CYCLOPAEDIA: OR AN UNIVERSAL DICTIONARY OF ARTS and SCIENCES.

A

A Vowel, and the first Letter of the English Alphabet. See Letter, Voice, and Alphabet; where what relates to A, confederis in each of those Capacities, is delivered.

The Grammarians will needs have A the first Letter in all Languages and some of 'em affix a natural Reason for it, viz. that it is the most simple, and the easiest pronounced of all articulate Sounds. To confirm this, J. Scaliger observes, that A is the first Sound Nature puts forth at the crying or smiling of Infants; and that it needs no other Motion to form it, but a bare opening of the Lips. See Voice.

Gentlemen, refraining on this Sentiment of Scaliger, observe, very gravely, that the first Sound put forth by Boys is A; but that Girls' first put forth E; each pronouncing the Initial Letter of the Name of the first Parent of its respective Sex. Dr. Littledale, letting Adam alone, makes the one speak the final, and the other the Initial Letter of the Name of the Mother of Mankind, Eve.

But it is in vain that Authors compare the A of the English, Latin, French, &c. with the Aleph of the Hebrew, or the Eihp of the Arabs. Those two Letters have no Conformity with our A, except in this, that they are the first of their several Alphabets. What less 'em for fudgery, is, that these Oriental A's are not Vowels. See Vowel.

Some Critics take the Hebrew Aleph to be neither Vowel, nor Consonant, but what the Grammarians call an Assimile, or pseudeamic Letters, like the H in the Latin and our Language: adding, that S. Feroux appears to have had the same Thought, who probably learnt it from the Jesuits of the School of Tiberius. But the Jesuits de Tournes give the thing another Turn: These Fathers have prov'd that the Hebrew Aleph, Arabic Eihp, and Syracee Oepb, are real Consonants; and that the same holds of all the other Assimiles. This is a Paradox in Grammar; but 'tis not the less true for being a Paradox. See Assimilate, and Consonant.

Of all the Letters, A is observed to be that which dumb Pertons are loath to pronounce. The Reason is, that it does not depend on the Muffle, and other Organs of the Mouth, and Tongue, which are generally wanting in Mutes; but on those of the Throat and Nose, which they commonly have. See Dumbness.

This fact, Simplex Sound, serves us to exprest most of the Movements of the Soul. 'Tis so much the Language of Nature, that upon all sudden and extraordinary Occasions, we are necessarily led to it, as the Infrument readied at hand. With this we speak our Admiration, Joy, Anguish,

Averffon, Apprehension of Danger, &c. Where the Passion is very strong, we frequently heighten the A, by adding an Assimile, &c. See Intonation.

It had been in the English Language, that we speak the A with a slendrness, and more pungent Sound than any of our Neighbours: Ordinaril, it's scarce broad enough for a Frenchman's Neuter; and comes far short of the grofe A of the German, which would make our a, or anon, or a. In some Words, however, as talk, wall, staff, &c. the a is broad, and deep enough. But this, 'tis observed, may not be the more Sound of a; but the Effect of the ancient Orthography, which, as low as Q. Elizabeth, added an n to the a, and wrote tank, &c.

The Romans laid a mighty Stress on their a; and disting-uish'd easily, both in writing and speaking, when it was long, and when short. To denote it long, they first wrote it double, Aeta, for Aia; which not being enough, they inflicted an n between 'em, Aetan: As length they fell to the common long Accent 45, or Aeta. See Accent.

A was one of the Numerical Letters among the Ancients, and signified 500. With a Dactyl atop, 5, it stood for 5000. See Character.

Baronius gives us a Set of ancient Technical Verbs, wherein the Numerical Value of each Letter of the Alphabet is express'd; whereof this is the first.

Pestilens A numeros quinquages, ordine verebatur. But we shall here observe, once for all, that it was not strictly among the Ancients that this Use of Numerical Letters had place, as is commonly supposed. Videre Hosius,

Dutchman, an Author of the VIIIth Century, affirms it expeditly: Latinus antem Numeros ad Letteras non commixtavit. The Usage was really introduced in the Days of Harlirim. M. du Cange, explaining what that Usage was, at the beginning of each Letter of his Glossary, the generality of Dictionary-Writers, who take it from him, mislike him. The account, they all say, is found in Valerius Probus; whereas du Cange says no such thing; but only that it is found in a Collection of Grammarians, among whom are Valerius Probus, and Petrus Dictionarius. Habetur vero illud com Valerii Probe, Ponti Dictionarum, (it should rather have been Petrus) & alius qui de numeris scripturam, editioni later Graeciorum antiquius. See Numerals.

A is also used in the Julian Calendar, as the first of the seven Dominical Letters. See Dominical.

It had been in aec among the Romans, long before the Establishment of Christianity, as the first of the seven Nundinae Letters; in imitation whereof it was, that the Dominical Letters were first introduced. See Nundinal.
ABATEMENT, in Heraldry, sumthing added to a Coat-Armour, to diminish its proper Value and Dignity, and note some disfavourable Action, or Sain in the Character of the Person who bears it. See Arms.

This is a little controverted between the Authors, whether Heraldry do allow of such as regular Abatements. Loge and Guillet, without any Scruple as to their Reality, give us several Kinds.

Abatements, according to the laf of those Writers, are either the Revocation or Diminution.

Revocation is either turning the whole Escutcheon upside down; or the adding another Escutcheon, inverted, in the former.

Diminution, is the blunting any part by adding a Sain, or Mark of Diminution: Such as a Delf, a Point Dexter, a Point Champagne, a Plain Point, a Gnar Snipper, and a Guffe. See each Article, in Loge's Book, in Point, Delf, Gnar, Gussen, &c.

It may be added, that these Marks must always either Tawny, or Murray; otherwise, instead of Diminutions, they are some Additions of Honour. See Tawny, Murray, &c.

The last Editor of Guillet directs the whole Notion of Abatements, as a Chimera. He alleges, that no one Instance is to be met with of such Abatements, and that it implies a Contradiction to suppos it. Arms, being Jusgubis Nobilitatis & Honoris, cannot admit of any Mark of Insignity, without ceasing to be Arms, and becoming Badges of Distinction, that have no relation to the Good Doctor, who would say no Honorary can be actually diminished; for neither can the Marks thereof. Both, indeed, may be forbad as in the Case of Trench, where the French, in the Speech of a Justiciary says, it is a prerogative of the Honour of the Name.

Some Instances, however, are produced to the contrary by Coblence, and others. But there, either they may show some extraordinary Instance of such a Custom, or the compounded of the Precedence, do not amount to a Proof of such Custom or Practice; much less shall authorize the Using of particular Badges in the Hands of inferior Officers, as Kings at Arms.

Abatement, in Law, is used for the deleting or over-throwing of a thing, as a Writ, Appeal, or the like. Thus, the Abatement of a Writ, is the frustrating, or putting it aside by a special judge, in order to answer good and sufficient Cause.

Such Exception may be taken either to the Matter as insufficient, or to the Allegations, as uncertain, 

or where one of the Parties to the Writ, or Record, or to the Variance between the Writ and Record; or to the Uncertainty of the Writ, Count, or Declaration; or to divers other Particulars.

Upon any of which, the Defendant may pretend that the Writ, or Record, and the Count, or Declaration, is so defective, that the Plaintiff's Suit may cease for that Time.

Thus we read in Stannard, 'the Appeal Abates by Civin; that is, the Acclamation is defeated by Decree.'—In the old Nat. Breve, To abate a Coffin, or Frontier, is interpreted, to bear.

Abatement is also an irregular Entry upon Lands, or Tenements, left vacant by their former Possessor, and not yet laid hold of by the successor.

As it puts out the Possessor is said to abdicate, so fo that interdicts, or steps in behalf of the former Possessor and his Heir, is said to abate. See Diision.

Colin, in his Treatise of the King of the Church, observes 'the Exceptions between Abatement and Injunction; but the new Book of Entries renders Abatement by Jurisdiction.

See Injunction.

ABBESS, the Superior of an Abbey, or Convent of Nuns.

See Convent.

The Abbess has the same Rights, and Authority over her Nuns, that the Abbot regular have over their Monks. See Abbot.

Distinctly indeed does not allow her to perform the Spiritual Functions annexed to the Priesthood, wherewith the Abbot is usually invested; but there are Instances of some Abbesses, who have a Right, or rather a Prerogative; to administer the Holy Communion, and to baptize, and to ordain others to the Order of Priests; and they have even a kind of episcopal Jurisdiction, as well as some Abbots, who are exempted from the Vizitation of their Diocesans. See Exemptions, and Missions.

F. Marion, in his Treatise of the King of the Church, observes that they are generally known, and have formerly confounded their Nuns. He adds, that their exclusive Jurisdiction carry'd an extent of such length, that there arose a necessity of checking it.

S. Boffi, in his Rule, allows the Abbess, to perform, to the Churches of her own Nuns. See Conception.

ABBAY, or ARBY, a Monastery, or Religious House, governed by an Abbot, or Abbess, See Abbey, &c.

Abbey differs from a Monastery, in that the latter is governed by the Abbess, and an other of the Prior: but Abbot and Prior (we mean a Prior Conventual) are the same thing; and only differ in Name. See Prior.

Famen Abbey, that in the early Days of the French Monarchy, Dukes and Counts were called Abbots, and Du- chies and Counties Abbess. Many Persons of the prime Quality, without any Concern in the Monastical Life, took the same Quality; even some of their Kings are mentioned in History under the Title of Abbots. Philip I. Louis VI. and afterwards the Dukes of Orleans, are call'd Abbots of the Village, and the Monarch, during the Aquitaine, were call'd Abbots of the Monastery of St. Hilary, at Poitiers; and the Earls of Anjou of St. Aubin, &c.

One third of the whole Benefices in England were annually, by the Crown, distributed to the Monks, and other Religious Houses; which, upon their Disolution under King Henry VIII. became Lay-Fees: 190 such fees were ofdiv'd of between 2000 l. and 3200 l. yearly Revenue, which at a Medium Price, could not be under 2000 l.

ABBOT, or ABBAT, the Chief, or Superior of an Abbey, of the Male Kind. See Abbey, and ABBEY.

The Name Abbo is originally Normandy, where it signifies Father, or Amon, and is called Abbé in the French Language; whence the Greek 'Abba,' which the Latins retained,'Abbas; and hence our Abbess, the French ABO, &c.

St. Alban, of St. Albans, in Hertfordshire, the Name is in Greek their in their Name, by reason it was then commonly known in the Synagogues, and the primitive Affections of the Christians adding to it, by way of Interpretation, the Word Father, ABo's or Abo, and, Father, or Amon, i.e. Chapter of the Fathers.

Twas in allusion to this Acclamation, that Jesus Christ forbid his Disciples to call any Man their Father on Earth; which Words S. Jerome turns against the Superior of the Monastery, at his Time, for affixing the Title of Abbots, or Fathers.

The Name Abbo, then, appears as old as the Institution of Monks it self. See MONK.

The Governors of the Subordinate Monarchies ascribed it differently the Names Abbo and Archimandrites. See Archi-

The Monarchies.

They were really distinguished from the Clergy, the fre-

queats of the Church, because a Deacon above Lay-

men. S. Jerome, writing to Hesiodorus, says expressly, Alius Monachorum et Castris, alii Clericorum. See Clerk, 

BISHOP, &c.

In those early Days, the Abbo were subject to the Bis-

bishops, and the ordinary Fathers. Their Monarchies being remote from Cities, built in the farthest Solitudes, they had no need of the Abo that the Abbot, or Superior, was not in Sundays to the Parish-Church with the rest of the People; or, if they were too remote, a Priest was sent thither to administer the Sacraments; till at length they were allow'd to have Priests of their own.

The Abbo, or Archimandrite himself was usuall the Prieto but his Function extended no farther than to the Spi-

Ritual Affinities of his Monastery; and he remain'd still in obedience to the Bishop.

There being among the Abbey several Persons of Learning, they made a vigorous Opposition to the rising Hierarchies of those Times; which first occasion'd the Bishops to call them out of their Monasteries, and by their enormous Charges, sent them at length in the Cities themselves; from which their Desecrasy is to be dated.

