

when we *reprobate*, but not *vice versa*: to *reprobate* is to *condemn* in strong and reproachful language. We *reprobate* all measures which tend to sow discord in society, and to loosen the ties by which men are bound to each other; we *condemn* all disrespectful language toward superiors. We *reprobate* only the thing; we *condemn* the person also: any act of disobedience in a child cannot be too strongly *reprobated*; a person must expect to be *condemned* when he involves himself in embarrassments through his own imprudence.

Simulation (according to my Lord Chesterfield) is by no means to be *reprobated* as a disguise for chagrin or an engine of wit. MACKENZIE.

I see the right, and I approve it, too;
Condemn the wrong, and yet the wrong pursue. TATE.

RESERVE, RESERVATION.

RESERVE and RESERVATION, from *servo*, to keep, and *re*, back, both signify a keeping back, but differ as to the object and the circumstance of the action. *Reserve* is applied in a good sense to anything natural or moral which is kept back to be employed for a better purpose on a future occasion; *reservation* is an artful keeping back for selfish purposes: there is a prudent *reserve* which every man ought to keep in his discourse with a stranger; equivocators deal altogether in mental *reservation*.

A man, whom marks of condescending grace
Teach, while they flatter him, his proper place,
Who comes when called, at a word withdraws,
Speaks with *reserve*, and listens with applause. COWPER.

There be three degrees of this hiding and veiling a man's self: first, *reservation* and secrecy; second, dissimulation in the negative; and the third, simulation. BACON.

TO RESERVE, RETAIN.

RESERVE, from the Latin *servo*, to keep, signifies to keep back. RETAIN, from *teneo*, to hold, signifies to hold back: they in some measure, therefore, have the same distinction as keep and hold.

To *reserve* is an act of more specific design; we *reserve* that which is the particular object of our choice: to *retain* is a simple exertion of our power; we *retain* that which is once come in our possession. To *reserve* is employed only for that which is allowable; we *reserve* a thing, that is,

keep it back with care for some future purpose: to *retain* is often an unlawful act; a debtor frequently *retains* in his hands the money which he has borrowed.

Augustus caused most of the prophetic books to be burned as spurious, *reserving* only those which bore the name of some of the sibyls for their authors. PRIDEAUX.

They who have restored painting in Germany, not having seen any of those fair relics of antiquity, have *retained* much of that barbarous method. DRYDEN.

To *reserve*, whether in the proper or improper application, is employed only as the act of a conscious agent; to *retain* is often the act of an unconscious agent: we *reserve* what we have to say on a subject until a more suitable opportunity offers; the mind *retains* the impressions of external objects by its peculiar faculty, the memory; certain substances are said to *retain* the color with which they have been dyed.

Conceal your esteem and love in your own breast, and *reserve* your kind looks and language for private hours. SWIFT.

Whatever ideas the mind can receive and contemplate without the help of the body, it is reasonable to conclude it can *retain* without the help of the body too. LOCKE.

REST, REMAINDER, REMNANT, RESIDUE.

REST evidently comes from the Latin *resto*, in this case, though not in the former (*v. Ease*), signifying what stands or remains back. REMAINDER literally signifies what remains after the first part is gone. REMNANT is but a variation of *remainder*. RESIDUE, from *resido*, signifies likewise what remains back.

All these terms express that part which is separated from the other and left distinct: *rest* is the most general, both in sense and application; the others have a more specific meaning and use: the *rest* may be either that which is left behind by itself, or that which is set apart as a distinct portion: the *remainder*, *remnant*, and *residue* are the quantities which remain when the other parts are gone. The *rest* is said of any part, large or small; but the *remainder* commonly regards the smaller part which has been left after the greater part has been taken. A person may be said to sell some and give away the *rest*: when a number of hearty

persons sit down to a meal, the *remainder* of the provisions, after all have been satisfied, will not be considerable. *Rest* is applied either to persons or things; *remainder* only to things: some were of that opinion, but the *rest* did not agree to it: the *remainder* of the paper was not worth preserving.

A last farewell:
For since a last must come, the *rest* are vain,
Like gasps in death, which but prolong our pain. DRYDEN.

If he to whom ten talents have been committed has squandered away five, he is concerned to make a double improvement of the *remainder*. ROGERS.

Remnant, from the Latin *remanens*, remaining, is a species of *remainder* after the greater part has been consumed or wasted: it is, therefore, properly a small *remainder*, as a *remnant* of cloth; and metaphorically applied to persons, as a *remnant* of Israel. A *residue* is another species of *remainder*, which resides or keeps back after a distribution or division of anything has taken place; as the *residue* of a person's property, that which remains undisposed of.

Whatever you take from amusements or indolence will be repaid you a hundred-fold for all the *remainder* of your days. EARL OF CHATHAM.

For this, far distant from the Latian coast,
She drove the *remnant* of the Trojan host. DRYDEN.

The rising deluge is not stopp'd with dams,
But wisely managed, its divided strength
Is sluiced in channels, and securely drained;
And while its force is spent, and un supplied,
The *residue* with mounds may be restrain'd. SHAKESPEARE.

RESTORATION, RESTITUTION, REPARATION, AMENDS.

RESTORATION is employed in the ordinary application of the verb *restore*: RESTITUTION, from the same verb, is employed simply in the sense of making good that which has been unjustly taken, or which ought to be *restored*. *Restoration* of property may be made by any one, whether it be the person taking it or not: *restitution* is supposed to be made by him who has been guilty of the injustice. The dethronement of a king may be the work of one set of men, and his *restoration* that of another; it is the bounden duty of every individual who has committed any sort of injustice to another to make *restitution* to the utmost of his power.

The strange proceedings of the Long Parliament (called the Rump) gave his lordship hopes that matters began to ripen for the *restoration* of the royal family. LOVE.

