

I shall conclude with proposing only some queries in order to a farther search to be made by others.

Because he that knoweth least is fittest to ask questions, it is more reason for the entertainment of the time that ye ask me questions than that I ask you.

QUICKNESS, SWIFTNESS, FLEETNESS, CELERITY, RAPIDITY, VELOCITY.

THESE terms are all applied to the motion of bodies, of which QUICKNESS, from *quick*, denotes the general and simple idea which characterizes all the rest. *Quickness* is near akin to life, and is directly opposed to slowness. SWIFTNESS, in all probability from the German *schweifen*, to roam; and FLEETNESS, from fly, express higher degrees of quickness. CELERITY, probably from *celer*, a horse; VELOCITY, from *velo*, to fly; and RAPIDITY, from *rapio*, to seize or hurry along, differ more in application than in degree. *Quick* and *swift* are applicable to any objects; men are *quick* in moving, *swift* in running: dogs hear *quickly*, and run *swiftly*; a mill goes *quickly* or *swiftly* round, according to the force of the wind: *fleetness* is the peculiar characteristic of winds or horses; a horse is *fleet* in the race, and is sometimes described to be as *fleet* as the winds: that which we wish to characterize as particularly *quick* in our ordinary operations, we say is done with *celerity*; in this manner our thoughts pass with *celerity* from one object to another: those things are said to move with *rapidity* which seem to hurry everything away with them; a river or stream moves with *rapidity*; time goes on with a *rapid* flight: *velocity* signifies the *swiftness* of flight, which is a motion that exceeds all others in *swiftness*: hence, we speak of the *velocity* of a ball shot from a cannon, or of a celestial body moving in its orbit; sometimes these words, *rapidity* and *velocity*, are applied in the improper sense by way of emphasis to the very *swift* movements of other bodies: in this manner the wheel of a carriage is said to move *rapidly*; and the flight of an animal, or the progress of a vessel before the wind, is compared to the flight of a bird in point of *velocity*.

Impatience of labor seizes those who are most distinguished for *quickness* of apprehension.

JOHNSON.

Above the bounding billows *swift* they flew,  
Till now the Grecian camp appear'd in view.

POPE.

For fear, though *fleet*er than the wind,  
Believes 'tis always left behind.

BUTLER.

By moving the eye we gather up with great *celerity* the several parts of an object, so as to form one piece.

BURKE.

Meantime the radiant sun, to mortal sight  
Descending *swift*, roll'd down the *rapid* light.

POPE.

Lightning is productive of grandeur, which it chiefly owes to the *velocity* of its motion.

BURKE.

## R.

RACE, GENERATION, BREED.

RACE, *v. Family*. GENERATION, in Latin *generatio*, from *genero*, and the Greek γεννω, to engender or beget, signifies the thing begotten. BREED signifies that which is bred (*v. To breed*). These terms are all employed in regard to a number of animate objects which have the same origin; the first two are said only of human beings, the latter only of brutes: the term *race* is employed in regard to the dead as well as the living; *generation* is employed mostly in regard to the living: hence we speak of the *race* of the Heraclidae, the *race* of the Bourbons, the *race* of the Stuarts, and the like; but the present *generation*, the whole *generation*, a worthless *generation*, and the like: *breed* is said of those animals which are brought forth, and brought up in the same manner. Hence, we denominate some domestic animals as of a good *breed*, where particular care is taken not only as to the animals from which they come, but also of those which are brought forth.

Where *races* are thus numerous and thus combined, none but the chief of a clan is thus addressed by his name.

JOHNSON.

Like leaves on trees the *races* of man is found,  
Now green in youth, now with'ring on the ground;

So *generations* in their course decay,  
So flourish these when those are pass'd away.

POPE.

Nor last forget thy faithful dogs, but feed  
With fatt'ning whey the mastiff's gen'rous breed.

DRYDEN.

RADIANCE, BRILLIANCY.

BOTH these terms express the circumstance of a great light in a body; but

RADIANCE, from *radius*, a ray, denotes the emission of rays, and is, therefore, peculiarly applicable to bodies naturally luminous, like the heavenly bodies; and BRILLIANCY (*v. Bright*) denotes the whole body of light emitted, and may, therefore, be applied equally to natural and artificial light. The *radiancy* of the sun, moon, and stars constitutes a part of their beauty; the *brilliance* of a diamond is frequently compared with that of a star.

Among the crooked lanes, on every hedge,  
The glowworm lights his gem, and through the dark  
A moving *radiancy* twinkles.

THOMSON.

*Brilliance* (*v. Bright*) is applied to objects which shine or glitter like a diamond.

The beauty of the ladies, the richness of their dress, and *brilliance* of their jewels, were displayed in the most advantageous manner.

BRYDONE.

It is also applied figuratively to moral objects.

A circumstance intervened during the pendency of the negotiation to set off the good faith of the company with an additional *brilliance*, and to make it sparkle and glow with a variety of splendid faces.

BURKE.

RAPACIOUS, RAVENOUS, VORACIOUS.

RAPACIOUS, in Latin *rapax*, from *rapio*, to seize, signifies seizing or grasping anything with an eager desire to have. RAVENOUS, from the Latin *rabies*, fury, and *rapio*, to seize, signifies the same as *rapacious*. VORACIOUS, from *voro*, to devour, signifies an eagerness to devour. The idea of greediness, which forms the leading feature in the signification of all these terms, is varied in the subject and the object: *rapacious* is the quality peculiar to beasts of prey, or what is like beasts of prey: *ravenous* and *voracious* are common to all animals when impelled by hunger. The beasts of the forest are *rapacious* at all times; all animals are more or less *ravenous* or *voracious*, as circumstances may make them: the term *rapacious* applies to the seizing of anything that is eagerly wanted; *ravenous* applies to the seizing of anything which one takes for one's food: a lion is *rapacious* when it seizes on its prey: it is *ravenous* in the act of consum-

ing it. The word *ravenous* respects the haste with which one eats; the word *voracious* respects the quantity which one consumes: a *ravenous* person is loath to wait for the dressing of his food; he consumes it without any preparation: a *voracious* person not only eats in haste, but he consumes great quantities, and continues to do so for a long time. Abstinence from food for an unusual length will make any healthy creature *ravenous*; habitual intemperance in eating, or a diseased appetite, will produce *voracity*.

*Rapacious* death asserts his tyrant power.

Mrs. CARTER.

Again the holy fires on altars burn,  
And once again the *ravenous* birds return.

DRYDEN.

Ere you remark another's sin,  
Bid thy own conscience look within;  
Control thy more *voracious* bill,  
Nor for a breakfast nations kill.

GAY.

In an extended sense, *rapacity* is applied as a characteristic of persons to denote their eagerness to seize anything which falls in their way.

A display of our wealth before robbers is not the way to restrain their boldness, or to lessen their *rapacity*.

BURKE.

*Ravenous* denotes an excess of *rapacity*, and *voracious* is applied figuratively to moral objects.

So great a hatred hadde the greedie *ravenousness* of their proconsules rooted in the hearts of them all.

GOLDING.

So *voracious* is this humor grown, that it draws in everything to feed upon.

GOVERNMENT OF THE TONGUE.

RAPINE, PLUNDER, PILLAGE.

THE idea of property taken from another contrary to his consent is included in all these terms: but the term RAPINE includes most violence; PLUNDER includes removal or carrying away; PILLAGE, search and scrutiny after a thing. A soldier who makes a sudden incursion into an enemy's country, and carries away whatever comes within his reach, is guilty of *rapine*: he goes into a house full of property, and carries away much *plunder*; he enters with the rest of the army into a town, and, stripping it of everything that was to be found, goes away loaded with *pillage*; mischief and bloodshed attend *rapine*; loss attends

plunder; distress and ruin follow wherever there has been *pillage*.