The Abbo, now, were off. from their former Pinances and Secrecy, and had begin to look on as a sort of little Prelates. In time they would be Independent of the Bishop: and become to infamous, that some severe Laws were made against them by the Council of Clerical Orders, and many of them carry'd the Point of Independence; and got the Apellation of Lord, with other Badges of the Episcopate, particularly the Mitre.

Hence another quaint Title of the Abbots, Mi-

tered, not Mitred; Greate, and not Greater, Occu-

tred, Cardinal, &c.

Mitred Abbots, those privileged to wear the Mitre; and having, within, a full Episcopal Authority within their several Preceding. Among us, there were also called Abbots Footbign, and Abbot general; and were Lords of Parliament.

Of these Sir Edward Coke, de for. Estat. reckons 2 or 3, but at the same time, he calls them Bishops of Prayer.

The Earl, who were not mitred, were subject to the Dio-

ces.

Percy Hey, a Benedictine Monk, in his Book entitled Afor.

rests, that the Bishop, in the establishment of the Abbots of his Order have not only an Episcopal, but even a Papal Jurisdiction; disfurnis quasi episcopis, quasi papalibus; and as such can confer the lower Orders of Deacon and Subdeacon. See Order.

When the Abbots first allus'd the Mitre, the Bishops made heavy Complaints of their Privileges being invaded by the
the Monks; and were particularly offended, that in Synods and Councils there was no Distinction between 'em. On this Occasion, the Monks, having been assembled at the Monastery, in order only wear their Mirrors embossed with Gold, and leave Jewels to the Bishops. See MYRE.

Cruizer'd Abbot, are those who bear the Cruizer, or Cross, over their Habits.

There are some Cruizer'd and not Mitred, as the Abbot of the Benedictine Abbey at Bourges: and others, both the one and the other.

Apostles, those, who, even took the Quality of Occasional Abbot, or Universal Priest, in Imitation of the Patrarch of Constantinople. See OCEANICAL.

Nor have the Latins, so much been affected in that respect, that the Abbot should only wear his Mitre; in a Council, in a Council held at Reims, affixed the Title of Abbat Arborum, Abbot of Abbeys; and Pope Calixtus, gave the fame Abbot the Title of Cardinal Abbot. See MITRE.

To say nothing of other Cardinal Abotts, thus denominated from their being the principal Abbeys of Monastaries, which came to be separtated.

These are now chiefly dignified in to Regular, and

AND THEURINDY. Abotts, Regular, are real Monks, or Religious, who have taken the Habit, and wear the Habit of the Order. See Regular, Religious, Vow, &c.

Such are all Abotts presumd to be: it being expressly pro-

The Law Books, which contain the Orders of the Miles, that none but a Monk have the Commandments.

Abotts in Commandment, are Seculars; tho they have un-

Theo the Term Commandments infalbates, that they have only the Administration of their Abbeys for a Time; yet do they have the Authority, and the Fruits of 'em; for ever so long.

Their Bells give 'em a full Power that in Spiritualitatis, quam in Temporalibis. And yet, 'tis true, that the Command-

Some Abbeys have left their bell Cannons rank the Commandment in the Number of Benefices, inter titulus Benedicturis. 'Tis not more than a Canonical Title, or Provision to enjoy the Fruits of a Canon, of which they are the Deciduous; but they have any spiritual Jurisdiction over their Monks. So that the Parole in Spiritualitatis, is rather something of the Religious Style, their Religious.

In their Scotch, or Scottish, their bell Cannons are called Commandments in the Number of Benefices, inter titulus Benedicturis. 'Tis not more than a Canonical Title, or Provision to enjoy the Fruits of a Canon, of which they are the Deciduous; but they have any spiritual Jurisdiction over their Monks. So that the Parole in Spiritualitatis, is rather something of the Religious Style, their Religious.

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ABE (5-6)

AEB 1

It is covered and defended with five pairs of Mucules; which onl only defend the Vfiera, but by their alternate Relaxations, and Contractions in Respiration, promote the Action of the Lungs and the movement of the Air in and out. By their Contract in Expiration, the Cavities of the Abdomen is heightened, and prohibits the descent of the Contents of the Vfiera thro' the Intestines. They are the proper Antagonists of the opening of the Apertures and the Erectores Spinae, and forcibly expel the Excrements of those Parts, as also the Excreta in Parturition. See Respiration, Digestion, Excretion, Delivery, &c.

The Mucules, or Obliqui, Externi, and Obliqui, Interni, are seen in each under its proper Article, Obliquus, Rectus, Pyramidalis, &c. The Abdomen is subdivided into three lesser Regions, or Cavities; the upper, that of the Phreno, commencing from the Diaphragm and Cartilage Ellipsoidum, and terminates two Fingers breadth below the Navel; the second, called the Cavity of the Uterus, begins where the lesser hypogastric artery leaves the m. obturatorius internus, and terminates two fingers breadth below the Navel; the third, called the Hypogastric, defends as low as the Osi Pubis. See Epigastric, Umbilical, and Hypogastric.

The diaphragm, or the division of the abdomen, divides further into three parts, a middle, and two lateral ones, the Hypogastricum. The middle part of the Umbilical, is called the Omphalitis, or Navel; and its lateral Parts the Labium, Lobum; The Middle of the Hypogastric, is called the Hypogastricum, and Its Sides is the Ilium, or Flanks. See each under its proper Place, Epigastricum, Hypochon- drium, Umbilicus, Lobum, &c.

Logos, a kind of Argumentation, by the Greeks called, Apologie, wherein the greatest Extremity is evidently contain'd in the Medium, but the Medium not so evidently in the extreme Extremity as not to require some further and more particular Proof to make it appear so. Thus, in the Sylllogism, All whom God elects are free of Sin; but God elects all who are in Christ; Therefore, all who are in Christ are free of Sin. The Major is evidence, but the Minor is notorious: and this is the reason other Proposition to prove it; as, God took Satisfaction for Sin in the Suffering of Jesus Christ.

It is, on the other hand; because, from the Conclusion, it draws as to the proof the Proposition affirmed.

ABDUCTOR, or ABDUCTUS, in Anatomy, a Name common to several Mucules, whose Action is the withdrawing, or pulling back the Parts they are fix'd on. See Mucule.

The Name is Latin, composed of ab, from, and doc, I draw; their Anagogons are called Adductors. See Adduc- tor.

ADDUCTOR Auricularius, or of the little Finger, arises, from the Anulare Ligament, and the third and fourth Bones of the Carpus in the second Rank; and is inflected externally into the fifth Bone of the little Finger; it serves to draw that Finger from the reit. See Finger.

In some Subjects it appears divided into two or three Mucules, confuting so many different Series of Fibres. See Adductor Minimi, the free Finger, is taken from the inside of the Bone of the Thumb, and is inflected into the fifth Bone of the Fore Finger, which it draws from the reit towards the Thumb. See Thumb.

ADDUCTOR minimi digitii manus. See ADDUCTOR Auricularis.

ADDUCTOR minimi digitii pedis, or of the little Toe, arises, from the Anulare Ligament, and the third and fourth Bones of the Metatarsum, and is inflected laterally into the outside of the second Bone of that Toe, which it pulls from the reit.

ADDUCTOR Pollicis, called also Thoraq, springs from the Aponeurosis of the Anterior and Posterior; comes from whence passing to the Thumb, it makes that flexible Body called Menis Limis; it draws the Thumb from the Fingers.

ADDUCTOR Pollicis, or of the great Toe, springs from the Anterior and Posterior; comes from whence passing to the Thumb, it makes that flexible Body called Menis Limis; it draws the great Toe from the reit. See Toe.

ADDUCTOR Oustis, or of the Eye, is one of the four Recti, or direct Mucules, arising from the bottom of the Orbit, and spread over the front Spur, serving to draw the Eye towards the outward Canthus. See Eye, and the other Adductors of the Eye.

ADDUCTOR, or DECIDARI, something Alphabetical, or belonging to the Alphabetic. See Alphabet.

Among the Ancients, the Term Adductores was peculiarly applied to those Compositions wherein the initial Letters of each word, or sometimes even of each Verb, follow'd the Order of the Alphabet.

Suppurate, are the CXVIIIth Palm, and the Lamentations of Ieremia; from which it should seem, as if the Hebrews had been the Inventors of this Kind of Poetry; contrariwise, no doubt, to affit the Memory.

ABELIAN, ABELONIAN, ABELONIUS, a Sort of Heretics in Africa, not far from Fajso, contemporary with S. Agnula. See HERETIC.

What distinguishing em, was, that they made it a Duty to maintain that the Church had not a Council, and that the Catholic Church, without having any commerce together.

These Heretics, inconsiderable in themselves, (for they were confin'd to little compass, and fabled not long,) are become considerable, by the great Part of those who have taken to account the Principle they went upon, and the Reason of the Denomination.

Some were built on that Text of St. Paul, 1 Cor. vii. 29. Let them that have Wives, as though they had none. A late Writer concludes, that they regulated their Marriage on the Foot of the terrestrial Paradise; alleged the Custom of Moses, and afterwards of the Jews, who married more than one Woman, and even two, but that of Hearts. He adds, they had likewise an Eye to the Practice of Abel, whom they had held to have been married, but never to have known his Wife: and from him they took their Name.

Another Author observes, that it was a Tradition current throughout the East, That Adam conceiv'd very much Sorrow for the Death of Abel, that he was 150 Years without having to do with Eve. This, he says, was the Sentiment of the Jews, from whom the Fable was trans- mitted to the Arabs: And hence it was, according to Gigint, that many Tabests, in Arabic, came to signify, to abstain from one's Wife. He concludes, that he is the most muti- lated Perfon in the Word, or the Story had reach'd Africa, and given occasion both to the Set, and the Name.

This true, the Rabbinos do hold, that Adam, after the Death of Eve, was a long time in the Practice of Marriage; and till the Time when he begett Seth; but to say that this was 150 Years is a manifest Error, and contrary to their own Chronologies, which place Seth's Birth in the 980th Year. See Seth's Life; as may be seen in their two Seder Olam.

Abraham says, it was 150 Years after Adam's Fall; as believing, with the other Rabbinos, that Cain and Abel, were conceiv'd immediately after Adam's Transgression. But, say they, to be this as it will, whether a Continence on occasion of the Fall, or of Abel's Death; twas the Continence of Adam; and not the conclusion of Adam's Life; as may be seen in their two Seder Olam.

In effect, 'tis more probable, they took their Name from the Rabbinos, but rather after their tradition, than from the Scripture; for they had no Issue more than Abel: Not that he lived in Continence after Marriage; but because he was kill'd before he had married.

ABETTER, or ABETTOR, in Law, who incites, incourages, or sets another on to perform something criminal, or some way vecends and afflicts him in the Performance he is full.

Thus, who procure others to use our false Appeals of Felony, or Murder against Men, to render 'em infamous, are particularly denominated Abettors.

Actors in Murder, are such as advise or procure a Murder to be committed, or are accessary thereto. See Murder.

There are Abetters in Felony, but not in Traason: The Law takes no concern in them all from concern in Traason as Principals. See Traason.

ABEYANCE, or ABBAYANCE, an obsolete Law-term, whose precise Signification is not easily gathered, having been out of date long ago since Aristotle's Days.

That Author gives it, as his Sent of the Word, that to be in Abyance is to be in the Entertainment, Remembrance, & Confirmation of the Law; in which Sense, lays he, that every Person is, by the Law, the Reader and the Law, as he is, the Judge.

He adds, Terc Clofe & Terc Dricq qui efit eu divers Ecures est en Abyance efit a tant a divre en laitme, Tels ris vele ral trunmn que vel quaon quaon efit en boiname ani facutri fuse, & confusio in Confirmation as Intelligenta. Legalis & quod ali secum, tanem ral ral fuse ral facenr in Nabubus.

Sir Edward Coke observes, that among the ancient Law- termes, things that are in posse only, and not in esse, are fald to be in Abyance; q. d. yet understood, and only in Ex- pectation.—Que modum fust definit, us suntentia com- parata in Confirmation a Confirmation et Estat.

This confirms from the Etymology of the Word, from the French or Flemish Dizer, or Beer, to gape or wait for any thing with a longing Desire.

Does not this confirm what his Authorities, Eys, Abyance signifies A Thing's being only in posse, and not in actu. Thus, adds he, when the Parson of a Church dies, and the Church becomes void, the Fee is in Abyance; because it is not determin'd that shall accede him.
In this scene, our Abstinence may be compared to the Hereditary Fates of the Civilian. 'Tis a Principle in Law, that every land there is a Fee-simple, or it is in Abrogation.