The justices may, if they think it reasonable, direct *restitution* of a ratable share of the money given with an apprentice (upon his discharge). BLACKSTONE.

Restitution and REPARATION are both employed in the sense of undoing that which has been done to the injury of another; but the former respects only injuries that affect the property, and *reparation* those which affect a person in various ways. He who is guilty of theft or fraud must make *restitution* by either *restoring* the stolen article or its full value: he who robs another of his good name, or does any injury to his person, has it not in his power so easily to make *reparation*.

He *restitution* to the value makes,
Nor joy in his extorted treasure takes. SANDYS.

Justice requires that all injuries should be *repaired*. JOHNSON.

Reparation and AMENDS (*v. Compensation*) are both employed in cases where some mischief or loss is sustained; but the term *reparation* comprehends the idea of the act of *repairing*, as well as the thing by which we *repair*; *amends* is employed only for the thing that will *amend* or make better: hence we speak of the *reparation* of an injury; but of the *amends* by itself. The term *reparation* comprehends all kinds of injuries, particularly those of a serious nature; the *amends* is applied only to matters of inferior importance. It is impossible to make *reparation* for taking away the life of another. It is easy to make *amends* to any one for the loss of a day's pleasure.

I am sensible of the scandal I have given by my loose writings, and make what *reparation* I am able. DRYDEN.

The latter pleas'd; and love (concern'd the most)
Prepar'd th' *amends* for what by love he lost. DRYDEN.

RESTORE, RETURN, REPAY.

RESTORE, in Latin *restaurō*, from the Greek *στυρω*, a pale, signifies properly to new pale, that is, to repair by a new paling, and, in an extended application, to make good what has been injured or lost. RETURN signifies properly to turn again, or to send back; and REPAY, to pay back.

The common idea of all these terms is that of giving back. What we *restore* to another may or may not be the same as what we have taken; justice requires that it should be an equivalent in value, so as to prevent the individual from being in any degree a sufferer: what we *return* and *repay* ought to be precisely the same as we have received: the former in application to general objects, the latter in application only to pecuniary matters. We *restore* upon a principle of equity; we *return* upon a principle of justice and honor; we *repay* upon a principle of undeniable right. We cannot always claim that which ought to be *restored*; but we cannot only claim, but enforce the claim in regard to what is to be *returned* or *repaid*: an honest man will be scrupulous not to take anything from another without *restoring* to him its full value. Whatever we have borrowed we ought to *return*; and when it is money which we have obtained, we ought to *repay* it with punctuality. We *restore* to many as well as to one, to communities as well as to individuals; a king is *restored* to his crown; or one nation *restores* a territory to another: we *return* and *repay* not only individually, but personally and particularly: we *return* a book to its owner; we *repay* a sum of money to him from whom it was borrowed.

When both the chiefs are sunder'd from the fight,
Then to the lawful king *restore* his right.

DRYDEN.

When any one of our relations was found to be a person of a very bad character, a troublesome guest, or one we desired to get rid of, upon his leaving my house, I ever took care to lend him a riding-coat, or a pair of boots, or sometimes a horse of small value, and I always had the satisfaction to find he never came back to *return* them.

GOLDSMITH.

As for the hundred pounds to be paid, if you are unable to raise it yourselves, I will advance it, and you shall *repay* me at your leisure.

GOLDSMITH.

Restore and *return* may be employed in their improper application, as respects the moral state of persons and things; as a king *restores* a courtier to his favor, or a physician *restores* his patient to health: we *return* a favor; we *return* an answer or a compliment. *Repay* may be figuratively employed in regard to moral objects, as an ungrateful person *repays* kindnesses with reproaches.

She was the only person of our little society that a week did not *restore* to cheerfulness.

GOLDSMITH.

The swain
Receives his easy food from nature's hand,
And just *returns* of cultivated land. DRYDEN.
Cæsar, whom fraught with Eastern spoils,
Our heav'n, the just reward of human toils,
Securely shall *repay* with rights divine.

DRYDEN.

TO RESTRAIN, RESTRICT.

RESTRAIN (*v. Coerce*) and RESTRICT are but variations from the same verb; but they have acquired a distinct acceptation: the former applies to the desires, as well as the outward conduct; the latter only to the outward conduct. A person *restrains* his inordinate appetite; or he is *restrained* by others from doing mischief: he is *restricted* in the use of his money. To *restrain* is an act of power; but to *restrict* is an act of authority or law: the will or the actions of a child are *restrained* by the parent; but a patient is *restricted* in his diet by a physician, or any body of people may be *restricted* by laws.

Tully, whose powerful eloquence awhile
Restrain'd the rapid fate of rushing Rome.

THOMSON.

Though the Egyptians used flesh for food, yet they were under greater *restrictions* in this particular than most other nations.

JAMES.

RETALIATION, REPRISAL.

RETALIATION, from *retaliare*, in Latin *retaliatum*, participle of *retalio*, compounded of *re* and *talio*, such, signifies such again, or like for like. REPRISAL, in French *repris*, from *repandre*, in Latin *reprehendo*, to take again, signifies to take in return for what has been taken. The idea of making another suffer in return for the suffering he has occasioned is common to these terms; but the former is employed in ordinary cases; the latter mostly in regard to a state of warfare, or to active hostilities. A trick practised upon another in return for a trick is a *retaliation*; but a *reprisal* always extends to the capture of something from another, in return for what has been taken. *Retaliation* is very frequently employed in the good sense for what passes innocently between friends: *reprisal* has always an unfavorable sense. Goldsmith's poem, entitled the "Retaliation," was written for the purpose of *retaliating* on his friends the humor they had practised upon him; when the quarrels of individuals break through the restraints of the law, and lead to acts of violence on each other's property, *reprisals* are made alternately by both parties.

