* as the greatest tribute of respect which can be paid to the person of one who was high in station or public esteem: the *funeral*, by its frequency, becomes so familiar an object that it passes by unheeded; *obsequies* which are performed over the remains of the great attract our notice from the pomp and grandeur with which they are conducted.

That pluck'd my nerves, those tender strings of life,
Which, pluck'd a little more, will toll the bell
That calls my few friends to my *funeral*.

YOUNG.

Some in the flow'r-strewn grave the corpse have laid,
And annual *obsequies* around it paid. JENYNS.

G.

GAIN, PROFIT, EMOLUMENT, LUCRE.

GAIN signifies in general what is gained (*v. To acquire*). PROFIT, *v. Advantage*. EMOLUMENT, from *emolior*, signifies to work out or get by working. LUCRE is in Latin *lucrum*, gain, which probably comes from *lucro*, to pay, signifying that which comes to a man's purse.

Gain is here a general term, the other terms are specific: the *gain* is that which comes to a man; it is the fruit of his exertions, or agreeable to his wish: the *profit* is that which accrues from the thing.

Thus, when applied to riches, that which increases a man's estate are his *gains*; that which flows out of his trade or occupation are his *profits*; that is, they are his *gains* upon dealing. *Emolument* is a species of *gain* from labor, or a collateral *gain*; of this description are a man's *emoluments* from an office: a man estimates his *gains* by what he receives in the year; he estimates his *profits* by what he receives on every article; he estimates his *emoluments* according to the nature of the service which he has to perform: the merchant talks of his *gains*; the retail dealer of his *profits*; the placeman of his *emoluments*.

The *gains* of ordinary trades and vocations are honest, and furthered by two things, chiefly by diligence and by a good name. BACON.

The *profits* of my living, which amounted to about thirty-five pounds a year, I made over to the orphans and widows of the clergy of our diocese. GOLDSMITH.

Except the salary of the Laureate, to which King James added the office of historiographer, perhaps with some additional *emoluments*, Dryden's whole revenue seems to have been casual. JOHNSON.

Gain and *profit* are also taken in an abstract sense; *lucere* is never used otherwise; but the latter always conveys a bad meaning; it is, strictly speaking, unhallowed *gain*: an immoderate thirst for *gain* is the vice of men who are always calculating *profit* and loss; a thirst for *lucere* deadens every generous feeling of the mind.

No son of Mars descend for servile *gains*
To touch the booty, while the foe remains.

POPE.

Why may not a whole estate, thrown into a kind of garden, turn as much to the *profit* as the pleasure of the owner? ADDISON.

O sacred hunger of pernicious gold!
What bands of faith can impious *lucres* hold?

DRYDEN.

Gain and *profit* may be extended to other objects, and sometimes opposed to each other; for as that which we *gain* is what we wish only, it is often the reverse of *profitable*.

A few forsake the throng; with lifted eyes
Ask wealth of heaven, and *gain* a real prize,
Truth, wisdom, grace, and peace like that above,
Sealed with his signet, whom they serve and love.

COWPER.

I think the *profit* and pleasure of that study are both so very obvious that a quick reader will

be beforehand with me, and imagine faster than I write. DRYDEN.

GALLANT, BEAU, SPARK.

THESE words convey nothing respectful of the person to whom they are applied; but the first, as is evident from its derivation, has something in it to recommend it to attention above the other: as true valor is ever associated with a regard for the fair sex, a GALLANT man will always be a *gallant* when he can render a female any service; sometimes, however, his *gallantries* may be such as to do them harm rather than good: insignificance and effeminacy characterize the BEAU or fine gentleman; he is the woman's man—the humble servant to supply the place of a lackey: the SPARK has but a *spark* of that fire which shows itself in impertinent puerilities; it is applicable to youth who are just broke loose from school or college, and eager to display their manhood.

The god of wit, and light, and arts,
With all acquir'd and natural parts,
Was an unfortunate *gallant*.

SWIFT.

His pride began to interpose,
Preferr'd before a crowd of *beaus*.

SWIFT.

Oft it has been my lot to mark

A proud, conceited, talking *spark*. MERRICK.

TO GAPE, STARE, GAZE.

To GAPE, in German *gaffen*, Saxon *geopmian*, to make open or wide, is to look with an open or wide mouth. STARE, from the German *starr*, fixed, signifies to look with a fixed eye. GAZE comes very probably from the Greek *αγαζομαι*, to admire, because it signifies to look steadily from a sentiment of admiration.

Gape and *stare* are taken in a bad sense; the former indicating the astonishment of gross ignorance; the latter not only ignorance but impertinence: *gaze* is taken always in a good sense, as indicating a laudable feeling of astonishment, pleasure, or curiosity: a clown *gapes* at the pictures of wild beasts which he sees at a fair; an impertinent fellow *stares* at every woman he looks at, and *stares* a modest woman out of countenance: a lover of the fine arts will *gaze* with admiration and delight at the productions of Raphael or Titian; when a person is stupefied by affright, he gives a