AB-INTESTATE, in Law, the Heir of a Person who died intestate, and yet had the Power of making a Testament. See INTHESTATE, and HEIR.

ABJURATION, a solemn Renunciation, Resignation or Disowning; to abjure an Error, Heresy, or False Doctrine. See RECONCILIATION.

The Word is formed of the Latin Abjurare, which in Cœors, and other Roman Writers, signifies to renounce, to disavow, to repudiate. Thus, Abjurate creditus, was to forswear a Debt, or to deny the owing it upon Oath, Etc.

So, in our own Laws, To abjure a Person, is to renounce all Authority or Dominion of such a Person. Thus, by the Oath of Abjuration, a Person binds himself not to own any Regal Authority in the Person called the Pretender, nor ever to pay him the Obdiction of a Subject. See OATH, ABJURATION.

Abjuration is also used in our antient Cullums, for a sworn Banishment for Life; or an Oath taken, to forfale the Realm for ever. See BANISHMENT, OATH.

Abjuration, was admitted from Criminals in lieu of Death. The Devotion for the Church was so warm, from the Time of Edward the Confessor to the Reformation, that we find a very early mention of a Church or Churchyard before he was apprehended, it was an Affirm from which he could not be brought to take his Trial at Law, but confuting his Crime to the Judicature, or Court, and abjuring the King, he was at liberty. See ABJUR.

After Abjuration, a Croft was given him, which he was to carry his His Horse, the Highways to the Sun, Rain, and all the Kinds of Livestock, which was called the Bannock of Mother-Church. Plato. HITI. 26. Edw. III.

In time, Abjuration extended to a perpetual Confinement of the Person to his living in the Realm, after confessing his Liberty and free Habitation, he was allowed to spend his Life. By Stat. 25. Sec. I. all use of Sanctorials, and consequently of Abjuration is taken away. See SANCTORIALS.

ABLATION, in Gardening, a Method of Engrafting, more usually called Dorscing, or Grafting by approach. See GRAFTING.

Abstraction is only practicable where the Stock to be grafted on, and the Tree from which the Graft is to be taken, stand so near, that the Branch or Shoot may be aped, without cutting it off. Hence it is often used in Planting that grow in Cages; as Orange, Lemon, Pomegranate, Vine, Jujutinds, Etc. The Season is April. To perform it, the usual Method is to take the Branch intended for the Graft, and place it across the Tree and Wood, the length of three Inches; then, paring likewise the Stock, so that they may join closely to each other, they bind 'em together, and tie 'em over with Clay, or Grafting Wax. As soon as they are found well incorporated together, the Head of the Stock is to be cut off four Inches above the Binding; and the Spring following, the Graft: leaving the Stock to harden by it self.

Or, the Operation may be done, by cutting off the Head of the Stock at first, and leaving the Top a little flapped, and applying the Graft thereto. See GRAFT.T. The Abstraction is only practicable where the Stock is found actually separable.

The Word originally signifies the Weaving a Child from the Body; being form'd of ab, from, and lac, Milk.

ABLAQUATION, a Name used by the antient Writers of Agriculture, for an Operation in Gardening, wherein Earth is dug from about a Vine, or other Fruit-Tree, and its Roots laid bare, to expose 'em more to the Sun, Rain, and Air, to encourage the Fruitfulness. See Fruct-Fruit.

ABLATIVE, in Grammar, the sixth Case of Nouns. See CASE.

The Ablative is oppos'd to the Dative; the first expressing the Action of taking away, and the latter that of giving. See DATIVE.

The Word is Latin, form'd ab agentes, taking away. See AGENCY.

The Ablative is used in the Comparative Case; as serving, among the Cases, for comparing, as well as taking away.

The Ablative answers to the part Idea of a Case; at least, it is the most vague of all our English Cases: 'Twill be thrown in its Place, that the English, and other modern Tongues, have properly no such thing as Cases: but even in the antient Languages, from which the Notion of Cases is borrowed, there is not only a sort of Supernumerary, or Supplement to the Cases.

The five proper Cases not being found sufficient to express all the Relations of Things to each other recourse was had to a sixth, which has been called the Ablative. See CASE.

In our language, in the plural Number, the Ablative is still more obscure; as being only the Dative repeated.

In English, we have no specifie Mark whereby to distinguish the Ablative from other Cases; and we only use the Term, for want of a proper one, to denote an Action or Relation of Things, the former of which is to take place before the latter of them; as to say, We take the first of these, and pretend, because of the former, or for the aforesaid Reason, to do the latter.

The Magnificence of the City, and He gave much of the City; we say, that of the City is the first is Genitive, and in the latter Ablative: by reason it would be so, if the two Figures of Speech were in use.

ABLIENTS, Abluentia, in Medicine, a Name from Authors give to those Remedies, better known under the Name of Diurients, and Affercents. See DILUTER, and ABLUT.

ABLUTION, in Antiquity, a Religious Ceremony, in use among the Romans; being a sort of purifying, perfumed for the Body, ere they enter'd on Sacrifice. See SACRIFICE.

Sometimes they wash'd their Hands and Feet, sometimes the Head, and oftentimes the whole Body: For which reason the place where these were put into their Temples was called Velicis made of Marble Triumphant (as Quo Covi) it fall'd with Water.

In Calabria, without doubt, they learnt from the Jews, since we find in Scripture, that Solomon place'd at the Entry into the Temple which he erected to the true God, a great Laver, which the Holy Text calls a Sea of Brash, where the Priests washed themselves. Dey are not having beforehand sanctified the Water, by throwing into it the Ashes of the Victim that was slain in Sacrifice. See ABJURATION, among the modern Romans, is underwritten of the Name of a Laver, and having some good virtue, as purifying the Communion, to wash down and facilitate the Digestion of the Holt.

The Ablution Term also signifies that which fetches to wash the Hands of the Priest who consecrated it.

ABLUTION, in Pharmacy, is a Preparation divers Remedies undergo, by washing 'em in Water, or some other Fluid, proper to cleanse and free 'em of their Impurities. See LOTION.

The Word is sometimes also used, tho' with little propriety, for the washing, or infusing of certain Medicines in Water, and dissolving their Sands; call'd Disulphing. See DULPHING.

ABOLITION, the A of undoing, destroying, or throwing away. Thing out of use.

Thus, in our Laws, the Abolition of a Law, Statute, or Custom, is the abrogating or repealing it. See ABBROGATION, REPEALING, STATUTE, &c.

ABOMINABLE, in Law, is a Name given to a Judge, to a criminal Accuser, to defit from further Prosecution of the Accused, is peculiarly called Abolition.

The Word is form'd of the Latin Aboler, the extirpator & defitor, a Name given to a Judge, to a criminal Accuser, to defit from further Prosecution of the Accused, is peculiarly called Abolition.

ABOMINABAL, ABOMINABLE, or ABOMINABILIS, in Comparative Anatomy, one of the Stomachs, or Ven-tricles of Animals of the quadruped Tribe.

ABOMINABEIS, that chew the Cud are found to have four Stomachs, viz. the Rumen, or Magnus Venter or Stomach, proper so call'd, the Retinacium, Omaphus, and Abdomen. See JACULATION, &c.

The Abominablis, popularly call'd the Mose, is the last; being the Place wherein the Clysse is form'd, and from which the Parts above called the Fleshe are form'd. It is full of Leaves like the Omal'but its leaves have this particular to 'em, that oblige the Membranes which they contain of it, they contain a great number of Glands not found in any of the rest. See RUMEN.

'Tis in the Abominablis of Calves and Lambs, that the Renet or Earing is form'd, whereby the Horns turn or curdle their Milk. See RENET.

The Word is Latin, form'd ab auri, from Gold; or in a figurate Sense, from Aurum, or the Precious Metals. See ABORIGINES, in Geography, a Name sometimes given to the primitive Inhabitants of a Country, or those who had their original thereon; in contradistinction to the successions of Inhabitants, derived from elsewhere. See COLONY.

The Term Arorigines is famous in Antiquity: Tho now an Appellative, 'twas originally a proper Name, given only to the first Inhabitants of Italy; and both the Original and Origin of it are greatly debated among the Learned: The principal Opinions with regard thereon may be reduced to four.

The first is that of Aurelius Vitellus, who will have 'em call'd the first Inhabitants of Italy, and the Romans, who say, that they were exiled from there, and erro, I wander here and there; and maintains that they
they were the Scythians who came and settled in Italy. To this sentiment Felix adheres.

2d. S. Jerome says, they were called Aborigines, as having no beginning; of ab, and ergo, original; i.e. as being original of the same kind from the same source with the Natives of the same Country where; or, as, Heliacarnasar explains it, Δυο ἄνθρωπους γενομένης ἐγενήθη αὐτοὶ ἑλέους as being Chiefs, or Leaders of the Race that inhabited that Country. Of this opinion Virgil seems to be Aborigines, Aborigines adstant coram, and as being the Founders thereof.

Saturitanae Saxos, Itypique birtitio est immo Velutino adjutant, aliisque ab origine Regne. For, according to the Remark of Saturni, ab origine Regeni, here stands for Aborigines Regeni. To which it may be added, that Pring, L. IV. calls the Tyrians, Aborigines Galliarum, the Aborigines of Cadiz, &c. as being the Founders thereof.

3dly. Dion. Halicarnassus takes 'em to have been called Aborigines, Aborigines, from their inhabiting the Mountains, &c. &c., in which he states the same. In the former Nation forms favo'ritum by Virgil, Alcaecid. L. VIII. ver. 541.

It genus indicio ac diffusius monibus estis Commodi, Lugubri iudicis.

Lullly, Others hold, that Cains, the Saturni of the Egyptians, having gathered together divers wandering Nations, conducted 'em in to Italy, and that those were the Aborigines. Logically, if nothing, they came from Alexandria, under the Conduct of Oedipus Son of Lyons. Genevra will have 'em the Pleiades, or Canaanites expell'd by Japhet.

ABORTION, in Medicine, an Immure Exclusion of the Ovarian Secretion, or Delivery of the Womb with Child, before the legitimate Term; popularly call'd Miscarriage. See Delivery, &c. The same does happen at any time during Pregnancy; but if before the second Month after Conception, it is properly call'd a false Conception. See Conception.

We have Inflames of Abortion by the way of the Mouth, the Stomach, the Navel, &c. See Fever, Empysem, &c.

The usual Causes of Abortion are, immore Exeuvations, violent Motions, sudden Passions, Frights, &c. Other Causes are the largeness and heaviness of the Fetus, Irritation of the Womb, Relaxation of the Ligaments of the Pelvis, Weakness, and want of Nourishment in the Fetus; excess of eating, long fasting or walking, the use of Barks for the Shape, effectual Small, violent Poisonous, and, in the whole, the various Incidents of the Generation.

The Symptoms usually preceding are, a Fever, either continual or intermittant; Pain in the Loins and Head, heaves in the Eyes, a bearing down and Convulsion of the Abdomen. When the Time of Miscarriage is just at hand, the Pains are much the same as those in Labour. See Delivery.

Abortion is dangerous when the Time of Pregnancy is far advanced, so that the Fetus must be large, where the Caecus is very violent, the Patient strongly convulsed, a large Hemorrhage precedes or ensues, the Fetus is partly, &c. Unnatural parturition is particularly pernicious.

The Treatment is to be adapted to the particular Symptoms and Circumstances: If the Person be Puerile, as soon as the first Symptoms discover themselves, a Vein is to be opened in the Arm, and the Peristaltic motion is to be had to proper Astringents; or if those fail, to Fomentations, Injections, and Saffumations: If a Tenetitius attend, Khabbar is to be used; and if there be an habitual Laxity of the Uterine Vessels, Guaiacum.

Abortion is also used where the Child dies in the Womb; tho' it remain there many Years, or even as long as the Mother lives.

ABORTIVE, something come before its due time, or before it has arrived at its Maturity and Perfection. See Abortion.

finali non Liberanties has an express Testifie of the Baptism of Aborigines, or aborigine Children. His Aim is to shew that an Aborigine may, and ought to be baptiz'd, at what Time or Term Savur it come into the World; by reason the prece't Time when the Fetus begins to be animated is not known. There are several curious and uncommon Things in this Work, which is intitled Homo abjitus, &c. de baptismo Aboritvornain. Lugd. 1674. 4to.