Therefore I pray let me enjoy your friendship in that fair proportion, that I desire to return unto you by way of correspondence and *retaliation*.

HOWELL.

Go publish o'er the plain,
How mighty a proselyte you gain!
How noble a *reprisal* on the great!

SWIFT.

TO RETARD, HINDER.

To RETARD, from the Latin *tardus*, slow, signifying to make slow, is applied to the movements of any object forward; as in the Latin "Impetum inimici tardare:" to HINDER (*v. To hinder*) is applied to the person moving or acting; we *retard* or make slow the progress of any scheme toward completion; we *hinder* or keep back the person who is completing the scheme: we *retard* a thing, therefore, often by *hindering* the person; but we frequently *hinder* a person without expressly *retarding*, and, on the contrary, the thing is *retarded* without the person being *hindered*. The publication of a work is sometimes *retarded* by the *hinderances* which an author meets with in bringing it to a conclusion; but a work may be *retarded* through the idleness of printers, and a variety of other causes which are independent of any *hinderance*. So in like manner a person may be *hindered* in going to his place of destination; but we do not say that he is *retarded*, because it is only the execution of an object, and not the simple movements of the person which are *retarded*.

Nothing has tended more to *retard* the advancement of science than the disposition in vulgar minds to vilify what they cannot comprehend.

JOHNSON.

The very nearness of an object sometimes *hinders* the sight of it.

SOUTH.

To *retard* stops the completion of an object only for a time, but to *hinder* is to stop it altogether.

It is as natural to delay a letter at such a season, as to *retard* a melancholy visit to a person one cannot relieve.

POPE.

For these thou sayst, raise all the stormy strife,
Which *hinder* thy repose, and trouble life.

PRIOR.

RETORT, REPARTEE.

RETORT, from *re* and *torqueo*, to twist or turn back, to recoil, is an ill-natured reply: REPARTEE, from the word *part*, signifies a smart reply, a ready taking one's own part. The *retort* is always in answer to a censure for which one returns a like censure; the *repartee* is commonly in answer to the wit of another, where one returns wit for wit. In the acrimony of disputes it is common to hear *retort* upon *retort* to an endless extent; the vivacity of discourse is sometimes greatly enhanced by the quick *repartee* of those who take a part in it.

Those who have so vehemently urged the dangers of an active life have made use of arguments that may be *retorted* upon themselves. JOHNSON.

Henry IV. of France would never be transported beyond himself with cholera, but he would pass by anything with some *repartee*.

HOWELL.

RETRIBUTION, REQUITAL.

RETRIBUTION, from *tribuo*, to bestow, signifying a bestowing back or giving in return, is a particular term; REQUITAL (*v. Reward*) is general: the *retribution* comes from Providence; *requital* is the act of man: *retribution* is by way of punishment; *requital* is mostly by way of reward: *retribution* is not always dealt out to every man according to his deeds; it is a poor *requital* for one who has done a kindness to be abused.

Christ substituted his own body in our room, to receive the whole stroke of that dreadful *retribution* inflicted by the hand of an angry omnipotence.

SOUTH.

Leander was indeed a conquest to boast of, for he had long and obstinately defended his heart, and for a time made as many *requitals* upon the tender passions of her sex as she raised contributions upon his.

CUMBERLAND.

RETROSPECT, REVIEW, SURVEY.

A RETROSPECT, which signifies literally looking back, from *retro*, behind, and *spicio*, to behold or cast an eye upon, is always taken of that which is past and distant; REVIEW, which is a view repeated, may be taken of that which is present and before us; every *retrospect* is a species of *review*, but every *review* is not a *retrospect*. We take a *retrospect* of our past life in order to draw salutary reflections from all that we have done and suffered; we take a *review* or a sec-

ond view of any particular circumstance which is passing before us, in order to regulate our present conduct. The *retrospect* goes farther by virtue of the mind's power to reflect on itself, and to recall all past images to itself; the *review* may go forward by the exercise of the senses on external objects. The historian takes a *retrospect* of all the events which have happened within a given period; the journalist takes a *review* of all the events that are passing within the time in which he is living.

Believe me, my lord, I look upon you as a spirit entered into another life, where you ought to despise all little views and mean *retrospects*.
POPE'S LETTERS TO ATTERBURY.

The *retrospect* of life is seldom wholly unattended by uneasiness and shame. It too much resembles the *review* which a traveller takes from some eminence of a barren country.

BLAIR.

The *review* may be said of the past as well as the present: it is a *view* not only of what is, but what has been: the *SURVEY*, which is a looking over at once, from the French *sur*, upon, and *voir*, to see, is entirely confined to the present; it is a *view* only of that which is, and is taken for some particular purpose. We take a *review* of what we have already *viewed*, in order to get a more correct insight into it; we take a *survey* of a thing in all its parts, in order to get a comprehensive view of it, in order to examine it in all its bearings. A general occasionally takes a *review* of all his army; he takes a *survey* of the fortress which he is going to besiege or attack.

We make a general *review* of the whole work, and a general *review* of nature, that, by comparing them, their full correspondency may appear.

BURNET.

Every man accustomed to take a *survey* of his own notions will, by a slight *retrospection*, be able to discover that his mind has undergone many revolutions.

JOHNSON.

TO RETURN, REVERT.

RETURN is the English, and REVERT the Latin: *return* is therefore used in ordinary cases to denote the coming back to any point of time or place; as to *return* home, or to *return* at a certain hour; or to apply again to the same business or employment; as to *return* to one's writing: to *revert* is to throw back

with one's mind to any object; we may therefore say, to *return* or *revert* to any intellectual object, with this distinction, that to *return* is to go back to the point where one left off treating of any subject; to *revert* is simply to carry one's mind back to the same object.