Upon the banks  
Of Tweed, slow winding thro' the vale, the seat  
Of war and *rapine* once. SOMERVILLE.

Ship-money was pitched upon as fit to be formed by excise and taxes, and the burden of the subjects took off by *plunderings* and sequestrations. SOUTH.

Although the Eretrians for a time stood resolutely to the defence of their city, it was given up by treachery on the seventh day, and *pillaged* and destroyed in a most barbarous manner by the Persians. CUMBERLAND.

## RARE, SCARCE, SINGULAR.

RARE, in Latin *rarus*, comes from the Greek *αραιος*, *rare*. SCARCE, in Dutch *schaers*, sparing, comes from *scheren*, to cut or clip, and signifies cut close. SINGULAR, *v. Particular*.

*Rare* and *scarce* both respect number or quantity, which admit of expansion or diminution: *rare* is a thinned number; *scarce* is a quantity cut short. *Rare* is applied to matters of convenience or luxury; *scarce* to matters of utility or necessity: that which is *rare* becomes valuable, and fetches a high price; that which is *scarce* becomes precious, and the loss of it is seriously felt. The best of everything is in its nature *rare*; there will never be a superfluity of such things; there are, however, some things, as particularly curious plants or particular animals, which, owing to circumstances, are always *rare*: that which is most in use will, in certain cases, be *scarce*; when the supply of an article fails, and the demand for it continues, it naturally becomes *scarce*. An aloe in blossom is a *rarity*, for nature has prescribed such limits to its growth as to give but very few of such flowers: the paintings of Raphael, and the former distinguished painters, are daily becoming more *scarce*, because time will diminish their quantity, although not their value.

A perfect union of wit and judgment is one of the *rarest* things in the world. BURKE.

When any particular piece of money grew very *scarce*, it was often recoined by a succeeding emperor. ADDISON.

What is *rare* will often be *singular*, and what is *singular* will often, on that account, be *rare*: but these terms are not necessarily applied to the same ob-

ject: fewness is the idea common to both; but *rare* is said of that of which there might be more; while *singular* is applied to that which is single, or nearly single, in its kind. The *rare* is that which is always sought for; the *singular* is not always that which one esteems: a thing is *rare* which is difficult to be obtained; a thing is *singular* for its peculiar qualities, good or bad. Indian plants are many of them *rare* in England, because the climate will not agree with them: the sensitive plant is *singular*, as its quality of yielding to the touch distinguishes it from all others.

And it was seated in an island strong,  
Abounding all with delicies most *rare*. SPENSER.

We should learn, by reflecting on the misfortunes which have attended others, that there is nothing *singular* in those which befall ourselves. MELMOTH'S LETTERS OF CICERO.

## RASHNESS, TEMERITY, HASTINESS, PRECIPITANCY.

RASHNESS denotes the quality of *rash*, which, like the German *rasch*, and our word *rush*, and the Latin *ruo*, expresses hurried and excessive motion. TEMERITY, in Latin *temeritas*, from *temerè*, possibly comes from the Greek *τημερον*, at the moment, denoting the quality of acting by the impulse of the moment. HASTINESS, *v. Angry* and *Cursory*. PRECIPITANCY, from the Latin *præ* and *capio*, signifies the quality or disposition of taking things before they ought to be taken.

*Rashness* and *temerity* have a close alliance with each other in sense; but they have a slight difference which is entitled to notice: *rashness* is a general and indefinite term, in the signification of which an improper celerity is the leading idea: this celerity may arise either from a vehemence of character, or a temporary ardor of the mind: in the signification of *temerity*, the leading idea is want of consideration, springing mostly from an overweening confidence, or a presumption of character. *Rashness* is therefore applied to corporeal actions, as the jumping into a river, without being able to swim, or the leaping over a hedge, without being an expert horseman; *temerity* is applied to our moral actions, particularly such as require deliberation, and a calcu-

lation of consequences. *Hastiness* and *precipitancy* are but modes or characteristics of *rashness*, and consequently employed only in particular cases, as *hastiness* in regard to our movements, and *precipitancy* in regard to our measures.

Nature to youth hot *rashness* doth dispense,  
But with cold prudence age doth recompense. DENHAM.

All mankind have a sufficient plea for some degree of restlessness, and the fault seems to be little more than too much *temerity* of conclusion in favor of something not experienced. JOHNSON.

And hurry thro' the woods with *hasty* step,  
Rustling and full of hope. SOMERVILLE.

As the chemist, by catching at it too soon, lost the philosophical elixir, so *precipitancy* of our understandings is an occasion of error. GLANVIL.

## RATE, PROPORTION, RATIO.

RATE (*v. To estimate*) and RATIO, which has the same origin and original meaning as *rate*, are in sense species of PROPORTION (*v. Proportionate*): that is, they are supposed or estimated proportions, in distinction from proportions that lie in the nature of things. The first term, *rate*, is employed in ordinary concerns; a person receives a certain sum weekly at the *rate* of a certain sum yearly: *ratio* is applied only to numbers and calculations; as two is to four, so is four to eight, and eight to sixteen; the *ratio* in this case being double: *proportion* is employed in matters of science, and in all cases where the two more specific terms are not admissible; the beauty of an edifice depends upon observing the doctrine of proportions; in the disposing of soldiers a certain regard must be had to *proportion* in the height and size of the men.

At Ephesus and Athens, Anthony lived at his usual *rate* in all manner of luxury. PRIDEAUX.

The *rate* of interest (to lenders) is generally in a compound *ratio* formed out of the inconvenience and the hazard. BLACKSTONE.

Repentance cannot be effectual but as it bears some *proportion* to sin. SOUTH.

## RAVAGE, DESOLATION, DEVASTATION.

RAVAGE comes from the Latin *rapio*, and the Greek *απαλω*, signifying a seizing or tearing away. DESOLATION, from *solus*, alone, signifies made solitary or reduced to solitude. DEVASTATION,

in Latin *devastatio*, from *devasto*, to lay waste, signifies reducing to a waste or desert.

*Ravage* expresses less than either *desolation* or *devastation*: a breaking, tearing, or destroying is implied in the word *ravage*; but *desolation* signifies the entire unpeopling a land, and *devastation* the entire clearing away of every vestige of cultivation. Torrents, flames, and tempests *ravage*; war, plague, and famine *desolate*; armies of barbarians, who inundate a country, carry *devastation* with them wherever they go.

Beasts of prey retire, that all night long,  
Urg'd by necessity, had rang'd the dark,  
As if their conscious *ravage* shunn'd the light,  
Asham'd. THOMSON.

Amid thy bow'r's the tyrant's hand is seen,  
And *desolation* saddens all thy green. GOLDSMITH.

How much the strength of the Roman republic is impaired, and what dreadful *devastation* has gone forth into all its provinces!

MELMOTH'S LETTERS OF CICERO.

*Ravage* is employed likewise in the moral application; *desolation* and *devastation* only in the proper application to countries. Disease makes its *ravages* on beauty; death makes its *ravages* among men in a more terrible degree at one time than at another.

Would one think 'twere possible for love  
To make such *ravage* in a noble soul? ADDISON.

## RAY, BEAM.

RAY (*v. Gleam*) is indefinite in its meaning; it may be said either of a large or small quantity of light: BEAM (*v. Gleam*) is something positive; it can be said only of that which is considerable. We can speak of *rays* either of the sun, or the stars, or any other luminous body; but we speak of the *beams* of the sun or the moon. The *rays* of the sun break through the clouds; its *beams* are scorching at noonday. A room can scarcely be so shut up, that a single *ray* of light shall not penetrate through the crevices; the sea, in a calm moonlight night, presents a beautiful spectacle, with the moon's *beams* playing on its waves.