Aborigine, Aborigine, is that made of the Skin of an aborigine Calf. See Veal.

ABRACADABRA, an Incantation, antickly used as a Charm or Spell, for the curing of several Diseases, and driv- ing away of Evils. See Parsley. The Author of this piece of Superstition, who is said to have lived under the Emperor Adrian, form'd the Name from that of the Deity he adored, Abraxas, or Abraxa; whose Persons, by some ancient Divinities under him, and particularly seven Angels who presided over the seven Heavens; and to whom he attributed 365

Virtues or Powers, the Number of Days in the Year; with other idle Reverbs.

This Alpharum & S. Jeromy will have to be the same God whom the Persians and other Heathens worship'd under the Name of Mithras, with the Name of Bel by some ancient Grave-Bones. 'Tis added, that most of the Egyptians attribute the Fable of the God Azea, &c. to Bickledine and his Followers, a Branch of Glicis. See Besalelepul.

The Alpharum have knowned several Virtues in Numbers; and accordingly, this same Azea, or rather Abrakas, was thus denominat'd, as including or comprehending the Power or Virtue of 565 dependent Intelligences: which is to compare with Corinna, who is call'd the Great God in the Cult of the Word; it being the Calum of the Greeks to express their Numbers by the Letters of their Alphabet: The Value of those in the present Word are thus

P A E E S
E I. 2. 105. 1. 60. 200.

which added together make the Number 565.

Abrasion constitutes a very important Division among some Superstitious People, who pretend to do Wonders hereby in the Care of Agues and Fevers. The manner of preparing this extraordinary Medicine, they have been at the Pains to publish in a Tourne of the following Verses.

Inforias charue quad dictor Abracadabra Sepiis & frubur repetis, mirabile diliu;
Dovee in angulis redagatur littera cumun.

"That is, 'The Word is first to be writ at length, Abraca
dababra; then, under that Abracadabra, and in the third
line, Linacre, &c."

ABRASION, in Surgery, is sometimes used among Medical Writers for the Art of wearing away the natural Mucous which covers the Membranes, and particularly those of the Stomach and Intestines. See Boiron and Excoriation. See Stomach, and Intestines.

The Word is compounded of the Latin ab, and rasare, I have, or scrape, &c.

ABRASION, Declaration, in Law, is particularly used for the making it fiercer, by subrubbing its Substane. See Declaration.

The same is said to have in the Article, when a Woman has an Action in a Dower, when having put any Lands therein which are not in the Tenure of the Tenement, by the said, or by the Tenant, for the like, is ploughed to that Land in Abatement of the Writ; they are brought to abridge, i.e. to deft from and leave that Parcel out of the Demand; and pray that the Tenant may answer to the real Demand for the same, not yet reduced to a Suit.

The Do the Demandant hath abridg'd his Plaintiff or Demand; yet the Writ still remains good for the rei. The Reason is, that such Writs run in general, and do not specify Particulars. See Abrocaion, the art of subrubbing or repealing a Law, or of abolishing or setting aside the Authority thereof. See Law, Repeal, &c.

ABRISSEUR, in Medicine and Chirurgery, a surgeon advising on divers Parts of the Body, and tending to Suppuration. See Tumor, Suppuration, &c.

Alfectiose arises from Collections of peccant Humours in the internal Parts of the Body; and are also called Impetigomata. See Impetigo.

The Word, in this Sense, is borrowed from the Civil Practice of the Romans. Amongst that People, to propose a Law to the People for their Approbation, was call'd Regase Lega; hence, to abolish it was call'd Abrogare; to take leave at last of theiggerate Power of a Rule to it, Subrogare; and to limit or refrain it, Obregare.

ABSCES, in Medicine and Chirurgy, a tumour arising on divers Parts of the Body, and tending to Suppuration. See Tumor, Suppuration, &c.

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When the Matter is fully ripe'd, they are to be opened with a Lance or Caitiff, and their Cure attempted by Digestive and alternatives. See Rifinor, Digestive, Incанary, &c.

ASCIISE, ASCISSA, in Conics, a Part of the Diameter, or tranverse Axis of a Cyclic Section, intersecting between the Chords or other fixed Point, and a Semi-circle. See Conic Section.

Such are the Lines A P, A P, &c. (Tab. Conics, Fig. 50.)

Intersected between the Vertex A and the Semi-circles

They are called Abscis of the Latin Abscindo, I cut off, as being Parts cut off from the Axes. Others call 'em Abscisse, Arrows, or Saccas. See Abscisse. In the Hyperbola, the Absciss a is a third Proportional to the Parameter and Semi-circle; and the Parameter a third Proportional to the Absciss and Semi-circle. See Parabol.

In the Ellipsis, the Square of the Semi-circle is equal to the Rectangle of the Parameter into the Absciss, subtracting another Rectangle of the same Abscisse, into a fourth Proportional to the Axis, Parameter, and Absciss. See Ellipsis.

In the Hyperbola, the Squares of the Semi-circle are to each other as the Parameter is to the Absciss and the transverse Axis. See Hyperbola.

Absent, See Present.

The Subject is the object of the Idea, and is understood of something that is free, or independent of another. Hence, as there are various ways wherein one thing may be considered as free in respect of another, there are diverse forms of Absoluteness. Sometimes a Thing which does not include the Idea of Relation to another, in which Sense it stands opposed to Relation. Therefore, a Thing is in an absolute Term; and, on the contrary, Creature and Father are Relatives, the one referring to Creator, the other to Children. See Relation.

In the like Sense, the Schoolmen hold Absolute to imply a Thing not being in relation, or in relation to any other Thing. Thus, Man, Tree, &c., are Absolutes; and every other Thing which has any real Existence which it does not owe to another is absolute. In this sense, also, the Terms of a Proposition are said to be taken absolutely; that is, without Relation to each other. Thus, Man, confider'd absolutely, and in himself, is an Absolute Substance. Sometimes, Absolute denotes a being free from Restriction, Limitation, or Modifications; in which Sense, when the Schoolmen, it stands opposed to a thing qualified. Thus a thing is said to be absolute, when his Will is his Law; or when he is in no way refrained or tied down by any Laws of his Country. And thus a Thing is said to be absolutely and simply good. In this Sense, again, Absolute denotes a Thing's being free from Conditions: in which Sense it stands opposed to Conditional. See Conditional.

The Decrees of God are said to be Absolute with respect to Men. The rigid Calvinists maintain absolutc unconditional Predetermination and Reproduction. A Priest does not forgive Men's Sins absolutely, but as God's Vehiculum of Reproduction. All. But when God or Scence also, we say, an Absolute Promiss, an Absolute Proposition, &c.

The Divines frequently use Absolute in a still further Sense, in opposition to Declaration: Thus, the Church of Rome holds that the Priest can forgive Sins absolutely, the Protestants say, only declaratively and ministerially. See Decree, Absolute, &c.

Again, Absolute is sometimes used in respect of Caele, and denotes a Thing's being without any Caufc. In which Sense, God alone is absolute.

Absolute Number, in Algebra, is the known Quantity which when multiplied by itself gives the entire Side or Part of an Equation; being the Rectangle, or Solid whose Root or Value is to be found. See Equation, and Root.

In the Equation \( x^2 + 2x + 5 = 0 \), the Absolute Number is 5, which is equal to 5 multiplied by itself.

This is what Plato calls Homogeneous Corporations.

Absolute, in Astronomy, is the Sum of the Optic and Eccentric Equations. See Equation.

Absolute Absolute, is a Diction derac'd, and independ of the Absolute in Religion, nor being governed of any other Thing. See Absolute.

This is frequent among the Latins; in imitation of which, the modern Languages have likewise adopted it: Delet absolt, in America,整治 in China, &c.

All things considered, Reason will appear the belt Guide in Matters of Religion.

Absolute Plant. \( \square \) See Space. Absolute Space. \( \square \) See Space. Absolute Motion. \( \square \) See Motion.

In

ABSOLOM, Absolutely, in Philosophy, and Theo-

In Grammar, we say, A Word is taken absolutely, an Absolute finiputs, when it has no Regimen, or Government. Thus, in the Parole We shall pray without ceasing, the Word shall is absolutely taken; and it governs the whole. Thus, in the Parole We shall be holy in all our conversation, when shall is absolutely taken, it is contradicted from what is only partly so, as a Spherical, Cylindrical, &c.

Among the Romans, the ordinary Method of pronouncing Judgment was this: After the Caufc had been pleaded on both sides, the Preter used the Word Decurrunt, 9. d. they have run over. Thus Caufc and Result confess. Then, it was distributed to each Judge one mark'd with the Letter A. for Abolition, another with C. for Condensation; and a third with N. non inquit, it is not clear, to require the Result to be seen, and to make the Sentence as this or that Mark, the Accused was absoluted or condemn'd. If he were absoluted, the Preter dimes'd him with Vitriol or natrium, or sodium in the usual manner. See Exemptions.

When the Votes are equally divided on the Sides of Abolition and Condensation, the Accused is absoluted: This Procedure is supposed to be founded on the Law of Nature, brought into the Conjugation on 11th June, and in Reg. Jur. of Cecro, pro Cluenti 5 of Quinellian, Dictats, 254 of Strato, Lib. IX.

Absolutio, in the Canon Law, is a Judicial Act, whereby the Pope, in the Exercise of the Power given him by Jesus Christ, remits the Sins of such as appear to have the Conditions requisite thereto.

The Roman Church is a Part of the Sacramento of the Council of Trent, See Council. XIV. cap. iii. and that of Florence, in the Decree ad Armiuni, declare the Form or Effiance of the Sacrament to lie in the Words of Abolition. See Decree.

This Formula of Abolition in the Romish Church is Absoluto; in the Greek Church, Deprecatory; and in the Churches of the Reformed, Declarative, Assertivo, indeed, concerning the same Subject. See the Code of Rome, &c. This Code is in use, and it confis in these Words, Mens meditivis habet et verba omnia naturam. But the Influences he produces are either no Formula of Abolition, or only of Abolition from Excommunication.

Absolution is chiefly used in the Reformed Churches for a Sentence whereby a Person whostands excommunicated, is absolved from all the Sins charged against him. See Excommunication.

In the Church of Scotland, if the Excommunicated flew real Signs of godly Soror, and if upon Application to the Presbytery a Warrant be granted for his Abolition, he is brought to the Congregation on 1st, 2nd, and 3rd Sunday before, and expulsion his Soror, as often as the Presbytery shall think meet: When the Congregation is satisfied of his Penitence, the Mi-

This Code is in use, and it confis in these Words, Mens meditivis habet et verba omnia nature. But the Influences he produces are either no Formula of Abolition, or only of Abolition from Excommunication. In the Church of Rome there are divers other Political Abolition; 2 Abolition, &c. which is necessary where a Person has been concerned in fleeing Sentence of Death executed on a Criminal, or has any other way disqualified himself for the holding of a Benefice.

Abolish ad Caeterum, is that granted to a Person who has lodg'd an Appeal against a Sentence of Excommunication. It being a Maxim in the Papal Jurisprudence, that the Sentence of Death is irrevocable. And, accordingly, the Sentence of Abolition is sometimes granted till the lusion of his Appeal be known: by means whereof, some Articles, at least, of his Excommunication are taken off; inodoc that Persons may continue in the Church; And besides, in Cases of Death, this Sentence is supposed to fland him in form dead. See Absorben's, in Medicine, Remedies which by the Sodoms or Purgatory of their companion Parts, become proper to stench the Aperities of sharp pungent Humors; or to imbibe or dry away, as with a Sponge, superfluous Moistures. Such are the Telluric Podders, Hartlehorn, Coral, Grabs Etc. See Absolutes, &c.

Abormente are the fame with what we otherwise call Driers and Sweaters.

The Term Abolish is frequently confounded with Abolish in the latter sense; but we mean, the Effect of Abolish with respect to Acids. See Acidü, and Acidü.