To *return* to the business in hand, the use of a little insight in those parts of knowledge is to accustom our minds to all sorts of ideas.

LOCKE.

It gives me pleasure to find you so often *reverting* to a subject that most people take so much pains to avoid.

MRS. ROWE.

As the act of an unconscious agent, *return* is used as before.

One day the soul, supine with ease and fulness, Revels secure, and fondly tells herself
The hour of evil can *return* no more.

ROWE.

Revert signifies either to fall back into the same state, or to fall back by reflection on the same object; all things *reverted* to their primitive order and regularity.

Whatever lies or legendary tales
May taint my spotless deeds, the guilt, the shame,
Will back *revert* on the inventor's head.

SHIRLEY.

TO REVILE, VILIFY.

REVILE, from the Latin *vilis*, signifies to reflect upon a person, or retort upon him that which is vile: to VILIFY, signifies to make a thing vile, that is, to set it forth as vile. To *revile* is a personal act, it is addressed directly to the object of offence, and is addressed for the purpose of making the person vile in his own eyes: to *vilify* is an indirect attack which serves to make the object appear vile in the eyes of others. *Revile* is said only of persons, for persons only are *reviled*; but to *vilify* is said of persons as well as things. To *revile* is contrary to all Christian duty; it is commonly resorted to by the most worthless, and practised upon the most worthy: to *vilify* is seldom justifiable; for we cannot *vilify* without using improper language; it is seldom resorted to but for the gratification of ill-nature.

But chief he gloried with licentious style,
To lash the great, and monarchs to *revile*.

POPE.

There is nobody so weak of invention that cannot make some little stories to *vilify* his enemy.

ADDISON.

REVISAL, REVISION, REVIEW.

REVISAL, REVISION, and REVIEW all come from the Latin *video*, to see, and signify looking back upon a thing or looking at it again: the terms *revisal* and *revision* are, however, mostly employed in regard to what is written; *review* is used for things in general. The *revisal* of a book is the work of the author, for the purposes of correction: the *review* of a book is the work of the critic, for the purpose of estimating its value. *Revisal* and *revision* differ neither in sense nor application, unless that the former is more frequently employed abstractedly from the object *revised*, and *revision* mostly in conjunction: whoever wishes his work to be correct, will not spare a *revisal*; the *revision* of classical books ought to be intrusted only to men of profound erudition.

There is in your persons a difference and a peculiarity of character preserved through the who's of your actions, that I could never imagine but that this proceeded from a long and careful *revisal* of your work.

LOFTUS.

A commonplace-book accustoms the mind to discharge itself of its reading on paper, instead of relying on its natural powers of retention aided by frequent *revisions* of its ideas.

EARL OF CHATHAM.

How enchanting must such a *review* (of their memorandum-books) prove to those who make a figure in the polite world.

HAWKESWORTH.

TO REVIVE, REFRESH, RENOVATE, RENEW.

REVIVE, from the Latin *vivo*, to live, signifies to bring to life again; to REFRESH, to make fresh again; to RENEW and RENOVATE, to make new again. The restoration of things to their primitive state is the common idea included in these terms; the difference consists in their application. *Revive*, *refresh*, and *renovate* are applied to animal bodies; *revive* expressing the return of motion and spirits to one who was for the time lifeless; *refresh* expressing the return of vigor to one in whom it has been diminished; the air *revives* one who is faint; a cool breeze *refreshes* one who flags from the heat. *Revive* and *refresh* respect only the temporary state of a body; *renovate* respects the permanent state, that is, the health or powers of a body; one is *revived* and *refreshed* after

a partial exhaustion; one's health is *renovated* after having been considerably impaired.

And temper all, thou world-*reviving* sun,
Into the perfect year.

THOMSON.

Nor less thy world, Columbus! drinks, *refresh'd*,

The lavish moisture of the melting year.

THOMSON.

All nature feels the *renovating* force
Of winter.

THOMSON.

Revive is applied likewise in the moral sense; *refresh* and *renovate* mostly in the proper sense; *renew* only in the moral sense. A discussion is said to be *revived*, or a report to be *revived*; a clamor is said to be *renewed*, or entreaties to be *renewed*: customs are *revived* which have lain long dormant, and, as it were, dead; practices are *renewed* that have ceased for a time.

Herod's rage being quenched by the blood of Mariamne, his love to her again *revived*.

PRIDEAUX.

The last great age, foretold by sacred rhymes,
Renews its finished course.

THOMSON.

RICHES, WEALTH, OPULENCE, AFFLUENCE.

RICHES, in German *reichthum*, from *reich*, a kingdom, is connected with the Latin *rego*, to rule; because *riches* and power are intimately connected. WEALTH, from *well*, signifies well-being. OPULENCE, from the Latin *opes*, riches, denotes the state of having riches. AFFLUENCE, from the Latin *ad* and *fluo*, denotes either the act of riches flowing in to a person, or the state of having things flowing in.

Riches is a general term denoting any considerable share of property, but without immediate reference to a possessor; whatever serves to make one rich is denominated riches, inasmuch as it supplies us with the means of getting what is really good; *wealth*, and the other terms, refer us immediately to outward possessions.

His best companions innocence and health,
And his best *riches* ignorance of *wealth*.

GOLDSMITH.

Riches is a condition opposed to poverty; the whole world is divided into *rich* and poor, and *riches* are distributed in different degrees; but *wealth*, *opulence*,

and *affluence* all denote a considerable share of *riches*: *wealth* is a positive and substantial share of this world's goods, but particularly of money or the precious commodities; it may be taken in the abstract or in application to individuals: *opulence* consists of any large share in possessions or property generally, as houses, lands, goods, and chattels, and is applicable to the present and actual condition of the individual. *Affluence* is a term peculiarly applicable to the fluctuating condition of things which flow in in great quantities to a person. We speak of *riches* as to their effects upon men's minds and manners; it is not every one who knows how to use them: we speak of *wealth* as it raises a man in the scale of society, and contributes to his weal or well-being: we speak of *opulence* as the present actually flourishing state of the individual; and of *affluence* as the temporary condition.