The stars emit a shivered *ray*. THOMSON.

The modest virtues mingle in her eyes,  
Still on the ground dejected, darting all  
Their humid *beams* into the blooming flowers. THOMSON.

READY, APT, PROMPT.

READY (*v. Easy*) is in general applied to that which has been intentionally prepared for a given purpose; PROMPT (*v. Expedition*) is applied to that which is at hand so as to answer the immediate purpose; APT, from *aptus*, fit, is applied to that which is fit, or from its nature has a tendency to produce effects.

The god himself with *ready* trident stands  
And opes the deep, and spreads the moving sands.  
DRYDEN.

Let not the fervent tongue,  
*Prompt* to deceive, with adulation smooth,  
Gain on your purpos'd will.  
THOMSON.

Poverty is *apt* to betray a man into envy, riches  
into arrogance.  
ADDISON.

When applied as personal characteristics, *ready* respects the will or understanding, which is prepared for anything; as *ready* to serve a person, a *ready* wit; *prompt* denotes the vigor or zeal which impels to action without delay, or at the moment when wanted; and *apt*, a fitness to do anything from the habit or temper of the mind.

All things are *ready* if our minds be so.  
SHAKESPEARE.  
But in his duty *prompt* at every call,  
He watch'd and wept, he pray'd and felt for all.  
GOLDSMITH.

This so eminent industry in making proselytes more of that sex than of the other growth that they are deemed *apter* to serve as instruments in the cause.  
HOOKER.

REASONABLE, RATIONAL.

REASONABLE, or accordant with reason, and RATIONAL, having *reason*, are both derived from the same Latin word *ratio*, reason, which, from *ratus* and *reor*, to think, signifies the thinking faculty. They differ principally according to the different meanings of the word reason. *Reasonable* is sometimes applied to persons in the general sense of having the faculty of *reason*.

Human nature is the same in all *reasonable* creatures.  
ADDISON.

But more frequently the word *rational* is used in this abstract sense of *reason*.

Can anything so probably conduce to the well-being of a *rational* and social animal as the right exercise of that *reason*, and of those social affections?  
HARRIS.

In application to things *reasonable* and *rational* both signify according to *reason*;

but the former is used in reference to the business of life, as a *reasonable* proposal, wish, etc.; *rational* to abstract matters, as *rational* motives, grounds, questions, etc.

Men have no right to what is not *reasonable*, and to what is not for their benefit.  
BURKE.

The evidence which is afforded for a future state is sufficient for a *rational* ground of conduct.  
BLAIR.

TO REBOUND, REVERBERATE, RECOIL.

To REBOUND is to bound or spring back: a ball *rebounds*. To REVERBERATE is to *verberate* or beat back: a sound *reverberates* when it echoes. To RECOIL is to *coil* or whirl back: a snake *recoils*. The two former are used in an improper application, although rarely; but we may say of *recoil*, that a man's schemes will *recoil* on his own head.

Honor is but the reflection of a man's own actions shining bright in the face of all about him, and from thence *rebouncing* upon himself.  
SOUTH.

You seemed to *reverberate* upon me with the beams of the sun.  
HOWELL.

Who in deep mines for hidden knowledge toils,  
Like guns o'ercharg'd, breaks, misses, or *recoils*.  
DENHAM.

TO RECEDE, RETREAT, RETIRE, WITHDRAW, SECEDE.

To RECEDE is to go back; to RETREAT is to draw back; the former is a simple action, suited to one's convenience; the latter is a particular action, dictated by necessity: we *recede* by a direct backward movement; we *retreat* by an indirect backward movement: we *recede* a few steps in order to observe an object more distinctly; we *retreat* from the position we have taken in order to escape danger; whoever can advance can *recede*; but in general those only *retreat* whose advance is not free: *receding* is the act of every one; *retreating* is peculiarly the act of soldiers, or those who make hostile movements.

As the sun *recedes*, the moon and stars discover themselves.  
GLANVIL.

With dread of death to flight or *four retreat*.  
MILTON.

To RETIRE and WITHDRAW originally signify the same as *retreat*, that is, to draw back or off; but they agree in application mostly with *recede*, to denote

leisurely, and voluntary acts: to *recede* is to go back from a given spot; but to *retire* and *withdraw* have respect to the place or the presence of the persons: we may *recede* on an open plain; but we *retire* or *withdraw* from a room, or from some company. In this application *withdraw* is the more familiar term: *retire* may likewise be used for an army; but it denotes a much more leisurely action than *retreat*: a general *retreats*, by compulsion, from an enemy; but he may *retire* from an enemy's country when there is no enemy present.

She from her husband soft *withdrew*.  
MILTON.

After some slight skirmishes he *retired* himself (retired) into the castle of Farnham.  
CLARENDON.

*Recede*, *retreat*, *retire*, and *withdraw* are also used in a moral application; SECEDE is used only in this sense: a person *recedes* from his engagement, or his pretensions; he *retires* from business, or *withdraws* from a society. To *secede* is a public act; men *secede* from a religious or political body; *withdraw* is a private act; they *withdraw* themselves as individual members from any society.

We were soon brought to the necessity of *receding* from our imagined equality with our cousins.  
JOHNSON.

*Retirement* from the world's cares and pleasures has been often recommended as useful to repentance.  
JOHNSON.

A temptation may *withdraw* for awhile, and return again.  
SOUTH.

How certain is our ruin, unless we sometimes *retreat* from this pestilential region (the world of pleasure).  
BLAIR.

Pisistratus and his sons maintained their usurpations during a period of sixty-eight years, including those of Pisistratus' *secessions* from Athens.  
CUMBERLAND.

RECEIPT, RECEPTION.

RECEIPT comes from *receive*, in its application to inanimate objects, which are taken into possession. RECEPTION comes from the same verb, in the sense of treating persons at their first arrival: in the commercial intercourse of men, the *receipt* of goods or money must be acknowledged in writing; in the friendly intercourse of men, their *reception* of each other will be polite or cold, according to the sentiments entertained toward the individual.

If a man will keep but of even hand, his ordinary expenses ought to be but to half of his *receipts*.  
BACON.

I thank you and Mrs. Pope for my kind *reception*.  
ATTERBURY.

TO RECKON, COUNT OR ACCOUNT, NUMBER.

The idea of esteeming is here common to these terms, which differ less in meaning than in application: RECKON (*v. To calculate*) is the most familiar; ACCOUNT (*v. To calculate*) and NUMBER, *i. e.*, to put in the *number*, are employed only in the grave style: we *reckon* it a happiness to enjoy the company of a particular friend; we ought to *account* it a privilege to be enabled to address our Maker by prayer; we must all expect to be one day *numbered* with the dead.

*Reckoning* themselves absolved, by Mary's attachment to Bothwell, from the engagements which they had come under when she yielded herself a prisoner, they carried her next evening, under a strong guard, to the castle of Lochleven.  
ROBERTSON.

There is no bishop of the Church of England but *accounts* it his interest, as well as his duty, to comply with this precept of the Apostle Paul to Titus, "These things teach and exhort."  
SOUTH.

He whose mind never pauses from the remembrance of his own sufferings may justly be *numbered* among the most miserable of human beings.  
JOHNSON.

TO RECLAIM, REFORM.