Abstemious is, properly understood of such Persons as refrain absolutely from Wine. Where men expressly lays, Vitri ulmus; and Aquae, Aqualis, Invaquae.
In the Religious Scene of the Word, they are told to be Abstinence, who in the sacrament of the Supper cannot partake of the Cup, by reason of some natural Aversion to the fruit of the vine. This is the most frequent, and the most weighty, reason for the Abstinence, in behalf of excluding the Lait from Communion under that Kind.

The Roman Law in the first Ages of the Republic, never required to be Abstinence; and that it might appear whether or no they kept up to the Injunction, it was one of the Laws of the Roman Civility, that they should visit their Friends and Relations whenever they accepted the Bread.

The Word seems form'd of ab and temennum, an old Word signifying Wine.

AEGRENTIUM, or Aegreterte Medicines, a Class of Remedies, whose effect is to abrade and wipe away such mucose Particles as they meet in their Passages; and thus cleanse the Parts of viscid or impure Aequitans, and carry off all noxious Substances, &c. See Medicine, Mensificativa, &c.

Aegreterti are more usually called among Physicians Deteregent, See Deteregent, &c.

Aegreterti are of the Genus of Balsamicks, and only differ in their degree of Subtilty and Efficacy, from Valnere. See Balsamick, and Volumnary.

The principal Simples in the Class of Detergents, are the Leaves of Wormwood, Gerriick, Leeks, Capers, Scargraper, Fanonry, Lovewort, Lavas, and Vexinas; Bitter Alonds, Figs, Fungi, Rasflus, Dates, Sapin-sper Reberries; Galls, and the Odorous Substances in the Balsam, Sapas; Torporpens; Barberries, Lignories, Tamarinds, Madder, Paraphyra, Mummy, Sulphur, Salt, Mercur. and Natron Calomelator.—Most of which the Reader will find explained and understood under the head of the Word Aegreterti.

The Word Aegreterti is compounded of the Latin abis, from, and tergo, l I wipe.—Wherefore, &c., Aegreterti is sometimes used for the mechanical Act of Wiping, or Wiping. See Detergent, &c.

ABSTINENCE, Abstinence, the Habit of refraining or containing one's self from some Pleasure, or Enjoyment. See Prudent.

The Word is compounded of the Latin abis, from, and teneo, I hold.

The Jews were obliged to abstain from their Wives at Certain Times, and to refrain from all Gross Excesses and Idols. See Conmotion, on All feast and meagre Days; and the Church of England recommends certain Days of Fasting and Affinity. —The Great Fulf, says St. Auguflin, is to abstain from all Luxury.

The ancient Atheile lived in a perpetual Abstinence from all kind of luscious Pleasure, to render their Bodies more robust and handy. See Atheile.

Abstinence is particularly used for a spare Diet, or a slender parsimonious use of Food. See Food, and Diet.

The Physicians relate Wonders of the Effects of Abstinence, in the Cure of many Morders, and the Lengthening of Life; and the Bishops in their Constitutions, on all feast and meagre Days; and the Church of England recommends certain Days of Fasting and Affinity. —The Great Fulf, says St. Auguflin, is to abstain from all Luxury.

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The ancient Atheile lived in a perpetual Abstinence from all kind of luscious Pleasure, to render their Bodies more robust and handy. See Atheile.

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The ancient Atheile lived in a perpetual Abstinence from all kind of luscious Pleasure, to render their Bodies more robust and handy. See Atheile.
 Secondly, when we consider the Mode of any Substance, omitting the Substance it itself; or when we separately consider several Modes which subsist together in one Subject. See MODE.

This ABSTRACTION the Geometricians make use of, when they consider the Length of a Body separately, which they call Line; omitting the Consideration of its Breadth and Depth.

Thirdly, it is by ABSTRACTION that the Mind frames general or universal Ideas of Modes, as of all particular Objects whatsoever they are formed.—Thus, when we would understand a thinking Being in general, we gather from our own self-consciousness what it is to think; and from Thine to conceive or imagine. Thus, the common Ideas, and the particular Relations to our own Mind, or to the human Mind, we think of a thinking Being in general.

Ideas fram’d thus, as what we properly call ABSTRACTIONS, are most truly and suitably called Ideas of the same Kind; and their Names applicable to whatever exists conformable to such Ideas. Thus, the Colour that we receive from the Sun,affords us a general Idea of Red. Such Ideas are of a more abstract Kind; and have a Name given it, Whiteness, which signifies the same Quality, wherever found or imagined. See GENERAL.

Yet has a late eminent and ingenious Author, Dean Berkeley, contested the Reality of any such Ideas, and gone a good way towards overcoming the whole System, and confuting the doctrine of framed ABSTRACTIONS or Notions of Things; and on such very Ideas do a great part of the Writings of Philosophers turn. These are supposed in all their Systems; and there would be nothing done—They are more especially required the Object of Logic and Metaphysics, and all that passes under the Notion of the most abstract and sublimest Ideas.

Such is the Doctrine of ABSTRACTIONS, under the Improvements of that excellent Author.—In effect, ‘tis the Business of the whole System to frame a system of Things, as the figure, motion, solid Ball, could not have the figure, Motion, Solidity, &c. —ABSTRACTIONS, in fine, seem to tend to Substantial Forms. See SUBSTANTIAL FORM.

ABSTRACTION is also extended to divers other Things, in respect of their Particular, Simplicity, Subtlety, &c. —In this Sense, we say, An Activitie, a Motion, is, in a special Branch of Mathematical Learning, which considers Quantity and its Affections, simply, and absolutely. See QUANTITY, and MATHEMATICS.

There are Arithmetic, Algebra, Geometry, Trigonometry, and Analytically. See ARITHMETIC, ALGEBRA, GEOMETRY, &c. These are thus denominated, in opposition to the other Mathematics; where the simple and abstractive Properties and Relations of Quantity deliver’d in the former, are applicable to sensible Objects; and by that means become intertwined with Physical Considerations. Such as are Hydrostatics, Optics, Navigation, &c. where Water, Light, &c. are concerned.

In the like Sense some Authors speak of ABSTRACT Numbers; meaning no more than Numbers, or Assemblages of Units, confined in themselves, and not applied to denote any Collections of particular form of Things. See NUMBERS.

ABSTRACT is also used in Matters of Literature, for a copious View, or Epitome of a larger Work. See EPISTEMY.

An ABSTRACT is supposed to be a degree shorter, and more superficial than an Abstraction. See ABSTRICATION.

ABSTRACTION, an Operation of the Mind, whereby we separate Things entirely distinct, or existing together, and form and consider Ideas of Things thus separated. See ABSTRACTION.

The Theory of ABSTRACTION stands directly opposite to that of Compounding—By Composition we consider those Things together, which in reality are not join’d together in one Existence. And by ABSTRACTION, we consider those Things together, which in reality do not exist apart. See COMPOSITION.

ABSTRACTION is chiefly employed these three ways: First, when the Mind considers a Part of a Thing, in some respects distinct from the Whole; as a Man’s Arm, without the Consideration of the rest of his Body.

 Secondly, when we consider the Mode of any Substanti-
We shall only add, that abstracting, on the common System, is no more than generalizing; its making one thing stand for an hundred, by omitting the Consideration of the Differences which indicate one Kind from another. This is, I believe, my Friend, how my Mistris, my self, my friends, but it is possible I should have the same Sentiment with respect to so many different forms of things, that things stand in so many different lights, that we are not in a manner using the same language, and hearing something in them all that bears a resemblance to the rest, in some Circumstances or other, I chafe to call them all by one Name, Love. For if I consider the Tendency of the Effects, all these are to excite the same Sentiment, I am not so much pleased with the particular Object as with its Proper, or Organ, or Sense. — The Abstract Idea of Love, then, will terminate in the Idea of Pleasure: But, in this case, there can be no Idea of Pleasure, without a thing pleasurable to excite, or an other Abstract Idea of Pleasure, will amount to no more than a View or Perception of the Circumstances wherewith our Pleasures have been attended: But, in the same sense, there are more Externals, foreign to the Pleasurable Scandal it self, which nothing but an Object applied in such and such a manner, can excite. — To suppose an Idea of Pleasure produced obliquely, by any other than the Object which occasions it, is to suppose a thing produced without a known Object. The Mind has no Power of making any Ideas, call 'em what you will, whether Abstracts, or Concrete; or General, or Particular. Its Adversions are that general or particular which are preferred to it: So that its Abstract is really no other than a degree of Passion. See Senss. ABSTRACT, denotes something to be decided of, or far-reached, in the common Apprehensions, and ways of conceiving; in opposition to what is obvious and palpable. In this Sense, Metaphysics is an abstract Science; the new Doctrine of Infinities is an abstract Point of Knowledge; that few People can strain to; — This is the very Original, the genuine, Abstract; formed of ab, from, and trúo, I thrust, q. d. being far off, and out of reach. ABSURD, is that which proceeds from the Contrary to our common Notions and Apprehensions. See ABSURDITY. Thus, a Proposition would be absurd, that should affirm, that two and two made five, or that should deny 'em to make four. See PROPOSITION. The Logicians have a way of proving the Truth of a Proposition, by considering the contrary is absurd. See TRUTH. — This they call Reductio ad Absurdum, or arguing ex Absurdio. See REDUCTION. ABSURDITY, ABSURDITIES, is a kind of Error, or Offence against some evident, and generally allowed Truth, or Principle. See Error, MAXIM, &c. The greatest of all Absurdities is the Contradiction. See CONTRACTION. The Schoolmen make two Species of Absurdities: — The one, quoddam, which contradicts the common Sense of Mankind; the other rursus, which gives the Eye to some one or more Philosophers; e.g. Archetipus. — The latter fort may be a real Truth. ABSINTHIUM, Wormwood, a Medicinal Plant, of considerable Efficacy in quality of a bitter and Stomachic. See STOMACHIC, &c. There are divers Kinds hereof enumerated by Botanists at least 50. Thrice which obtain in Medicine, are, 1st, the Roman or small, call'd also Pontic; used as a Stomachic, Astringent, and for the Gout; 2ndly, the Chinese or Lothringer fays, there is not a chronic Distemper in which it is not efficacious. — A Conclave of the Roman Absinthium is now also made use of in Scotch medicines. 3rd, the common or large Wormwood, bitterer much than the former, and antiently used not only as a Stomachic and a Deffover of Worms, but also as a Dictator; and prefir'd before the Rhubarb and Other such simple medicines in distemper of the Eyes; and is now chiefly retain'd as an ingredient in some of the Official Compositions; and particularly some cubernical distill'd Wormwood. — Its Infusion in Wine, makes what they call Vianna Absinthiues. See Wine. — The Pharmacopoeia also mention an Extract of Absinthium, Extractions Absinthii; and a Syrup of Wormwood. Some will have this to yield the Senna Scillaeum, or Sante., c. i.e. Wormwood; but Masterius affirms the contrary. See SANTHEUM.
The Word is compounded of the Prative Particle *a-* and *chrian*, *kristos* not verbal. See *CHRISTIANITY*, *Christology*. See *FERTILITY*, *Corruptio*, *Ecclesia*, *Sophia*.

Ascension, when carried to an Excels, is a Fault, called Ruinability, Exincerity, &c. See *REDUCTION*, *EXQAL*.

The Author of the *Dictionnaire Oceaniqque* gives others Manners or Secrets of producing Abundance, an abundant Crop of Wheat, Peas, Pears, Apples, Peaches, &c. See *FOODGAI*.

Abundant Numbers, are those whose Quota Parts added together, exceed the Number it self whereby they exceed the Quota Number.

Thus, the Number 13, is abundant, its Quota Parts 1, 3, 4, and 6, amounting to 16—in opposition to Abundant Numbers Half-Deficient ones. See *DEPLOPMENT*.

A Definition of Braggartia, is a Term introduced contrary to the proper Order, and Intention thereof. The Business of Reformation, Visions, &c. is to correct Braggartia, secretly kept from Discipline, &c. —Confinement of Braggartia, by introducing Riches into the Church, laid the Foundation for those numerous Abels which the succeeding Ages graced under.

Selves, is a Phrase used by some late Writers for the Species of Self-Pollution. See *Pollution*—Nero is said to have frequently abused Britannus.

In Grammar, to apply a Word *abusive*, or in an abusive Sense, to misapply or pervert its meaning. See *CATASTROPHE*.

A Permutation of Benefits, without the Consent of the Beneficiary, is called Abridgment. See *ABRIDGMENT*.