Riches are apt to betray a man into arrogance.
ADDISON.

Seek not in needless luxury to waste
Thy *wealth* and substance with a spendthrift's
haste.
ROWE.

Prosperity is often an equivocal word, denoting merely *affluence* of possession.
BLAIR.

Our Saviour did not choose for himself an easy and *opulent* condition.
BLAIR.

Wealth and *opulence* are applied to communities as well as individuals.

Along the lawn where scatter'd hamlets rose,
Unwieldy *wealth* and cumb'rous pomp repose.
GOLDSMITH.

Industrious habits in each bosom reign,
And industry begets a love of gain;
Hence all the good from *opulence* that springs,
With all those ills superfluous treasure brings,
Are here display'd.
GOLDSMITH.

RIDICULE, SATIRE, IRONY, SARCASM.

RIDICULE (*v. To deride*) has simple laughter in it; SATIRE, in Latin *satyr*, probably from *sat* and *ira*, abounding in anger, has a mixture of ill-nature or severity: the former is employed in matters of a trifling nature; but *satire* is employed either in personal or grave matters. IRONY, in Greek *ειρωνια*, signifying dissimulation, is disguised *satire*; an *ironist* seems to praise that which he really means to condemn. SARCASM, from the Greek *σαρκασμος*, and *σαρκιζω*, and *σαρξ*, flesh, signifying biting or nipping

satire, so, as it were, to tear the flesh, is bitter and personal *satire*; all the others may be successfully and properly employed to expose folly and vice; but *sarcasm*, which is the indulgence only of personal resentment, is never justifiable.

Nothing is a greater mark of a degenerate and vicious age than the common *ridicule* which passes on this state of life (marriage). ADDISON.

A man resents with more bitterness a *satire* upon his abilities than his practice.

HAWKESWORTH.

The severity of this *sarcasm* stung me with intolerable rage.
HAWKESWORTH.

When Regan (in King Lear) counsels him to ask her sister forgiveness, he falls on his knees and asks her, with a striking kind of *irony*, how such supplicating language as this becometh him.
JOHNSON.

RIGHT, JUST, FIT, PROPER.

RIGHT, in German *recht*, Latin *rectus*, signifying upright, not leaning to one side or the other, standing as it ought, is here the general term: the others express modes of *right*. The *right* and *wrong* are defined by the written will of God, or are written in our hearts according to the original constitutions of our nature: the JUST, in Latin *justus*, from *jus*, law, signifying according to a rule of right, and the *unjust*, are determined by the written laws of men; the FIT (*v. Fit*) and PROPER, in Latin *proprius*, signifying belonging to a given specific rule, are determined by the established principles of civil society.

Between the *right* and the *wrong* there are no gradations: a thing cannot be more *right* or more *wrong*; whatever is *right* is not *wrong*, and whatever is *wrong* is not *right*: the *just* and *unjust*, *proper* and *improper*, *fit* and *unfit*, on the contrary, have various shades and degrees that are not so easily definable by any forms of speech or written rules.

Hear, then, my argument—confess we must
A God there is supremely wise and *just*.
If so, however things affect our sight,
As sings our bard, whatever is is *right*. JENYNS.

The *right* and *wrong* depend upon no circumstances; what is once *right* or *wrong* is always *right* or *wrong*, but the *just* or *unjust*, *proper* or *improper*, are relatively so according to the circumstances of the case: it is a *just* rule for every man to have that which is his

own; but what is *just* to the individual may be unjust to society. It is *proper* for every man to take charge of his own concerns; but it would be improper for a man, in an unsound state of mind, to undertake such a charge. *Right* is applicable to all matters, important or otherwise; *just* is employed mostly in matters of essential interest; *proper* is rather applicable to the minor concerns of life. Everything that is done may be characterized as *right* or *wrong*: everything done to others may be measured by the rule of *just* or *unjust*: in our social intercourse, as well as in our private transactions, *fitness* and *propriety* must always be consulted. As Christians, we desire to do that which is *right* in the sight of God and man; as members of civil society, we wish to be *just* in our dealings; as rational and intelligent beings, we wish to do what is *fit* and *proper* in every action, however trivial.

I'm assured if I be measur'd *rightly*
Your Majesty hath no just cause to hate me.
SHAKESPEARE.

What is settled by custom, though it be not good, yet at least it is *fit*; and those things which have long gone together may, as it were, confederate within themselves.
BACON.

Visitors are no *proper* companions in the chamber of sickness.
JOHNSON.

RIGHT, CLAIM, PRIVILEGE.

RIGHT signifies in this sense what it is *right* for one to possess, which is in fact a word of large meaning: for since the *right* and the *wrong* depend upon indeterminate questions, the *right* of having is equally indeterminate in some cases with every other species of *right*. A CLAIM (*v. To ask for*) is a species of *right* to have that which is in the hands of another; the *right* to ask another for it. The PRIVILEGE (*v. Privilege*) is a species of *right* peculiar to particular individuals or bodies.

Right, in its full sense, is altogether an abstract thing which is independent of human laws and regulations; *claims* and *privileges* are altogether connected with the establishments of civil society. Liberty, in the general sense, is an unalienable *right* which belongs to man as a rational and responsible agent; it is not a *claim*, for it is set above all question and all condition; nor is it a *privi-*

lege, for it cannot be exclusively granted to one being, nor unconditionally be taken away from another.

In ev'ry street a city bard
Rules like an alderman his ward,
His undisputed *rights* extend
Through all the lane from end to end. SWIFT.