RECLAIM, from *clamo*, to call, signifies to call back to its right place that which has gone astray. REFORM signifies to *form* anew that which has changed its *form*: they are allied only in their application to the moral character. A man is *reclaimed* from his vicious courses by the force of advice or exhortation; he may be *reformed* by various means, external or internal. A parent endeavors to *reclaim* a child, but too often in vain; the offender is in general not *reformed*.

Scotland had nothing to dread from a princess of Mary's character, who was wholly occupied in endeavoring to *reclaim* her heretical subjects.  
ROBERTSON.

A monkey, to *reform* the times,  
Resolv'd to visit foreign climes.  
GAY.

TO RECLINE, REPOSE.

To RECLINE is to lean back; to REPOSE is to place one's self back: he who

*reclines, reposes*; but we may *recline* without *reposing*: when we *recline* we put ourselves into a particular *position*; but when we *repose* we put ourselves into that position which will be most easy.

For consolation on his friend *reclin'd*.  
FALCONER.

I first awak'd, and found myself *repos'd*  
Under a shade, on flowers. MILTON.

RECOGNIZE, ACKNOWLEDGE.

RECOGNIZE, in Latin *recognoscere*, that is, to take knowledge of, or bring to one's own knowledge, is to take *cognizance* of that which comes again before our notice; to ACKNOWLEDGE (*v. To acknowledge*) is to admit to one's *knowledge* whatever comes fresh under our notice: we *recognize* a person whom we have known before; we *recognize* him either in his former character, or in some newly assumed character; we *acknowledge* either former favors, or those which have been just received: princes *recognize* certain principles which have been admitted by previous consent; they *acknowledge* the justice of claims which are preferred before them.

When conscience threatens punishment to secret crimes, it manifestly *recognizes* a Supreme Governor from whom nothing is hidden. BLAIR.

I call it atheism by establishment, when any State, as such, shall not *acknowledge* the existence of God as the moral governor of the world.  
BURKE.

RECORD, REGISTER, ARCHIVE.

RECORD is taken for the thing *recorded*, or the collection in which a thing is *recorded*; REGISTER, either for the thing *registered*, or the place in which it is *registered*; ARCHIVE, mostly for the place, and sometimes for the thing: *records* are either historical details or short notices, which serve to preserve the memory of things; *registers* are but short notices of particular and local circumstances; *archives* are always connected with the State: every place of antiquity has its *records* of the different circumstances which have been connected with its rise and progress, and the various changes which it has experienced; in public *registers* we find accounts of families, and of their various connections and fluctuations; in *archives* we find all legal deeds and instruments

which involve the interests of the nation, both in its internal and external economy. In an extended application of these terms, *records* contain whatever is to be remembered at ever so distant a period; *registers*, that which is to serve present purposes; *archive*, that in which any things are stored.

Though we think our words vanish with the breath that utters them, yet they become *records* in God's court, and are laid up in his *archives* as witnesses either for or against us.  
GOVERNMENT OF THE TONGUE.

This island, as appeareth by faithful *registers* of those times, had ships of great content.  
BACON.

It may be found in the same *archive* where the famous compact between magistrate and people, so much insisted on in the vindications of the rights of mankind, is repositid.  
WARBURTON.

TO RECOVER, RETRIEVE, REPAIR, RECRUIT.

RECOVER is to get again under one's cover or protection. RETRIEVE, from the French *trouver*, to find, is to find again. REPAIR, in French *reparer*, Latin *reparo*, from *re* and *paro*, to make ready or right again, signifies to make a thing good as it was before. RECRUIT, in French *recru*, from *eru*, and the Latin *creasco*, to grow, signifies either to grow or to cause to grow again, as before.

*Recover* is the most general term, and applies to objects in general; *retrieve*, *repair*, and the others are only partial applications: we *recover* things either by our own means or by casualties; we *retrieve* and *repair* by our own efforts only: we *recover* that which has been taken, or that which has been any way lost; we *retrieve* that which has passed away or been consumed; we *repair* that which has been injured; we *recruit* that which has been diminished: we *recover* property from those who wish to deprive us of it; we *retrieve* our misfortunes, or our lost reputation; we *repair* the damage done to our property; we *recruit* the strength which has been exhausted: we do not seek after that which we think *irrecoverable*; we give that up which is *irretrievable*; we do not labor on that which is *irreparable*; our power of *recruiting* depends upon circumstances; he who makes a moderate use of his resources may in general easily *recruit* himself when they are gone.

The serious and impartial retrospect of our conduct is indisputably necessary to the confirmation or *recovery* of our virtue.  
JOHNSON.

Why may not the soul receive  
New organs, since ev'n art can these *retrieve*?  
JENYNS.

Your men shall be receiv'd, your fleet *repair'd*.  
DRYDEN.

With greens and flow'rs *recruit* their empty  
hives. DRYDEN.

RECOVERY, RESTORATION.

RECOVERY (*v. To recover*) is the regaining of any object which has been lost or missing; RESTORATION is the getting back what has been taken away, or that of which one has been deprived. What is *recovered* may be *recovered* with or without the use of means; the *restoration* is effected by foreign agency; that which is lost by accident may be *recovered* by accident; the *restoration* of a prince to his throne is mostly effected by his subjects.

This is that fulness of the Gentiles of which St. Paul speaks coincident in time with the *recovery* of the Jews, and in a great degree the effect of their conversion.  
HORSLEY.

Mr. Morrice and Sir John Granville, whom the General (Monk) trusted with his secret intentions in the arduous affair of the *restoration*, were at that time taken notice of to be intimate with Mr. Mordaunt.  
CLARENDON.

In respect to health or other things, *recovery* signifies, as before, the regaining something; and *restoration*, the bringing back to its former state.

When the cure was perfected, the names of the diseased persons, together with the manner of their *recovery*, were registered in the temple.  
POTTER.

My depressed spirits, on account of Joanna's critical and almost hopeless situation, greatly contributed to prevent the *restoration* of my health.  
STEADMAN.

So likewise in the moral application.

Let us study to improve the assistance which this revelation affords for the *restoration* of our nature and the *recovery* of our felicity. BLAIR.

RECTITUDE, UPRIGHTNESS.

RECTITUDE is properly rightness, which is expressed in a stronger manner by UPRIGHTNESS: we speak of the *rectitude* of conduct, or of judgment; of *uprightness* of mind, or of moral character, which must be something more than straight, for it must be elevated above everything mean or devious.

We are told by Cumberland that *rectitude* is merely metaphorical, and that as a right line describes the shortest passage from point to point, so a right action effects a good design by the fewest means.  
JOHNSON.

Who to the fraudulent impostor foul,  
In his *uprightness*, answer thus return'd.  
MILTON.

TO REDEEM, RANSOM.

REDEEM, in Latin *redimo*, is compounded of *re* and *emo*, to buy off, or back to one's self. RANSOM is in all probability a variation of *redeem*.

*Redeem* is a term of general application; *ransom* is employed only on particular occasions: we *redeem* persons as well as things; we *ransom* persons only: we may *redeem* by labor, or anything which supplies an equivalent to money; we *ransom* persons with money only: we *redeem* a watch, or whatever has been given in pawn; we *ransom* a captive: *redeem* is employed in the improper application; *ransom* only in the proper sense: we may *redeem* our character, *redeem* our life, or *redeem* our honor; and in this sense our Saviour *redeems* repentant sinners; but those who are *ransomed* only recover their bodily liberty.

Thus in her crime her confidence she plac'd,  
And with new treasons would *redeem* the past.  
DRYDEN.

A third tax was paid by vassals to the king, to *ransom* him if he should happen to be taken prisoner.  
ROBERTSON.

REDRESS, RELIEF.