ABUTALLS, or *ABUTTALS*. See *ABUTTALS*.

ABYS, Abyssus, a profound, and as it were, bottomless Gulph, or Cavern. See *GULF*. The Word *abyssus*, compound of the Private *a-* and *sua*, *uterus*, relates 4, &c. something impenetrable, or not to be fathom'd.

In Science, the Word *abyssus*, above, is used by the Philosophers, for the Waters which God created at the Beginning with the Earth, which encompass'd it round; and which our Translators render the Deep. Thus it is that Dark, deep and darkly hid. The classic Word *abyssus* is also used for that immense Cavern in the Earth where God collected all the Waters on the third Day; which in our Version is render'd the Sea and eile what the Great Deep.

Dr. Woodward has let some Light into this great *Abyss*, in his *Natural History of the Earth*. He affirms, that there is a mighty Collection of Waters included in the Bowels of the Earth, constituting a huge Orb in the interior or central Parts of it; and over the Surface of this Water, he supposes the Terebralus *Strata* to be expanded.—This, according to him, is what Moses calls the great Deep, and what most Authors render the great Abyss.

That there is such a Assemblage of Waters lodged in the Bowels of the Earth, by abundant *Observation*. See *EARTH*, *DEEP*.

The Water of this vast Abyss, he affords, does communicate with that of the Ocean, by means of certain *Strata*, or Layers, of Earth, which leak at certain Places.

And this and the Abyss he supposes to have one common Centre, around which the Water of both is placed; but so, that it cannot communicate. And he makes the Abyss not level with that of the Ocean, nor so far a distance from the Centre as the other, it being for the most part restrained and depressed by the Strata of Earth lying upon it; but wherever these Strata are broken through or in pieces and portions that Water can pervade them, there the Water of the Abyss doth ascend, fills up all the Clefts and Fissures into which it can get admittance; and so the Water doth rise to the Earth and every Place that is not covered by the Waters of the Ocean, Some, or other Matter all over the Globe, quite up to the Level of the Ocean. See *STRATA*, *FOSSIL*.

*ACACIA*, in Medicine, an infilicated Juice, of a Shrub of the Thistle kind; used as an Astringent. See *ASTRIGNENT*.

There are two Kinds, the *Vera* and *Germains*. The *Vera Pera*, it is brought from the Levant; and suppose'd to be the Juice of the Pedi of a large thorny Shrub, growing in Egypt and Arabia.—Some Naturalists will have it the same Plant that yields the Gum Arabic.

And this and that Shrub, which are said to be accounted good against Fluxes—Chills that of a tan-colour, smooth, and fibrous; and an astringent disagreeable Taitle.—It is, or should be called *Torray*.

*ACACIA* is a Counterfeit of the former, being made of the Juice of unique Sols, belid to the Constellation of a solid East, and put up in Bladders, like the former Plant, but in a clear Colour, and which is as black as that of *Spafic* Liquorice.—It is used as a Substitute to the true *ACACIA*.

ACACIA, among Antiquaries, is a kind of Roll, containing in it a Bag, seen on Monarchs in the Hands of several of the richest Emperors. See *Thunbery*.

Authors are not agreed either about the Use of this Roll, or about the Substance whereby it consists; some taking it for a painted Handkerchief, which the Paron procured at the Cost of many Years, and was to hold in his Hand at all Times, whilst others rather imagine it intended to represent a Roll of Memoirs, or Petitions. See further under the Article *ROLL*.

The Great Dogena of the *Academics* was this: *Unum fata, multa nihil esse*; I know this one thing, that I know nothing. Accordingly, they pleased, that the Mind ought always to be Labouring about Nothingness, as having nothing to determine on but bare Probability or Verisimilitude, as is most likely to lead into Error as Truth. Such is the Method the *Academics* did follow. It must be added, that Plato, in this recommending it to his Disciples to distrust and doubt of every thing; had not so far immediately in View to leave them fluctuating, and in continual Suspicion between Truth and Error; as to guard against their rash precipitate Decisions which young Minds are so liable to, and put them in a Disposition to enable 'em to judge with the poorest from Error, by examining every thing without Prejudice.

M. des Cartes, has adopted this same *Academia*, or, Principle of Doubting; but, it must be allow'd, he makes a very different Use of it: He doubts every thing, as long as it is uncertain, and were resolved still to doubt: *Des Cartes*, on the contrary, sets out with doubting of every thing; but declares he will not always doubt; and that he only doubts at first, to come to the Certainty of Dispositions afterwards may be the father. See *CARTEESIANISM*.

*In Aристotle's* Philosophy, say the Followers of *Des Cartes*, there is nothing doubting of; every thing is according to its species, and for, and yet nothing is explain'd, otherwise than by barbarous unmeaning Terms, and dark confus'd Ideas: Whereas *Des Cartes* makes you even forget what you are; was it not a change of Doctrine, in the Stoics, for the *Academics* to yield gradually to the sublime Knowledge. Hence they apply to him what Horace says of Homer. *Nou Fumus ex Fulgere, fed ex fuso dare Lucem* Ciogitis, *in spe spei aequina marusa profunda*.

*Academia* is an Academy, in *Academia*, a site for an Association of Men of Letters and Grocers. See *ACADEMIE*.

Tis thus the Catoian talks: But we may add, that long before their Master, *Aristotle* himself had said, that to know a thing well, a Man must first have doubted of it; and that 'tis with doubting all our Knowledge must begin. See *PARITIVITAS*, *Witt, Sceptic*, &c.

*Academia, or* *Academicians*, is also used among us for the Members of the modern Academia, or instituted Society of Paris. See *ACADEMIES*.

*ACADEMIE*, in Antiquity, a fine Villa, or Pleasure-House, situate in one of the Suburbs of *Athen*, about a Mile from the City; which gave the Denomination to the Society of Men of Letters which was formed there. It took its Name, *Academia*, from one *Academos*, an Athenian, to whom it originally belonged; and which was the Name of a Learned Man therein.—He lived in the Time of *Teisias*.

Some, mistakenly, derive its Name and Origin from *Cadem* the Phoenician, as being the first who introduced Learning and the use of Letters among the Greeks.

The Academy was further improved and adorned by *Cy- men*, with Fountains, Trees, shady Walks, &c. for the Conversations of the Women and Men of Learning, who used to confer, confute, dispute, and debate there. See *PLACE*.

A Place of illustrious Persons, who had defended well of the Republic.

Here was that *Plate* taught his Philosophy; and from him, all publick Places defin'd for Assemblies of the Learned and Ingenious, have been since call'd *Academies*.

*Sylla* sacrificed the delicious Groves and Walks of the Academy, which were laid by *Cyzicus* to the Laws of War; and em- ploy'd those very Trees to make Machines wherewith to batter the City.

*Villa* or *Country Retirement near *Pergam* which he call'd by the Name *Academium!* where he used to entertain his Philosophical Friends.—*Twice here*, says Dr. *Harvis*, he compend his Academical *ELENCHUS*, and his *Dissertations*. See *ACADEMIES*.

Academia is also used for a Selc of Philosophers, called the *Academics*. See *PHILOSOPHER*, and *ACADEMICS*.

*Academia* is a mete for *Academi*; one of the *Academics*; tho' some make it *—The Ancient Academy* was that whereof *Plate* was the Chief. See *Platoism*. *Arete*.
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ACC (15)

They declined much against the Sciences; and charg'd th'en with a principal Hand in confuding and leading us into Error.

See Sense, Error, Truth, Pseudoy, Doubt, Danger.

The Word is a Compound of the Primitive a, and nkon, degrading, I find out, or von, and oun, Calumny. See CAPITATION.

ACCAPITUM, in our ancient Law-Books, signifies Refi

lied to the Chief Lord. — Hence also, ACCIPITARE, to pay Relief to the Chief Lord. See Relief.

ACCRIDAS or Jurisdiction, is a right which lies for him who has received his fide, Judgment, or for Partiality, in a Court-

Baron, or Hundred Court; being directed to the Sheriff;

This right belongs to him who has received such Judg-

ment in the County Court, and is called deство Justice.

The Accidiat or Jurisdiction lies also for Justice delayed, as

well as fallly given; and is a Species of the Writ Record-

or Correction of Error.

Accidiat or Vice-comit, is a Writ directed to the Cor-

onder, commanding him to deliver a Writ to the Squire;

who having a Bone delivered to him, supposeth it. See Bone.

ACCELERATED Motion, in Mechanics, is a Motion which receives continual Increments, or Acceleraictions of Veo-

locity. See Motion.

If the Acceleration of Velocity be equal in equal Times; the Motion is said to be uniformly accelerated. — SeeAcceleration.

The Generation of Falling Bodies is an accelerated Motion.

And supposing the Medium they fall tho', i.e. the Air,

void of Refiace, the same Motion may be more considered

as uniformly accelerated. See DESCENT, &c.

See ACCELERATED Motion. See ACCRETA,

ACCELERATION, in Mechanics, is the Increase of Veloci-

ty in a moving Body. See Velocity, and ACCELE-

RATED Motion.

Acceleration stands directly opposed to Retardation, which
denotes a Diminution of Velocity. See Retardation.

ACCELERATION is chiefly used in Physics, in respect of

failing Bodies, i.e. of heavy Bodies tending towards the Centre, or Centre of the Earth, by the Force of Gravity. See Gravity, and Centre.

That Namel Bodies are accelerated in their Decent is, evidently, self-evident, from the Definitions, but its more acci-

plicter. - Thus, we actually find, that the greater Height a Body falls from, the greater Imprefion it makes, and the more vehemently does it strike the Subjece Plane, or other Obstacle.

Causes of the Acceleration of Falling Bodies.

Various are the Systems and Opinions which Philosophers have produced to account for this Acceleration. — Some attri-

bute it to the Prevail of the Air: The farther they say, a Body falls, the greater Load of Atmosphere is of confedence incumbent on it; and the Preffure of a Fluid, is in propor-

tion to the Height, or the Number of the Particles thereof.

Add, that the whole Body of the Fluid preffuring in innum-
erable right Lines, which all meet in a Point, viz. the Centre;

that Point, by the meeting of thefe Lines, fufain'd, as it were, by a Mill, a Mary, on which the Earth being nearer a Body approaches thereto, the Effect or Preffure of more united Lines must fufain it. See Air, and Atmo-

sphere.

But what overturns all this Account, is, that the Preffure of the Air downwards increases; so, by the known Laws of Stattichs, does the Refiace, or the Force wherewith the fume Fluid tends to repel, or drive the Body upwards again.

See Fluid.

Others infift, that the incumbent Air is the greater and more vaporous, the nearer the Earth; and fill'd with more hazy Air, and not with the clearer Air, they say, the Earth, and hence, they say, a defending Body, meeting continually with left Refiace from the Elasticity of the Air, and hav-

ing the same Force of Gravity still acting on it, must necessi-

tely be accelerated. See Gravity.

But what overturns all Accounts where the Air or Atmos-

phere are concern'd, is, that the Acceleration holds in Va-

cus, and even more regularly than in Air. See Vacuum.

Thus, the Motion of heavy Bodies downwards, say they, arises from an Intrinsic Principle, which makes 'em tend to the Centre, as their Origin is from a Point, viz. the Centre, where they would be at rest. Hence, add they, the nearer Bodies approach thereto, the more is their Motion intended. See ELEMENT, QUAN-

TITY, &c.

The Defendens, on the other hand, hold that the Earth emits a sort of attracive Effluvia, immovable Threads whereby continually ascend and descend; which Threads, proceeding like Radii from a common Centre, divide- the more, the further they go; so that the nearer a Heavy

Body is to the Centre, the more of these magnetic Threads it receives; and hence the more is its Motion accelerated. See ELPITIA, and Magneton.

But this is refu'd by an easy Experiment; for if a Ball be let fall by a lowest Window of a high Tower, and also out of the highest, the Accelerations will be equal; in both Cases, notwithstanding the greater Velocity in the one; than in the other Case.

The same may be seen, if we look at the Acceleration, from the repeated Pulls of a subtle etherial Matter, which is continually acting on the falling Body, and impelling it downwards. See CAPTILISATION, EITHER, ELEMENT, MATTER, SUB-

STANCE, &c.

After all, the Cause of Acceleration is nothing mysterious; the Principle of Gravitation, which determines the Body to descend, determines it to be accelerated by a necessary Con-

Sequence of Determination.