Between *right* and power there is often as wide a distinction as between truth and falsehood; we have often a *right* to do that which we have no power to do; and the *power* to do that which we have no *right* to do: slaves have a *right* to the freedom which is enjoyed by creatures of the same species with themselves, but they have not the power to use this freedom as others do. In England men have the power of thinking for themselves as they please; but by the abuse which they make of this power, we see that in many cases they have not the *right*, unless we admit the contradiction that men have a *right* to do what is wrong; they have the power, therefore, of exercising this *right* only because no other person has the power of controlling them. We have often a *claim* to a thing which is not in our power to substantiate; and, on the other hand, *claims* are set up in cases which are totally unfounded on any *right*. *Privileges* are *rights* granted to individuals, depending either upon the will of the grantor, or the circumstances of the receiver, or both; *privileges* are therefore partial *rights* transferable at the discretion of persons individually or collectively.

Will he not, therefore, of the two evils choose the least, by submitting to a master who hath no immediate *claim* upon him, rather than to another, who hath already revived several *claims* upon him?
SWIFT.

A thousand bards thy *rights* disown,
And with rebellious arm pretend
An equal *privilege* to descend.
SWIFT.

RIPE, MATURE.

RIPE is the English, MATURE the Latin word; the former has a universal application both proper and improper; the latter has mostly an improper application. The idea of completion in growth is simply designated by the former term; the idea of moral perfection, as far at least as it is attainable, is marked by the latter: fruit is *ripe* when it requires no more sustenance from the parent stock;

a judgment is *mature* which requires no more time and knowledge to render it perfect or fitted for exercise: in the same manner a project may be said to be *ripe* for execution, or a people *ripe* for revolt; and, on the contrary, reflection may be said to be *mature* to which sufficiency of time has been given, and age may be said to be *mature* which has attained the highest pitch of perfection. *Ripeness* is, however, not always a good quality; but *maturity* is always a perfection: the *ripeness* of some fruit diminishes the excellence of its flavor: there are some fruits which have no flavor until they come to *maturity*.

So to his crowne, she him restor'd againe,
In which he dyde, made *ripe* for death by eld.
SPENSER.

Th' Athenian sage, revolving in his mind
This weakness, blindness, madness of mankind,
Foretold that in *maturer* days, though late,
When time should *ripen* the decrees of fate,
Some god would light us.
JENYNS.

TO RISE, ISSUE, EMERGE.

To RISE (*v. To arise*) may either refer to open or enclosed spaces; ISSUE (*v. To arise*) and EMERGE (*v. Emergency*) have both a reference to some confined body: a thing may either *rise* in a body, without a body, or out of a body; but it *issues* and *emerges* out of a body. A thing may either *rise* in a plain or a wood; it *issues* out of a wood: it may either *rise* in water or out of the water; it *emerges* from the water; that which *raises* out of a thing comes into view by becoming higher: in this manner an air balloon might *rise* out of a wood; that which *issues* comes from the very depths of a thing, and comes, as it were, out as a part of it; but that which *emerges* proceeds from the thing in which it has been, as it were, concealed. Hence, in the moral application, a person is said to *rise* in life without a reference to his former condition; but he *emerges* from obscurity: color *raises* in the face; but words *issue* from the mouth.

Ye mists and exhalations that now *rise*,
In honor to the world's great author rise.
MILTON.

Does not the earth quit scores with all the elements
In the noble fruits and productions that
issue from it?
SOUTH.

Let earth dissolve, yon ponderous orbs descend,
And grind us into dust, the soul is safe,
The man *emerges*.
YOUNG.

TO ROT, PUTREFY, CORRUPT.

THE dissolution of bodies by an internal process is implied by all these terms; but the first two are applied to natural bodies only; the last to all bodies, natural and moral. ROT is the strongest of all these terms; it denotes the last stage in the progress of dissolution: PUTREFY expresses the progress toward rottenness; and CORRUPTION the commencement. After fruit has arrived at its maturity, or proper state of ripeness, it *rots*: meat which is kept too long *putrefies*: there is a tendency in all bodies to *corruption*; iron and wood *corrupt* with time; whatever is made, or done, or wished by men, is equally liable to be *corrupt*, or to grow *corrupt*.

Debate destroys despatch, as fruits we see
Rot when they hang too long upon the tree.
DENHAM.

And draws the copious stream from swampy fens,
Where *putrefaction* into life ferments.
THOMSON.

After that they again returned beene,
That in that garden planted be agayne
And grow afresh, as they had never seene
Fleshy *corruption*, nor mortall payne.
SPENSER.

ROUNDNESS, ROTUNDITY.

ROUNDNESS and ROTUNDITY both come from the Latin *rotundus* and *rota*, a wheel, which is the most perfectly round body which is formed: the former term is, however, applied to all objects in general; the latter only to solid bodies which are round in all directions: one speaks of the *roundness* of a circle, the *roundness* of the moon, the *roundness* of a tree; but the *rotundity* of a man's body which projects in a *round* form in all directions, and the *rotundity* of a full cheek, or the *rotundity* of a turnip.

Bracelets of pearls gave *roundness* to her arms.
PRIOR.

Angular bodies lose their points and asperities
By frequent friction, and approach by degrees to
uniform *rotundity*.
JOHNSON.

ROUTE, ROAD, COURSE.

ROUTE comes in all probability from *rotundus*, round, and *rota*, a wheel, signifying the round which one goes. ROAD comes no doubt from *ride*, signifying the place where one rides, as COURSE, from the Latin *cursus* (*v. Course*), signifies the place where one walks or runs.