REDRESS, like address (*v. Accost*), in all probability comes from the Latin *dirigo*, signifying to direct or bring back to the former point, is said only with regard to matters of right and justice; RELIEF (*v. To help*) to those of kindness and humanity: by power we obtain *redress*; by active interference we obtain a *relief*: an injured person looks for *redress* to the government; an unfortunate person looks for *relief* to the compassionate and kind: what we suffer through the oppression or wickedness of others can be *redressed* only by those who have the power of dispensing justice; whenever we suffer, in the order of Providence, we may meet with some *relief* from those who are more favored. *Redress* applies to public as well as private grievances; *relief* applies only to private distresses:

under a pretence of seeking *redress* of grievances, mobs are frequently assembled to the disturbance of the better disposed; under a pretence of soliciting charitable *relief*, thieves gain admittance into families.

Instead of *redressing* grievances, and improving the fabric of their state, the French were made to take a very different course. BURKE.  
His house was known to all the vagrant train,  
He chid their wanderings, but *reliev'd* their pain.  
GOLDSMITH.

## TO REDUCE, LOWER.

REDUCE is to bring back or to a given point, *i. e.*, in an extended sense, to bring down; LOWER is to make *low* or *lower*, which proves the close connection of these words in their original meaning; it is, however, only in their improper application that they have any further connection. *Reduce* is used in the sense of lessen, when applied to number, quantity, price, etc.; *lower* is used in the same sense when applied to price, demands, terms, etc.: the former, however, occurs in cases where circumstances as well as persons are concerned; the latter only in cases where persons act: the price of corn is *reduced* by means of importation; a person *lowers* his price or his demand when he finds them too high.

The regular metres then in use may be *reduced*, I think, to four. TYRWHITT.

Mr. Locke, Mr. Law, and Mr. Montesquien, as well as many other writers, seem to have imagined that the increase of gold and silver, in consequence of the discovery of the Spanish West Indies, was the real cause of the *lowering* of the rate of interest through the greater part of Europe. SMITH.

In the moral application, *reduce* expresses more than *lower*; a man is said to be *reduced* to an abject condition, but to be *lowered* in the estimation of others; to be *reduced* to a state of slavery, to be *lowered* in his own eyes.

I think the low circumstances she was *reduced* to was a piece of good luck for us. GUARDIAN.

It would be a matter of astonishment to me that any critic should be found proof against the beauties of Agamemnon as to *lower* its author to a comparison with Sophocles or Euripides. CUMBERLAND.

## TO REFER, RELATE, RESPECT, REGARD.

REFER, from the Latin *re* and *fero*, signifies literally to bring back; and RE-

LATE, from the participle *latus*, of the same verb, signifies brought back: the former is, therefore, transitive, and the latter intransitive. *Refer* is commonly said of circumstances that carry the memory to events or circumstances; *relate* is said of things that have a natural connection: the religious festivals and ceremonies of the Roman Catholics have all a *reference* to some events that happened in the early periods of Christianity; the notes and observations at the end of a book *relate* to what has been inserted in the text.

Our Saviour's words (in his sermon on the mount) all *refer* to the Pharisees' way of speaking. SOUTH.

Homer artfully interweaves, in the several succeeding parts of his poem, an account of everything material which *relates* to his princes. ADDISON.

*Refer* and *relate* carry us back to that which may be very distant; but RESPECT and REGARD (*v. To esteem*) turn our views to that which is near. Whatever *respects* or *regards* a thing has a moral influence over it; but the former is more commonly employed than the latter; it is the duty of the magistrates to take into consideration whatever *respects* the good order of the community; laws *respect* the general welfare of the community; the due administration of the laws *regards* the happiness of the individual.

Religion is a pleasure to the mind, as *respects* practice. SOUTH.

What I have said *regards* only the vain part of the sex. ADDISON.

## REFORM, REFORMATION.

REFORM has a general application; REFORMATION a particular application: whatever undergoes such a change as to give a new form to an object occasions a *reform*; when such a change is produced in the moral character, it is termed a *reformation*: the concerns of a state require occasional *reform*; those of an individual require *reformation*. When *reform* and *reformation* are applied to the moral character, the former has a more extensive signification than the latter; the term *reform* conveying the idea of a complete amendment; *reformation* implying only the process of amending or improving. A *reform* in one's life and

conversation will always be accompanied with a corresponding increase of happiness to the individual; when we observe any approaches to *reformation*, we may cease to despair of the individual who gives the happy indications.

He was anxious to keep the distemper of France from the least countenance in England, where he was sure some wicked persons had shown a strong disposition to recommend an imitation of the French spirit of *reform*. BURKE.

Examples are pictures, and strike the senses, nay, raise the passions, and call in those (the strongest and most general of all motives) to the aid of *reformation*. POPE.

## TO REFUSE, DECLINE, REJECT, REPEL, REBUFF.

REFUSE (*v. To deny*) signifies simply to pour back, that is, to send back, which is the common idea of all these terms. DECLINE, in Latin *declino*, signifies literally to turn aside; REJECT, from *jacio*, to throw, to cast back; REPEL, from *pello*, to drive, to drive back; REBUFF, from *buff* or *puff*, to puff one back, or send off with a puff.

*Refuse* is an unqualified action, it is accompanied with no expression of opinion; *decline* is a gentle and indirect mode of refusal; *reject* is a direct mode, and conveys a positive sentiment of disapprobation: we *refuse* what is asked of us, for want of inclination to comply; we *decline* what is proposed from motives of discretion; we *reject* what is offered to us, because it does not fall in with our views: we *refuse* to listen to the suggestions of our friends; we *decline* an offer of service; we *reject* the insinuations of the interested and evil-minded.

But all her arts are still employ'd in vain;  
Again she comes, and is *refus'd* again. DRYDEN.  
Why should he then *reject* a suit so just?  
DRYDEN.

Melissa, though she could not boast the apathy of Cato, wanted not the more prudent virtue of Sarpio, and gained the victory by *declining* the contest. JOHNSON.

To *refuse* is said only of that which passes between individuals; to *reject* is said of that which comes from any quarter: requests and petitions are *refused* by those who are solicited; opinions, propositions, and counsels are *rejected* by particular communities: the king *refuses* to give his assent to a bill; the Parliament *rejects* a bill.

Having most affectionately set life and death before them, and conjured them to choose one and avoid the other, he still leaves unto them, as to free and natural agents, a liberty to *refuse* all his calls, to let his talents lie by them unprofitable. HAMMOND.

The House was then so far from being possessed with that spirit, that the utmost that could be obtained upon a debate upon that petition was that it should not be *rejected*. CLARENDON.

To *repel* is to *reject* with violence; to *rebuff* is to *refuse* with contempt, or what may be considered as such. We *refuse* and *reject* that which is either offered, or simply presents itself for acceptance: the act may be negative, or not outwardly expressed; we *repel* and *rebuff* that which forces itself into our presence, contrary to our inclination: it is in both cases a direct act of force; we *repel* the attack of an enemy, or we *repel* the advances of one who is not agreeable; we *rebuff* those who put that in our way which is offensive. Importunate persons must necessarily expect to meet with *rebuffs*, and are in general less susceptible of them than others; delicate minds feel a *refusal* as a *rebuff*.

If he should choose the right casket, you would *refuse* to perform your father's will, if you should *refuse* to accept him. SHAKESPEARE.

Whether it be a divine revelation or no, reason must judge, which can never permit the mind to *reject* a greater evidence to embrace what is less evident. LOCKE.

Th' unwearied watch their listening leaders keep,  
And, couching close, *repel* invading sleep. POPE.  
At length *rebuff'd*, they leave their mangled prey. DRYDEN.