Thus, for suppose a Body let fall from on high; the primary Cause of its beginning to descend, is, doubles, the Power of Gravitation, and that when the Decent is commenced, that State becomes in some measure natural to the Body, in that it if left to itself, it would performe in it for ever, even tho' the first Caute should cae; as we see in a Stone cast with the Hand, if it be left to itself, after it is left by the Caute that gave it Motion. See Law of Motion.

But, beside the Propensity to descend impelled by the first Cause, and which of it self were sufficient to continue the falling4, or, in infinitum; there is a collusant Accelation of subtile Efficient Effect of the same Principle, Gravity, which continues to act on the Body already in Motion, in the same manner as if (it were at rest.

Herefore, we may suppose the Caute of Gravity to be such acting in the same Direction, viz. directly towards the Centre of the Earth; the Motion they jointly produce must ne-

cssarily be greater than that of one of them. — And the Velocity of the falling Body, in the covered State, will fill persuading, the Decent must necessarily be continually accelerated.

For supposing Gravitation, whatever it be, to act uniformly on all Bodies, at equal Distances from the Earth's Centre; and that the Time in which a heavy Body falls to the Earth, be divided into equal Parts infinitely small; let this Gravity be supposed infinitely small at the Earth's Centre, while it moves, in the first infinitely small Part of the Time of its Decent; if after this, the Action of Gravity be supposed to cease, the Body would proceed uniformly on towards the Earth, with a Velocity equal to the Force of the first Impet.

But, now, since the Action of Gravity is here supposed to fill conti~nue in the second Moment of Time, the Body will receive a new Impet, equally directed, as that it recei

ved at first; and thus its Velocity will be double of what it was in the first Moment: in the third Moment it will be triple; in the fourth, quadruple, and so on continually. For the Impetion made in one Moment, is at first, by what is made in another, and the two are, as it were, aggregated, or brought into one Sum.

But the Parts of Time are infinitely small, and all equal to one another; the Impetions ac-

quired by the falling Body, will be every where as the Times from the Beginning of the Decent. — And hence, since the Velocities are quadrupled in the second Moment, and so on, the Velocity will be as the Time in which it is acquired.

Further, the Space past'd over by a moving Body in a given Time, and with a given Velocity, may be consider'd as a Rectilineal cut made by the Time and the Velocity.

Now, as the Action of Gravity in the first Moment pro-

duced 3, in the second, the Body desc'd in 3; in the first, the Body desc'd in a, and in the second Moment, the fame will produce in the Body a moving, a double Velocity, C, in the third Moment, the Velocity CE will be added a further degree, which together will count for in the Time DE; and so on, the Decent will fill in the first part of the Vel.

But, so that in the whole Time AB, the Body will have acquired a Velocity B K. — Again, taking the Divisions of the Line, e.g. AC, CF, &C. for the Time AB, and the Decents CA, DF, &C. for the Velocities, C, D, E, &C. So that in the whole Time AB, the Space described by the Moveable, will be equal to all the Rectangles, i.e. to the denoted Figure A B D C.

On the whole, the Accelation of the Falling Body is the Velocity only happen'd in certain given Points of Time, e.g. in C, in E, &C. So that the Degree of Motion should continue the same till the next Period of the Acceleration and come up.

If the Divisions of Increments of Time were supposed to be, e.g.
ACC (16)

It is said to be the upper and fore-part of the urethra but flows freely, passes under the Os Pubis, and incontinently passes the Bulb of the cavernous Body of the Urethra; this urine, as it passes through the two little slits, corresponding to the Scutum in the skin over it; and continue united, the space of two inches after which it detaches itself from a little Elongation, which become thin Tendons at the commencement of the Urinary Tract. Its upper part covering the Bulb, when it is in Animation, straightens the Veins which pass thro it from the Corpus Cavernosum of the Urethra. The Bulb of the Urethra is a small Elongation, and by the repeated Constrictions of this upper part, drives the Blood in the Bulb towards the Glass. See Extention.

The Elongations comprised the Channel of the Ureters, and so force out the contained Seed, or Urine; wherein the Mucous takes its Name. See Urine, and Seed.

ACCENSION, ACCIUS, in Fixtacles, the Act of Kissing a Body on Fire. See Fire, Fuel, Heat, etc.

ACCENSION, on other Occasions, is called Inflammation, Ignition, Conflagration, etc. See Ignition, Infammation, Conflagration, etc.

Accension stands opposed to Extiction. See Extinction.

The Word is form'd of the Latin Accensio, I kindle.

ACCENSUS, a Roman Officer, whereof there were two Kinds.

The first, of the Officer of the Magnificat, is of the Consul, Proconsul, etc., who had their Name, Accensio, ab accensio, their principal Employment being to call Assemblies of the People, and command People to appear in Court.

The other Order of Accensio, were a kind of supernumerary Soldiers, kept on foot, to be ready to supply the Place of those who were kill'd or wounded in Battle. And thes, according to Athenaeus, are of ancient Usu, and were called Accensus, quia adventu-bantur, or accensabantur, i.e. ab adventu ebjicientur.

ACCENT, Accents, a certain Inflection of Voice; or a particular Tone and manner of Pronunciation, contrasted from the Country or Province where a Person was bred. See Voice, and Pronunciation.

In this Sense, we say, the Veloc Tone or Accent, the Necrots Tone, the Ospreius Accent, Norman Accent, &c. See Tone, &c.

The Word is form'd of the Latin Accentus, compounded of ad, and, and cens, I censure.

Accent is also a Tone or Modulation of the Voice, frequently used as a Mark of the Intention of the Speaker; and giving a good or an evil Signification to his Words.

One may give the festive and most fostering Words imaginable, by a proper Management of the Accent, and mark them with a difference between the proper Number, were called Accensus, quia adventu-bantur, or accensabantur, i.e. ab adventu ebjicientur.

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The Accents shows that the Time of Pronunciation ought to be fixed and reduced, and is made to pronounce the Accents, some even rank the Ἐγγίζων, ἄλλοτρος, and Ἀποστρόφιος, among Accents. See Ἐγγίζων, ἄλλοτρος, and Ἀποστρόφιος, among Accents. See Ἐγγίζων, ἄλλοτρος, and Ἀποστρόφιος.

The Hebrews have a Grammatical, a Rhetorical, and a Musical Accent, the first and last form, in effect, to be the same: both being comprised under the general name of Ἄκτος, both give the proper Tone to Syllables; the RhetoricalAccent is more precise than their Propositions inasmuch as they tend to make the Pronunciation more sweet and agreeable.

The Accents, in Ephesians Accents, and twenty five Tones, of which some are placed above, and others below the Syllables: the Hebrew Accents serving not only to regulate the Readings and Failings of the Voice, but also to distinguish the Sound of the Syllables, the Members of the Greek Accent, and to answer the name Parophoes with the Points in other Languages. See Point.

Their Accents are divided into Emperor's Kings, Duke's, &c., and into Point. The King, however, occasionally becomes a Duke, and the Duke a King, as the Pharaohs are more or less from. —It must be noted, by the way, that the Accents of the Hebrews and Composition of these Accents differ in Hebrew Poetry from what it is in Pindar.

The rule of the Tonic or Grammatical Accents has been much controverted; some holding that they distinguish the Subject and Predicate, others maintaining that they are only intended to regulate the Mosaic or Singing Accents, the Jews fing rather than read the Scriptures in their Syntax.

The Truth seems here to be between the two Opinions; for we are inclined to think, that the primary Intention of these Accents was to direct the Singing; yet the Tonic and Grammatical Accents to have been regulated according to the Sense; so that the Tonic and Grammatical Accents guide the Singing, but not to point out the Diacriticals. —Thus it must be contended, that many of these Distinctions are too subtle and inconsiderable; nor can I find in the Works of the Editors of Old ones, agree in the Matter; some of them making twice as many of these Distinctions as others.

The Hebrew Accents, in effect, have something common with the Accents in the Greek Poetry and Rhetoric, and particularly to the Hebrew. —What have they in common, is, that they mark the Tones, showing how the Voice is to be raised and sunk on certain Syllables. What they have peculiar is, that they do the Office of the Points in other Languages. See Pointing.

Be this as it will, 'tis certain the ancient Hebrews were not acquainted with these Accents, so that, at first, they are so much in the Greek, the Egyptians, or the Romans, the Learned, is, that they were invented about the Vth Century, by the Tetrarch Doctors of the School of Tiberias, called Masorets. See Masorets.

The least Hebrews, in the case of Arabic Invention; and have been adopted and transferred into the Hebrew by the Masorets; He adds, that they were first introduced into the Text of the Hebrew, by Rabbi Ḥisda Ben David Cohen, a Native of France.

—Thus indeed possible, the Jews might borrow their Points from the Arabs; but how should they have their Accents from them is hard to conceive; and further, the Arabic Language having no such thing as Accents, either in Prose or Verses.

The same Hebrews, the Arab, with the time of Moses, who lived about the Time of Moses, the great Improver of the Hebrew Language. —The most fixed and certain opinion is, that this Writ is to be found in the Wonders of the Poets, by the Latins call'd Poets, and by us, Foot. —And when we want to give the Tones of the Accents, Rabbis Ḥisda and Rabbis Ḥisda, on completing the Hebrew Accents, is chiefly founded on the common Opinion, that this Rabbin was the first Grammarian among the Jews. But the Opinion is erroneous; there having been a Hebrew Grammar composed by R. Ṣadu- dias Gams, many years before Ḥisda. In M. Simon's Critical History of the Old Testament, we have a Catalogue at the End of each of which is this of Ṣadu- dias Gams, M. Simon, on this Opinion, he says, That the of Ḥisda of Tiberias had added Points and Accents to the Text of the Old Testament, the Doctors of the School of Tiberias, and which are intended to do like things to their Copies, which were afterwards imitated by the rest.

As to the Greek Accents, now been both in the manuscript and printed Books, there has been no less Diaphora about their Antiquity and Time, that about the Accents of the Psalms, 17." by Ṣadu- dias Gams, an express Tfeatru de Accensus Graceni, endeavours to prove them of modern Invention; alleging, that antiently they had nothing of this Kind of Accents in their Poetry, which were invented by the Accensus Graeci, in order to make the Accenture about the Time of Pindar, and that the use of such was not, rather than grammatical Use, serving as Aids in the Singing of their Poems, and very different from those introduced after- wards.

He adds, that Aristarchus, a Disciple of Aristophanes, improved on his Master's Art; and that all they both did only to name, the same as the Verses of Ovid. —The name Pheius flew from several ancient Aristocrats, that the manner of writing the Greek Accents in those Days, was quite different from those used in our Books. Yet, in the Invention, published to shew that the Greek Tongue ought not to be pronounced according to the Accents, espous'd the Opinion of Pheius, and even carries the Matter till further. —He thinks that Accents were the Invention of Aristarchus, and that nine Tones were the Greek; and that they were only used in Poetry; that they were intended to a intferrin the Pronunciation of the Greek, and to a little more. —Aristarchus did this, and that the ancient Accents of the Aristarchi were perfectly agreeable to the genuine Greek Pronunciation, but that the modern ones of the Arabs destroy it.

He brings several Reas ons & priors for the Use of Accents; even in the earliest Days; as that they then wrote all in capital Letters; that the Text of the Bible is a Dictionary, and a Dictionary either of Words or Parables; which without Accents could scarce be intelligible; and that Accents were necessary to distinguish ambiguous Words, and to point out their variousfold greater or less, to the expression of a Passage on a Passage in Homer, mentioned by Aristophanes in his Pois- trics, Chap. V. Accordingly, he observes, that the Syriac, who have tone, but no distinctive Accents, have yet invented certain Points, either below or above the Words, to shew them Mute, Tuneful, Perfun, or Severe. See further in his Diffusifw Epiisopica de Accensus Graeceni" Antiquitate, sove us non accensus, &c.

Accent, in Mafick, is a Modification of the Voice, to exceed a Paffion. See Passion.

Every Bar or Measure is divided into accented and unac- cented Parts. See Accent.

The Accented Parts are the Principal being those inte- nded chiefly to move and affect: 'Tis on these the Spirit of the Music depends. See Bar, and Measure.