Route is to road as the species to the genus: a *route* is a circular kind of *road*; it is chosen as the circuitous direction toward a certain point: the *road* may be either in a direct or indirect line; the *route* is always indirect; the *route* is chosen only by horsemen, or those who go to a considerable distance; the *road* may be chosen for the shortest distance; the *route* and *road* are pursued in their beaten track; the *course* is often chosen in the unbeaten track: an army or a company go a certain *route*; foot-passengers are seen to take a certain *course* over fields.

Cortes (after his defeat at Mexico) was engaged
In deep consultation with his officers concerning
The *route* which they ought to take in their retreat.
ROBERTSON.

At our first sally into the intellectual world,
We all march together along one straight and
open *road*.
JOHNSON.

Then to the stream when neither friends nor
force,
Nor speed, nor art avail, he shapes his *course*.
DENHAM.

ROYAL, REGAL, KINGLY.

ROYAL and REGAL, from the Latin *rex*, a king, though of foreign origin, have obtained more general application than the corresponding English term KINGLY. *Royal* signifies belonging to a king, in its most general sense; *regal*, in Latin *regalis*, signifies appertaining to a king, in its particular application; *kingly* signifies properly like a king. A *royal* carriage, a *royal* residence, a *royal* couple, a *royal* salute, *royal* authority, all designate the general and ordinary appurtenances to a king: *regal* government, *regal* state, *regal* power, *regal* dignity, denote the peculiar properties of a king: *kingly* always implies what is becoming a king, or after the manner of a king; a *kingly* crown is such as a king ought to wear; a *kingly* mien, that which is after the manner of a king.

He died, and oh! may no reflection shed
Its pois'nous venom on the *royal* dead.
PRIOR.

Jerusalem combin'd must see
My open fault and *regal* infamy.
PRIOR.

Scipio, you know how Massanissa bears
His *kingly* port at more than ninety years.
DENHAM.

TO RUB, CHAFE, FRET, GALL.

To RUB is traced, through the medium
of the Northern languages, to the Hebrew

rup; it is the generic term, expressing simply the act of bodies moving in contact with and against others; to CHAFE, from the French *chauffer*, and the Latin *calfacere*, to make hot, signifies to *rub* a thing until it is heated: to FRET, like the word *fritter*, comes from the Latin *frico*, to *rub* or crumble, signifying to wear away by *rubbing*: to GALL, from the noun *gall*, signifies to make as bitter or painful as *gall*, that is, to wound by *rubbing*. Things are *rubbed* sometimes for purposes of convenience; but they are *chafed*, *fretted*, and *galled* injuriously: the skin is liable to *chafe* from any violence; leather will *fret* from the motion of a carriage; when the skin is once broken, animals will become *galled* by a continuance of the friction. These terms are likewise used in the moral sense, to denote the actions of things on the mind, where the distinction is clearly kept up: we meet with *rubs* from the opposing sentiments of others; the angry humors are *chafed*; the mind is *fretted* and made sore by the frequent repetition of small troubles and vexations; pride is *galled* by humiliations and severe degradations.

A boy educated at home meets with continual
rubs and disappointments (when he comes into
the world).
BEATTIE.

Accoutred as we were, we both plung'd in
The troubled Tiber, *chafing* with the shores.
SHAKESPEARE.

And full of indignation *frets*
That women should be such coquettes.
SWIFT.

Thus every poet in his kind
Is bit by him that comes behind,
Who, tho' too little to be seen,
Can tease and *gall*, and give the spleen.
SWIFT.

Foul cank'ring rust the hidden treasure *frets*,
But gold that's put to use more gold begets.
SHAKESPEARE.

RUPTURE, FRACTURE, FRACTION.

RUPTURE, from *rumpo*, to break or burst, and FRACTURE or FRACTION, from *frango*, to break, denote different kinds of breaking, according to the objects to which the action is applied. Soft substances may suffer a *rupture*; as the *rupture* of a blood-vessel: hard substances a *fracture*; as the *fracture* of a bone.

Bursting with kindly *rupture*, forth disclos'd
Its callow young.
MILTON.

We arrived here all safe and well yesterday
afternoon, with no worse accident than some
fractures in our tackle.
MRS. CARTER.

Fraction is used only in respect to broken numbers, as the *fraction* of a unit.

Pliny put a round number near the truth rather than a *fraction*. ARBUTHNOT.

Rupture is also used in an improper application; as the *rupture* of a treaty.

To be an enemy, and once to have been a friend, does it not embitter the *rupture*? SOUTH.

RURAL, RUSTIC.

ALTHOUGH both these terms, from the Latin *rus*, country, signify belonging to the country, yet the former is used in a good, and the latter in a bad or an indifferent sense. RURAL applies to all country objects except man; it is, therefore, always connected with the charms of nature: RUSTIC applies only to persons, or what is personal, in the country, and is, therefore, always associated with the want of culture. Rural scenery is always interesting; but the rustic manners of the peasants have frequently too much that is uncultivated and rude in them to be agreeable; a rural habitation may be fitted for persons in a higher station; but a rustic cottage is adapted only for the poorer inhabitants of the country.

E'en now, methinks, as pondering here I stand,
I see the rural virtues leave the land.

GOLDSMITH.

The freedom and laxity of a rustic life produces remarkable peculiarities of conduct. JOHNSON.

S.

SAFE, SECURE.

SAFE, in Latin *salvus*, coming from the Hebrew *salah*, to be tranquil, implies exemption from harm, or the danger of harm; SECURE (*v. Certain*), the exemption from danger: a person may be *safe* or saved in the midst of a fire, if he be untouched by the fire; but he is, in such a case, the reverse of *secure*. In the sense of exemption from danger, *safety* expresses much less than *security*: we may be *safe* without using any particular measures; but none can reckon on any degree of *security* without great precaution: a person may be very *safe* on the top of a

coach, in the daytime; but if he wish to *secure* himself, at night, from falling off, he must be fastened.

