

cause you forsake with formality and solemnity. We may now have a clear view of what it is to forsake a home or society, to desert a wife, to neglect to repent, to abandon a vice, or abodes to the spoiler. How intelligently the mind moves among these different shades of meaning, and how joyously and elastically memory does her work. Indeed at the mere mention of the words, is not your memory awake and at your service? Again, let us take *to die* and *to expire*, and ascertain their distinctive meanings. If to die is the Icelandic *ek det*, it means, I fall. Of course to expire means, to breathe out. *To die* is the more comprehensive term. It signifies the general decay of the functions of life of which to expire designates the last symptom. Trees, because they do not breathe, cannot be said to expire. But they die. The flame of a lamp expires, but it does not die. Hence, too, the appropriateness of "expire" in the last sentence of Macaulay's brilliant description of the Puritans: "It was for him (the Puritan) that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nations had shuddered at the sufferings of her *expiring* God." It is correct to say that "When Alexander died, the Grecian Monarchy expired with him." Here, as in so many cases, we cling to the root-idea—the falling and fading of the powers, *to die*, the breathing out as the last symptom, *to expire*. Let us next take *to extenuate* and *to palliate*. *Extenuate*—from *ex* and *tenuis*, to thin out, or very thin, akin to English thin—applies to moral conduct, and implies the act of mitigating the guilt of the offender. *To palliate*—from *palla*, mantle, or *pallium*, coverlet—also applies to moral conduct, and signifies literally to throw a mantle or cloak over a thing, covered as with a cloak, hence to cloak a thing. In the word *extenuate* there is implied the process of *thinning*, in *palliate* the act of cloaking. In this the law of language is observed: "every idea is to be matched with its proper expression, and every expression substantiated with its proper idea." Where this law is observed, the memory is wonderfully vivified and strengthened. How marvelously vivid and yet distinct are the ideas as set forth in the origin of *affront* and *insult*! You *affront*—*ad* and *frons*—a person when you stand *face to face* with him—strike at his forehead; you *insult* him when you leap upon him. The former is applicable to a haughty peer, the latter to an angry and contemptuous superior. The idea of the latter is found in *assail* and *assault*. The verb, *salio*, to leap, is seen also in *desultory*, *result*, *sally*, and *salient*. Each word makes a picture. *Desultory* refers to a rider in a