The Beginning and Middle or the beginning of the first half of the Bar, and the beginning of the latter half thereof, in common Time; and the beginning, or first of the three Notes, in common Time, are always the accented Parts of the Measure. See Time.

In common Time, the first and third Crotchets of the Bar are on the accented Part of the Measure. —In Triple Time, the first and third, and in common Time, the whole, which is in the middle of every three is always accented; the first and last accented. But the Accent in the first is so much stronger, that in many Cases the last is accented as if it had no Accent. See Composition.

The Harmony is always to be full, and void of Discords in the accented Parts of the Measure. See Harmony.

In the uncotted parts this is not to necessary; Discords here urging without any Obstacle to the Ear. See Discord, Counterpoint, &c.

ACCEPT, See Acceptance, and Accetuation.

ACCEPTANCE, See Acceptation, Accetation, in matters of Law, Power, and Constitution. Also done, which without such Consent, might have been undue, or render'd invalid.

In Beneficiary Mates, the Canons hold, that the Ac- ceptance should be signified at the same time with the Re- cipient, which could not but destroy the Nature of the Rent: The Baron dying, and the Feme receiving the Rent, such Rent is deemed an Acceptation, and shall make the Lease good: So that the feudal bond is from the Writ Certa Vite. See Certa Vite.
There are two kinds of Acceptance; the one solemn, the other tacit. The solemn Acceptance is a formal Act, whereby some Error or Scandal which the Pope condemns, is expressly condemned by the Accepter.—Infinite Difficulties and Disputations have been raised in the Councils of Trent, in Purgatorio, concerning the Acceptance of the Constitution Unigenitus: Many of the French Prelates still refuse to accept it.

This Constitution has been commonly accepted by them more immediately relates to it; it is supposed to be tacitly accepted by all the other Prelates in the Christian World, who have cognizance thereof; and this Acquiescence is what they call tacit Acceptance.

In this Scène, France, Poland, &c. tacitly accepted the Constitution against the Doctrine of Molinos, and the Querists.—And General Councils tacitly accepted the Constitution against Jansenists. See Molinists, Jansenists, &c.

Acceptance, in Commerce, is particularly understood in respect of Bills of Exchange.—To accept a Bill, is to sign, or subscribe it, and thereby become principal Debtor of the Sum contained therein; with an Obligation to pay, or discharge it at a Time predated. See Bill of Exchange.

Acceptance is usually performed by him on whom the Bill is drawn; upon its being presented to him by the Peron in whole behalf if it was drawn, or his Order.—While the Acceptance is upon the name of the Accepter, the principal Debtor is the acceptor, or the Page drawn to the Bearer, he may craze his Acceptance: But not after he has once delivered it. See Exchange.

Acceptable at Sight are not to be accepted; as being to be accepted at their first presenting; or, in default of Payment, to be protested.—In Bills drawn for a certain Number of Days after Sight, the Acceptance must be dated; in regard the Time is to be accounted therefrom.—The Form of this Acceptance, is, Accepted this Day, and then the Signature.

A Bill payable on a Day named, or at Ufance, or double Ufance, need not be dated; Ufance being reckoned from the Date of the Bill it self. See Ufance.—On these it is sufficient to write, Accepted, and then the Acceptors Name. But should the Bill be connected with an Acceptance to be paid in twenty Days after Sight, where in the Bill it self only eight Days are express'd; he runs the Risk of the twelve additional Days. So that if the Acceptor fail, he has no Remedy against the Drawer. And if the Bearer consent himself to receive a less Sum than is express'd, in part; he is to stand the Chance of the rest. See Protest, Dishonour.

Acceptation, or Acceptation, in Grammar, the Signification of a Word or the Sense wherein it is taken and receiv'd. See Word, Sense.

Acceptation, in Law, a legal Acceptance.—In its first and most natural Acceptation, it denotes, &c. See Acceptation, in Law.

ACCEPTATION, in the Civil Law, an Acquiescence given by any Person to the Creditor, in a Declaration of the Creditor, in favour of the Debtor, signifying, that he is satisfied for his Debts, or that he forgives it him, and will make no further Demands.

ACCEPTATION, or Acceptation. See Acceptation.

ACCEPTOR, of a Bill of Exchange, the Person who accepts the Bill. See Acceptance.

The Acceptor becomes a Debtor by the Acceptance; and is obliged to pay it, tho' the Drawer fail before it become due. See Exchange.

ACCESS, literally signifies, Eludes of Approach, or Entrance; hence, Access, Accessible.

Such a Person has Access to the Prince: A Man of easy Access. The Access on that side was very difficult, by reason of Rocks, &c. See Access, Accessible, Accessory, Accessory.

The Word is Latin Original, Accessior, Accessor, &c form'd of Access, I come to.

Access, in Medicine, a Fit, or Return of some periodical Ailments. See Accessible, Periodical.

Thus, we say, an Access of the Gout, an Ague, an Intermittent Fever, &c. See Gout, Ague, Intermittent Fever, &c.

Water frequentedly confounds Access with Paroxysm; but they are different things. See Paroxysm.

ACCESSIBLE, whatever that may be approached; or, that may be had access to. Accessible, Accessory. See Accessible, Fortresse, as Accessible from the Sea-ward, i.e. the Passage to it is practicable. See Fortification, Fortified Place.

Accessible, Height, or Distance, in Geometry, &c. is either that which may be mechanically measured by the Aplication of a Measure to it; or it is a Height whose Base and Foot may be approached to; and a Distance measured upon the Ground. See Height, Distance, &c.

With the Quadrant, &c. we can take Alitudes both Accessible and Inaccessible. See Surveying, includes the Measuring, Plotting, &c. both of Accessible and Inaccessible Distances. See Surveying. ACCESSION, is particularly used for the Act whereby a thing is added to something else. See adding something to an existing thing. See Surveying.

Thus, we say, the Accession of a Governer to a Government, &c. The first Accession to the Crown of Great Britan, &c.

The Title is also used for the Act of engaging, and becoming a Member. There is an Accession included between two Persons, on the same footing and Conditions as if originally comprehended in the Treaty it fell.—The Accession of the States General to the Treaty of Hanover, of the Granna to the Union, of the French to the Treaties of 1748 and 1756, &c. See Accessory, or Accessory, something that accedes, or is added to another more considerable thing, or arris as a natural Consequence therefrom.

In this Scène, the Words hands opposed to Principals. See Principal.

ACCESSORY, or Accessory, in Common Law, is chiefly used for a Loan or Guilty of a Common Offence, not principally by Participation; as, by Advice, Command, or Concealment. See Felony.

There are two Kinds of Accessories; before the Fact, and after the Fact; who conspire or procure, or conspire to commit Felony, and is not present for him, or be present, he is a Principal. See Principal.

The second, is he who receives, affords, or compels any Man that has done Murder or Felony, whereof he has Knowledge.

A Man may also be accessory to an Accessory, by aiding, receiving, &c.

An Accessory in Felony shall have Judgment of Life and Membership as well as the Principal, who did the Felony; but not until the Principal be first attainted and convict, or our law'd therewith. Where the Principal is pardoned without Atriaender, the Accessory cannot be arraigned; it being a Maxim in Law, Ubi non est princilis, non potest esse Accessor. But if the Principal be pardoned, the Accesory shall be arraigned. See Accessory.

In the lowest and highest Offences there are no Accessories; but all are Principals: as in Robe, Robe, Forcible Enticement, and other Trespass, which are the lowest Offences. So also in the highest Offences, which is High Treason, there are no Accessories. See Treason.

Accessories in Ferry Treason, Murder, and Felony, are not to have a benefit of any Colony, or be called accessory before the Fact in Manthlarguer; because that is sudden and unprepared. See Manslaughter.

Accessory by Statute, means what is express'd as abets, advises, aids, or, which is what a Person that comitts an Offence made Felony by Statute. See Statute.

ACCESSORIUM, or ACCOMMODATIUM, &c. See Accommodation.

ACCIDENT, in Philosophy, something additional, or superadded, to Subsistence; or not essentially belonging thereto, but capable, indifferently, either of being or not being in it, without the Destruction thereof. See Subst.

Some will have the Word compounded of ad, id est, and a, falling or belonging to another; others suppose it to be a word, either foreign, or barbarous.

The Schoolmen distinguish three Kinds of ACCIDENTS; Verbal, Predicable, and Predicamental. See Accident, Accidence, &c. See verb, opposed to Essence; and in this Sense, the Adjuncts to a thing, the Substances themselves, are denominates Accidentals therof. See Adjunct.

The skin clothes a Man has on, the real Substances, yet, as they are not essential, but adventitious, or accessory to his Existence, are Accidentals. See Essence.
ACCIDENTAL ACCIDENT, Accidental, is used in opposition to Proper—i.e., any common Quality as, Whiteness, Heat, Learning, or the like. See Quality. Thus, a Man may be sick or well; and a Wall white or black; yet the one be ill to a Man, and the other a Wall. A Man, if it be known, is sick, &c.; but if he is not known, it is impossible to tell, becaux' usually laid down and explained in the Doctrine of Predicables. See Predicable.

Accident may either be taken in the Abstract, as White, Whiteness, Learning; or in the Concrete, White, Learnce. See Abstract, and Concrete.

If taken in the Abstract, as is done by Aristotle, the Accident is inseparable from the Subject. If it be taken in the Concrete, Accident is usually defined by the Schoolmen, to be something capable of being predicated of many subjects. More properly, Aristotle calls Accidents, oun & em, Entities of Entity; as requiring some Substantive wherein to refer to, as their Subject of Incidence.

An Accident, then, has an immediate and essential Dependence on its Subject; both as to its Production, its Continuation, and its Effects: It arises or is deduced from its Subject; it must be predicated of or referred to it; and can only be affected by what affects the Subject. The Schoolmen, however, will not have Accidents to be mere Modes of Matter, but Entities really distinct from it; and, in logic, it is generally separated from all Matter. But, the Doctrine of Real Accidents and Qualities is now exploded. See Quality.

Aristotle and the Pseudo-Aristotle have nine Kinds or Clasfish of Accident—Substances, Qualities, Accidents, &c. Other lists refer to the above number. See Predicable, and Category.

Absolute Accident, is a Term used in the Bonhoffer Theo-logy, for an Accident which subsists, or may possibly subsist, at least nominally, and by some supernatual Power, without a Subject.

Such, they contend, are the Accidents of the Bread and Wine in the Eucharist, &c. e.g. the Colour, Flavour, Figure, &c., thereof, which remain after the Substances they belonged to have been changed into other Substances of Fleshy, &c. See Eucharist, Species, Transubstantiation, &c.

And it has been very difficult to account for some of their Qualities, and even deduced by some of their Councils, the Eucharist, say they, being a Sacrament, &c. 1.e. a Visible Sign of an Invisible Grace; its necessity there to be formally and positively affirmed: Now, this is the Doctrine that it being delivered or transubstantiated, and therefore must be Accident--Add, that in every Conversion there must be something of the former Nature remaining after the Change: other wise it would be no more than a simple Substitution of one thing for another. As, then, nothing of the Substance remains, it must be Accident. Hence, the Council of Constance confirms the following Position, which is the foundation of Allon, as Heretical: 'The Accidents of Bread do not remain without a Subject in the Sacrament.' See VII.

Some of the Fathers seem to give Confirmation to the same Opinion--St. Basil, in his Fifth Homily on the Creation, observes that Light, or rather Brighthood, the Splendor of Light, έτος και εγχύτωσις, is a thing distinct from its Substance: the Light, as so many thieves, a white Body; and that it existed in the Beginning, without this Subject: having been created four Days before.

The Carthaginians, to a Man, combat the Notion of Abso- lute Accident, and assert that, in the Doctrine that the Essence of Matter consists in Extension; and that the Accidents are the only Modifications thereof, in no wise distinct from it: An Accident without a Subject must be a Contradiction. As, there, Insult is branded as contrary to the Faith. See Carthaginian.

Various Expedients have been invented by the Carthaginians, to account for Transubstantiation, &c., without the Hypothesis of Absolute Accident. See Metaphysics, and, in particular, Impressions are made on the People by the immediate Ageney of God; and without any thing remaining of the former Nature. Others define the whole to heterogeneous Matters contained in the Food of the Bread, &c., remaining unaltered by the Transubstantiation, produce the same Sensations as the Bread produced.