It cannot be *safe* for any man to walk upon a precipice, and to be always on the very border of destruction. SOUTH.

No man can rationally account himself *secure* unless he could command all the chances of the world. SOUTH.

SAGE, SAGACIOUS, SAPIENT.

SAGE and SAGACIOUS are variations from the Latin *sagax* and *sagio*, probably from the Persian *sag*, a dog, sagacity being the peculiar property of a dog. SAPIENT is in Latin *sapiens*, from *sapio*, which is either from the Greek *σοφος*, wise, or, in the sense of tasting, from the Hebrew *seph*, the lip.

The first of these terms has a good sense, in application to men, to denote the faculty of discerning immediately, which is the fruit of experience, and very similar to that *sagacity* in brutes which instinctively perceives a thing without the deductions of reason; *sapient* is now employed only in regard to animals which are trained up to particular arts; its use, therefore, in respect to human beings, is mostly in the lofty or burlesque style.

So strange they will appear, but so it happen'd
That these most *sage* Academicians sate
In solemn consultation—on a cabbage.

CUMBERLAND.

Sagacious all to trace the smallest game,
And bold to seize the greatest. YOUNG.

Many a wretch in Bedlam,
Though perhaps among the rout
He wildly flings his filth about,
Still has gratitude and *sapience*,
To spare the folks that give them ha'pence.

SWIFT.

SAKE, ACCOUNT, REASON, PURPOSE, END.

THESE terms are all employed adverbially, to modify or connect propositions; hence one says, for his SAKE, on his ACCOUNT, for this REASON, for this PURPOSE, and to this END. *Sake*, which comes from the word to *seek*, is mostly said of persons; what is done for a person's *sake* is the same as because of his seeking or at his desire; one may, however, say in regard to things, for the *sake* of good order, implying what good order requires: *account* is indifferently employed for persons or things; what is done

on a person's *account* is done in his behalf, and for his interest; what is done on *account* of indisposition is done in consequence of it, the indisposition being the cause: *purpose* is properly personal, and refers to that which a person *purposes* to himself; if we ask, therefore, for what *purpose* a thing is done, it may be to know something of a person's character and principle: *reason* and *end* are applied to things only: we speak of the *reason* as the thing that justifies: we explain why we do a thing when we say we do it for this or that *reason*: we speak of the *end* by way of explaining the nature of the thing: the propriety of measures cannot be known unless we know what *end* it will answer.

Thou neither dost persuade me to seek wealth
For empire's *sake*, nor empire to affect
For glory's *sake*. SHAKESPEARE.

In matters where his judgment led him to oppose men, on a public *account*, he would do it vigorously and heartily. ATTERBURY.

He travelled the world on *purpose* to converse with the most learned men. GUARDIAN.

I mark the business from the common eye
For sundry weighty *reasons*. SHAKESPEARE.

Others are apt to attribute them to some false *end* or intention. ADDISON.

SALUTE, SALUTATION, GREETING.

SALUTE (*v. Accost*) respects the thing; and SALUTATION, which is a variation of *salute*, respects the person giving the *salute*: a *salute* may consist either of a word or an action; *salutations* pass from one friend to another: the *salute* may be either direct or indirect; the *salutation* is always direct and personal; guns are fired by way of a *salute*: bows are given in the way of a *salutation*.

He was received on board the Bellerophon respectfully, but without any *salute* or distinguished honors. SIR W. SCOTT.

Josephus makes mention of a Manaken, who had the spirit of prophecy, and one time meeting with Herod among his school-fellows, greeted him with this *salutation*, "Hail, King of the Jews!" PRIDEAUX.

The *salutation* is a familiar and ordinary form of courtesy between individuals; GREETING (*v. To accost*) is frequently a particular mode of *salutation* adopted on extraordinary occasions, indicative of great joy or satisfaction in those who *greet*.

After the first *salutations* they began to make inquiries about their absent friends. The *greeting* which took place between the parties upon their remeeting was general and cordial.

SIR W. SCOTT.

I was harassed by the multitude of eager *salutations*, and returned the common civilities with hesitation and impropriety. JOHNSON.

SANGUINARY, BLOODY, BLOOD-THIRSTY.

SANGUINARY, from *sanguis*, is employed both in the sense of BLOODY, or having *blood*, and BLOOD-THIRSTY, or thirsting after *blood*: *sanguinary*, in the first case, relates only to *blood* shed, as a *sanguinary* engagement, or a *sanguinary* conflict; *bloody* is used in the familiar application, to denote the simple presence of *blood*, as a *bloody* coat, or a *bloody* sword.

The scene is now more *sanguinary* and fuller of actors; never was such a confused mysterious civil war as this. HOWELL.

And from the wound,
Black *bloody* drops distill'd upon the ground. DRYDEN.

In the second case, *sanguinary* is employed to characterize the tempers of persons only; *blood-thirsty* to characterize the tempers of persons or any other beings: revolutionists will be frequently *sanguinary*, because they are abandoned to their passions, and follow a lawless course of violence; tigers are by nature the most *blood-thirsty* of all creatures.

They have seen the French rebel against a mild and lawful monarch with more fury than ever any people has been known to rise against the most illegal usurper or the most *sanguinary* tyrant. BURKE.

The Peruvians fought not like the Mexicans, to glut *blood-thirsty* divinities with human sacrifices. ROBERTSON.

SAP, UNDERMINE.

SAP signifies the juice which springs from the root of a tree; hence to *sap* signifies to come at the root of anything by digging: to UNDERMINE signifies to form a mine under the ground, or under whatever is upon the ground: we may *sap*, therefore, without *undermining*; and *undermine* without *sapping*: we may *sap* the foundation of a house without making any mine underneath; and in fortifications we may *undermine* either a mound, a ditch, or a wall, without striking immediately at the foundation: hence, in