## TO RELATE, RECOUNT, DESCRIBE.

RELATE, in Latin *relatus*, participle of *refero*, signifies to bring that to the notice of others which has before been brought to our own notice. RECOUNT is properly to *count* again, or *count* over again. DESCRIBE, from the Latin *scribo*, to write, is literally to write down.

The idea of giving an account of events or circumstances is common to all these terms, which differ in the object and circumstances of the action. *Relate* is said generally of all events, both of those which concern others as well as ourselves; *recount* is said particularly of those things in which the recounter has a special interest: those who *relate* all they hear of ten *relate* that which never happened; it

is a gratification to an old soldier to *recount* all the transactions in which he bore a part during the military career of his early youth. We *relate* events that have happened at any period of time immediate or remote; we *recount* mostly those things which have been long passed: in *recounting*, the memory reverts to past scenes, and *counts* over all that has deeply interested the mind. Travellers are pleased to *relate* to their friends whatever they have seen remarkable in other countries; the *recounting* of our adventures in distant regions of the globe has a peculiar interest for all who hear them. We may *relate* either by writing or by word of mouth; we *recount* mostly by word of mouth. *Relate* is said properly of events or that which passes: *describe* is said of that which exists: we *relate* the particulars of our journey; and we *describe* the country we pass through. Personal adventure is always the subject of a *relation*; the quality and condition of things are those of the *description*. We *relate* what happened on meeting a friend; we *describe* the dress of the parties, or the ceremonies which are usual on particular occasions.

O Muse! the causes and the crimes *relate*,  
What goddess was provok'd, and whence her hate.  
DRYDEN.

To *recount* Almighty works  
What words or tongue of seraph can suffice?  
MILTON.

In *describing* a rough torrent or deluge, the  
numbers should run easy and flowing.  
POPE.

RELATION, RECITAL, NARRATION, NARRATIVE.

RELATION, from the verb *relate*, denotes the act of *relating* or the thing *related*. RECITAL, from *recite*, denotes the act of *reciting* or the thing *recited*. NARRATION, from *narrate*, denotes either the act of *narrating* or the thing *narrated*. NARRATIVE, from the same verb, denotes the thing *narrated*. *Relation* is here, as in the former paragraph (*v. To relate*), the general, and the others particular terms. *Relation* applies to every object which is related, whether of a public or private, a national or an individual nature; history is the *relation* of national events; biography is the *relation* of particular lives: *recital* is the *relation* or repetition of actual or existing circum-

stances; we listen to the *recital* of misfortunes, distresses, and the like. The *relation* may concern matters of indifference: the *recital* is always of something that affects the interests of some individual: the pages of the journalist are filled with the *relation* of daily occurrences which simply amuse in the reading: but the *recital* of another's woes often draws tears from the audience to whom it is made. *Relation* and *recital* are seldom employed but in connection with the object *related* or *recited*; *narrative* is mostly used by itself: hence we say the *relation* of any particular circumstance; the *recital* of any one's calamities; but an affecting *narrative*, or a simple *narrative*.

Those *relations* are commonly of most value in which the writer tells his own story. JOHNSON.

Old men fall easily into *recitals* of past transactions. JOHNSON.

Homer introduces the best instructions in the midst of the plainest *narrations*. DENNIS.

Therefore by this *narrative* you now understand the state of the question. BACON.

RELATION, RELATIVE, KINSMAN, KINDRED.

RELATION is here taken to express the person *related*; it is, as in the former paragraph, the general term both in sense and application; RELATIVE is employed only as respects the particular individual to whom one is *related*; KINSMAN designates the particular kind of *relation*, and KINDRED is a collective term comprehending all one's *relations*, or those who are akin to one. In abstract propositions we speak of *relations*; a man who is without *relations* feels himself an outcast in society; in designating one's close and intimate connection with persons we use the term *relative*; our near and dear *relatives* are the first objects of our regard: in designating one's *relationship* and connection with persons, *kinsman* is preferable; when a man has not any children, he frequently adopts one of his *kinsmen* as his heir: when the ties of *relationship* are to be specified in the persons of any particular family, they are denominated *kindred*; a man cannot abstract himself from his *kindred* while he retains any spark of human feeling.

You are not to imagine that I think myself discharged from the duties of gratitude only because my *relations* do not adjust their looks to my expectation. JOHNSON.

Our friends and *relatives* stand weeping by. POMFREY.

Herod put all to death whom he found in Trechoritis of the families and *kindred* of any of those at Repta. PRIDEAUX.

TO RELAX, REMIT.

The general idea of lessening is that which allies these words to each other; but they differ very widely in their original meaning, and somewhat in their ordinary application; RELAX, from the word *lax*, or loose, signifies to make loose, and in its moral use to lessen anything in its degree of tightness or rigor; to REMIT, from *re* and *mitto*, to send back, signifies to take off in part or entirely that which has been imposed; that is, to lessen in quantity. In regard to our attempts to act, we may speak of *relaxing* in our endeavors, and *remitting* our labors or exertions; in regard to our dealings with others, we may speak of *relaxing* in discipline, *relaxing* in the severity or strictness of our conduct, of *remitting* a punishment or *remitting* a sentence. The discretionary power of showing mercy when placed in the hands of the sovereign, serves to *relax* the rigor of the law; when the punishment seems to be disproportioned to the magnitude of the offence, it is but equitable to *remit* it.

No more the smith his dusky brow shall clear,  
*Relax* his ponderous strength, and lean to hear.  
GOLDSMITH.

How often have I blessed the coming day,  
When toil *remitting* lent its turn to play.  
GOLDSMITH.

REMAINS, RELICS.

REMAINS signifies literally what *remains*: RELICS, from the Latin *relinquo*, to leave, signifies what is left. The former is a term of general and familiar application; the latter is specific. What *remains* after the use or consumption of anything is termed the *remains*; what is left of anything after a lapse of years is the *relic* or *relics*. There are *remains* of buildings mostly after a conflagration; there are *relics* of antiquity in most monasteries and old churches. *Remains* are of value, or not, according to the circumstances of the case; *relics* always derive

a value from the person to whom they were supposed originally to belong. The *remains* of a person, that is, what corporally *remains* of a person after the extinction of life, will be respected by his friend; a bit of a garment that belonged, or was supposed to belong, to some saint, will be a precious *relic* in the eyes of a superstitious Roman Catholic. All nations have agreed to respect the *remains* of the dead; religion, under most forms, has given a sacredness to *relics* in the eyes of its most zealous votaries; the veneration of genius, or the devotedness of friendship, has in like manner transferred itself from the individual himself to some object which has been his property or in his possession, and thus fabricated for itself *relics* equally precious.

Upon these friendly shores and flow'ry plains,  
Which hide Anchises and his blest *remains*.  
DRYDEN.

This church is very rich in *relics*. ADDISON.

Sometimes the term *relics* is used to denote what *remains* after the decay or loss of the rest, which further distinguishes it from the word *remains*, that simply signifies what is left.

Among the *remains* of old Rome, the grandeur of the commonwealth shows itself chiefly in works that were either necessary or convenient. ADDISON.

All those arts, rarities, and inventions which the ingenious pursue, and all admire, are but the *reliques* of an intellect defaced with sin and time. SOUTH.

REMARK, OBSERVATION, COMMENT, NOTE, ANNOTATION, COMMENTARY.

REMARK (*v. To notice*), OBSERVATION (*v. To notice*), and COMMENT, in Latin *commentum*, from *comminiscor*, to call to mind, are either spoken or written: NOTE, ANNOTATION (*v. Note*), COMMENTARY, a variation of *comment*, are always written. *Remark* and *observation*, admitting of the same distinction in both cases, have been sufficiently explained in the article referred to: *comment* is a species of *remark* which often loses in good-nature what it gains in seriousness; it is mostly applied to particular persons or cases, and more commonly employed as a vehicle of censure than of commendation; public speakers and public performers are exposed to all the

*comments* which the vanity, the envy, and ill-nature of self-constituted critics can suggest; but when not employed in personal cases, it serves for explanation: the other terms are used in this sense only, but with certain modifications; the *note* is most general, and serves to call the attention to as well as illustrate particular passages in the text: *annotations* and *commentaries* are more minute; the former being that which is added by way of appendage; the latter being employed in a general form; as the *annotations* of the Greek scholiasts, and the *commentaries* on the sacred writings.

Spence, in his *remarks* on Pope's *Odyssey*, produces what he thinks an unconquerable quotation from Dryden's preface to the *Æneid*, in favor of translating an epic poem into blank verse. JOHNSON.

If the critic has published nothing but rules and *observations* on criticism, I then consider whether there be a propriety and elegance in his thoughts and words. ADDISON.

Sublime or low, unbended or intense,  
The sound is still a *comment* to the sense. ROSCOMMON.

The history of the *notes* (to Pope's *Homer*) has never been traced. JOHNSON.

I love a critic who mixes the rules of life with *annotations* upon writers. STEELE.

Memoirs or memorials are of two kinds, where-  
of the one may be termed *commentaries*, the  
other registers. BACON.

TO REPEAT, RECITE, REHEARSE,  
RECAPITULATE.

THE idea of going over any words, or actions, is common to all these terms. REPEAT, from the Latin *repeto*, to seek, or go over again, is the general term, including only the common idea. TO RECITE, REHEARSE, and RECAPITULATE are modes of *repetition*, conveying each some accessory idea. To *recite* is to repeat in a formal manner; to *rehearse* is to repeat or recite by way of preparation; to *recapitulate*, from *capitulum*, a chapter, is to repeat the chapters or principal heads of any discourse. We repeat both actions and words; we recite only words: we repeat single words, or even sounds; we recite always a form of words: we repeat our own words or the words of another; we recite only the words of another: we repeat a name; we recite an ode, or a set of verses.

I could not half those horrid crimes repeat,  
Nor half the punishments those crimes have met. DRYDEN.

Whenever the practice of *recitation* was dis-  
used, the works, whether poetical or historical,  
perished with the authors. JOHNSON.

We repeat for purposes of general convenience; we recite for the convenience or amusement of others; we rehearse for some specific purpose, either for the amusement or instruction of others: we recapitulate for the instruction of others. We repeat that which we wish to be heard; we recite a piece of poetry before a company; we rehearse the piece in private which we are going to recite in public; we recapitulate the general heads of that which we have already spoken in detail. A master must always repeat to his scholars the instruction which he wishes them to remember; Homer is said to have recited his verses in different parts; players rehearse their different parts before they perform in public; ministers recapitulate the leading points in their discourse. To repeat is commonly to use the same words; to recite, to rehearse, and to recapitulate, do not necessarily require any verbal sameness. We repeat literally what we hear spoken by another; but we recite and rehearse events, and we recapitulate in a concise manner what has been uttered in a particular manner. An echo repeats with the greatest possible precision; Homer recites the names of all the Grecian and Trojan leaders, together with the names and account of their countries, and the number of the forces which they commanded; Virgil makes Æneas to rehearse before Dido and her courtiers the story of the capture of Troy, and his own adventures; a judge recapitulates evidence to a jury.

He repeated the question so often that we  
were obliged to give him a reply. BRYDENE.

The way has been to recite it at the prime or  
first hour every Lord's-day. WATERLAND.

Now take your turns, ye muses, to rehearse  
His friend's complaints, and mighty magic verse. DRYDEN.

The parts of a Judge are to direct the evidence  
to moderate length, repetition, or impertinency  
of speech, to recapitulate, select, and collate  
the material points of that which has been said. BACON.

These terms may be applied with equal

propriety to words written as to words  
spoken.

I am always naturally sparing of my letters to  
my friends, for a reason I think a great one, that  
it is needless after experience to repeat assur-  
ances of friendship. POPE.

The thoughts of gods let Glanville's verse recite,  
And bring the scenes of opening fates to light. POPE.

Let Dryden with new rules our state refine,  
And his great models form by this design;  
But where's a second Virgil to rehearse  
Our hero's glories in his epic verse? ROCHESTER.

Hence we see the reason why creeds were no  
larger nor more explicit, being but a kind of a  
*recapitulation* of what the catechumens had  
been taught before. WATERLAND.

REPENTANCE, PENITENCE, CONTRI-  
TION, COMPUNCTION, REMORSE.

REPENTANCE, from *re*, back, and  
*penitet*, to be sorry, signifies thinking  
one's self wrong for something past:  
PENITENCE, from the same source, sig-  
nifies simply sorrow for what is amiss.  
CONTRITION, from *contero*, to rub to-  
gether, is to bruise, as it were, with sor-  
row; COMPUNCTION, from *compungo*,  
to prick thoroughly; and REMORSE,  
from *remordeo*, to have a gnawing pain;  
all express modes of penitence differing  
in degree and circumstance. Repentance  
refers more to the change of one's mind  
with regard to an object, and is properly  
confined to the time when this change  
takes place; we therefore, strictly speak-  
ing, repent of a thing but once; we may,  
however, have penitence for the same  
thing all our lives. Repentance supposes  
a change of conduct, at least as long as  
the sorrow lasts; but the term penitence  
is confined to the sorrow which the sense  
of guilt occasions to the offender.

This is the sinner's hard lot, that the same  
thing which makes him need repentance makes  
him also in danger of not obtaining it. SOUTH.  
Heaven may forgive a crime to penitence,  
For Heaven can judge if penitence be true. DRYDEN.

Repentance is a term of more general  
application than penitence, being employ-  
ed in respect to offences against men as  
well as against God; penitence, on the  
other hand, is applicable only to spiri-  
tual guilt. Repentance may have respect  
to our interests here, penitence to our in-  
terests hereafter.

But thou, in all thou dost with early cares,  
Strive to prevent a fate like theirs,  
That sorrow on the end may never wait,  
Nor shape repentance, make thee wise too late. ROWE.

Penitence is a general sentiment, which  
belongs to all men as offending creat-  
ures; but contrition, compunction, and re-  
morse are awakened by reflecting on par-  
ticular offences: contrition is a continued  
and severe sorrow, appropriate to one  
who has been in a continued state of pec-  
uliar sinfulness: compunction is rather  
an occasional but sharp sorrow, provoked  
by a single offence, or a moment's reflec-  
tion; remorse may be temporary, but it  
is a still sharper pain awakened by some  
particular offence of peculiar magnitude  
and atrocity. The prodigal son was a  
contrite sinner; the brethren of Joseph  
felt great compunction when they were  
carried back with their sacks to Egypt;  
David was struck with remorse for the  
murder of Uriah.

His frown was full of terror, and his voice  
Shook the delinquent with such fits of awe,  
As left him not, till penitence had won  
Lost favor back again, and closed the breach. COWPER.

Contrition, though it may melt, ought not to  
sink or overpower the heart of a Christian. BLAIR.

All men, even the most depraved, are subject  
more or less to compunctions of conscience. BLAIR.

The heart,  
Pierc'd with a sharp remorse for guilt, disclaims  
The costly poverty of hecatombs,  
And offers the best sacrifice itself. JEFFRY.

REPETITION, TAUTOLOGY.

REPETITION is to TAUTOLOGY as  
the genus to the species; the latter be-  
ing a species of repetition. There may  
be frequent repetition which is warrant-  
ed by necessity or convenience; but tau-  
tology is that which nowise adds to either  
the sense or the sound. A repetition may,  
or may not, consist of literally the same  
words; but tautology, from the Greek *tav-  
rog*, the same, and *logos*, a word, supposes  
such a sameness in expression as renders  
the signification the same. In the litur-  
gy of the Church of England there are  
some repetitions, which add to the solemn-  
ity of the worship; in most extempora-  
ry prayers there is much tautology, that  
destroys the religious effect of the whole.

The Psalms, for the excellency of their contents, deserve to be oftener repeated, but that the multitude of them permitteth not any oftener repetition.

That is truly and really tautology where the same thing is repeated, though under never so much variety of expression.

REPREHENSION, REPROOF.

PERSONAL blame or censure is implied by both these terms, but the former is much milder than the latter. By REPREHENSION the personal independence is not so sensibly affected as in the case of REPROOF: people of all ages and stations, whose conduct is exposed to the investigation of others, are liable to reprehension; but children only, or such as are in a subordinate capacity, are exposed to reproof. Reprehension amounts to little more than passing an unfavorable sentence upon the conduct of another: reproof adds to this words more or less severe. The master of a school may be exposed to the reprehension of the parents for any supposed impropriety: his scholars are subject to his reproof.

When a man feels the reprehension of a friend seconded by his own heart, he is easily heated into resentment.

There is an oblique way of reproof which takes off from the sharpness of it.

TO REPRESS, RESTRAIN, SUPPRESS.

To REPRESS is to press back or down: to RESTRAIN is to strain back or down: the former is the general, the latter the specific term: we always repress when we restrain, but not vice versa. Repress is used mostly for pressing down, so as to keep that inward which wants to make its appearance: restraint is an habitual repression by which a thing is kept in a state of lowness: a person is said to repress his feelings when he does not give them vent either by his words or actions; he is said to restrain his feelings when he never lets them rise beyond a certain pitch: good morals as well as good manners call upon us to repress every unseemly expression of joy in the company of those who are not in a condition to partake of our joy; it is prudence as well as virtue to restrain our appetites by an habitual forbearance, that they may not gain the ascendancy.

Philosophy has often attempted to repress insolence by asserting that all conditions are levelled by death.

He that would keep the power of sin from running out into act, must restrain it from conversing with the object.

To restrain is the act of the individual toward himself; repress may be an act directed to others, as to repress the ardor and impetuosity of youth; to suppress, which is to keep under, or keep from appearing or being perceptible, is also said in respect of ourselves or others: as to repress one's feelings; to suppress laughter, sighs, etc.

After we had landed on the island and walked about four miles through the midst of beautiful plains and sloping woodlands, we at length came to a little hill, on the side of which yawned a horrid cavern, that by its gloom at first struck us with terror, and almost repressed curiosity.

With him Palemon kept the watch at night, In whose sad bosom many a sigh suppress'd Some painful secret of the soul confess'd.

So likewise when applied to external objects; as to repress the impetuosity of the combatants; to suppress a rebellion, information, etc.

Her forwardness was repressed with a frown by her mother or aunt.

Some, taking dangers to be the only remedy against dangers, endeavored to set up the sedition again, but they were speedily repressed, and thereby the sedition suppressed wholly.

REPRIEVE, RESPITE.

REPRIEVE comes in all probability from the French *repris*, participle of *reprendre*, and the Latin *reprehendo*, signifying to take back or take off that which has been laid on. RESPITE, in all probability, is changed from *respiratus*, participle of *respiro*, signifying to breathe again.

The idea of a release from any pressure or burden is common to these terms; but the reprieve is that which is granted; the respite sometimes comes to us in the course of things: we gain a reprieve from any punishment or trouble which threatens us; we gain a respite from any labor or weight that presses upon us. A criminal gains a reprieve when the punishment of death is commuted for that of transportation; a debtor may be said to obtain a reprieve when, with a prison be-

fore his eyes, he gets such indulgence from his creditors as sets him free: there is frequently no respite for persons in a subordinate station, when they fall into the hands of a hard task-master; Sisyphus is feigned by the poets to have been condemned to the toil of perpetually rolling a stone up a hill as fast as it rolled back, from which toil he had no respite.

All that I ask is but a short reprieve, Till I forget to love and learn to grieve, Some pause and respite only I require, Till with my tears I shall have quench'd my fire.

A little pause for the use of this instrument will not only give some respite and refreshment to the congregation, but may be advantageously employed, either to reflect on what is passed of the service, or prepare our minds for what is to come.

REPROACH, CONTUMELY, OBLOQUY.

THE idea of contemptuous or angry treatment of others is common to all these terms; but reproach is the general, contumely and obloquy are the particular terms. REPROACH (*v. To blame*) is either deserved or undeserved; the name of Puritan is applied as a term of reproach to such as affect greater purity than others; the name of Christian is a name of reproach in Turkey: CONTUMELY, from *contumeo*, that is, *contra tumeo*, signifying to swell up against, is always undeserved; it is the insolent swelling of a worthless person against merit in distress; our Saviour was exposed to the contumely of the Jews: OBLOQUY, from *ob* and *loquor*, signifying to speak against or to the disparagement of any one, is always supposed to be deserved or otherwise; it is applicable to those whose conduct has rendered them objects of general censure, and whose name, therefore, has almost become a reproach. A man who uses his power only to oppress those who are connected with him will naturally and deservedly bring upon himself much obloquy.

Has foul reproach a privilege from heav'n?

The royal captives followed in the train, amidst the horrid yells, and frantic dances, and infamous contumelies, of the furies of hell.

How often and how soon have the faint echoes of renown slept in silence, or been converted into the clamor of obloquy!

REPROACHFUL, ABUSIVE, SCURRILOUS.

REPROACHFUL, or full of reproach (*v. Reproach*), when applied to persons, signifies full of reproaches; when to things, deserving of reproach: ABUSIVE, or full of abuse (*v. Abuse*), is only applied to the person, signifying using abuse: SCURRILOUS, in Latin *scurrilis*, from *scurra*, signifying like a buffoon or saucy jester, is employed as an epithet either for persons or things, in the sense of using scurrility, or after the manner of scurrility. The conduct of a person is reproachful inasmuch as it provokes, or is entitled to, the reproaches of others; the language of a person is reproachful when it abounds in reproaches, or partakes of the nature of a reproach: a person is abusive who indulges himself in abuse or abusive language: and he is scurrilous who adopts scurrility or scurrilous language. When applied to the same object, whether to the person or to the thing, they rise in sense: the reproachful is less than the abusive, and this than the scurrilous: the reproachful is sometimes warranted by the provocation; but the abusive and scurrilous are always unwarrantable; reproachful language may be, and generally is, consistent with decency and propriety of speech: abusive and scurrilous language are outrages against the laws of good-breeding, if not of morality. A parent may sometimes find it necessary to address an unruly son in reproachful terms; or one friend may adopt a reproachful tone to another; none, however, but the lowest orders of men, and those only when their angry passions are awakened, will descend to abusive or scurrilous language.

Honor teaches a man not to revenge a contumelious or reproachful word, but to be above it.

Thus envy pleads a nat'ral claim To persecute the Muses' fame, Our poets in all times abusive, From Homer down to Pope inclusive.

I am of opinion that if his Majesty had kept aloof from that wash and offscouring of everything that is low and barbarous in the world, it might be well thought unworthy of his dignity to take notice of such scurrility.

TO REPROBATE, CONDEMN.

To REPROBATE is much stronger than to CONDEMN: we always condemn