ACCURED, something that lies under a Curte, or under a Sentence of Excommunication. See ANATHMA, Excommunication.

ACCUSSION, Accusatio, in the Civil Law, the incurring a criminal Action against any one, either in one's own Name, or that of the Public. See ACTION, and CAUSE.

By the Roman Law, there was no public Acceusor, for publick Crimes; every private Perthon, whether interested in the Crime or not, might accuse, and prosecute the Accusant for his own Advantage. But the Accusation of private Crimes was never received, excepting from the Mouth of those who were immediately interested in the Cause, nor was the Husband able to accuse his Wife of Adultery. See ADULTERY.

Indeed, it was not properly an Accusation except in publick Crimes; in private ones it was called simply Action, or intending an Action, intender Actionem, or Iuris. See ACTION.

Cato, the most innocent Perthon of his Age, had been ac-
cussed 42 times, and abridged 42 times. See ABBREVIATION.

When the Accused accuses the Accuser, it is called a
CRIMINAL ACTION, which is not admitted till the Accused has been first purs'd. See RECRIMINATION.

By the civil Laws of the Inquisition, the Accused is for-
called himself of the Crime objected to him. See INQUISTION.

It has formerly been the Custom in some Parts of Europe, where the Accusation was very heavy, either to decide it by Council, or to put the accused to the Test of Fire; he was to eat himself by Oath; but, which was not admitted, excepting a certain Number of his Neighbours and Acquaintance fowre together with him. See DECUX, COMPAT, OATH, PLEAS, &c.

ACUSATIVE, in Grammar, the fourth Café of Nouns that are declined. See CASE, and NOUN.

Its Uso may be conveyed from this, That a Verb which expresses an Action of the Acusative is to be taken as the Efect of, or to mean what is said or done by it.

Thus, the Name Acusative is sometimes applied to such Priests or Bishops, as are exempted from the Discipline and Jurisdiction of their ordinary Bishop or Patriarch. See EXEMPTION, PRIESTS, EPISCOPAL.

To Acusate, or Accuse, calls this Exemptions from the Jurisdiction of a Patriarch, Autoepiscopie. See PATRIARCH.

We find a great Number of Conants of Councils, Capitols or Synods, &c. against Acusos or Accusation, &c.

In our ancient Law-Books, the Term is also used for those poor People who had no proper Lord; or holding nothing in Fee, either of King, Bishop, Baron, or other Feudal Lord.

L. 22.

In Ecclesiastical History, Acusati frequently occurs as the Denomination of divers Sects: particularly, — 1°, of those who in the AffAIR of the Council of Ephesus, refused to follow either Chrysostom or Paulus, who was an opponent of the Council in that Affair, as Peter MEGIUS says; but afterwards abandoned him, upon his subjection to the Council of Chalcedon, being themselves flicking to the Error of that Body. See ERROR.

2°, Of the Alsatiaf, or Accusati, &c.

3°, Of all in general who refused to admit the Council of Chalcedon.

Some of them have, to the Word properly to denote Heipagur, and fapose it applied on this Occasion, by reason they stood neater, or dubious, hesitating about coming into the Coun-

But the former Opinion is the more probable; Accusati being never used in the latter Sense.

In some Writers, the Accusati Heipagri are called Accusati, Acusati.

Acusati, a compound Tafe, consisting of four, with the Addition of a degree of Roughness. See TASTE.

Such is the Tafe of all Fruits before they are ripe. See FRUIT.

The Physicians usually make Acerb an intermediate Sa-
vour between Acid, Audere, and Biscar. See ACID, &c.

All Matters which come under this Denomination are attribute to a character called ACERRA, in Antiquity, a kind of Atar, erected near the Gate of a Port called Attica, amongst the Romans, wherein his Friends and Familists daily ofled one to the time of his being alive, as the Moon. See MONT.

ACETABULUM, in Antiquity, a little Vase or Cup, used at Table; to vore up things proper for Sauce, or Sos-
asionning: much after the manner of our Salts, and Vinegars.

Hence, Agricult, in his Treatise of Roman Measures, L. II. takes the Name to have been form'd from Acetum, Vinegar, as supposing it principally defin'd to serve Vi

ger on.

Acetabus is also used for a Roman Measure, in use chiefly in Medicine, for liquid Matters. See MEASURE.

The Acetabulum contained a Cythus and a Half, as is proved by Agricola, from two Vases of Eacusius; who, speaking of the Cythus, says, it weighs ten Drachm, and the OXHOKUS or Acetabulum, 13.

His quique bene saluum Dracum, &c. appendere venter.

Cythoius faci & quique addactur ad id.

Bine, in his Treatise of Weights and Measures preface'd to his Book, lays, that the Roman Pint, makes the Acetabulum of Oil weigh two Ounces and two Drachm, of Wine, two Ounces, two Drachm, a Grain, and a third of a Grain; and the Acetabulum of Honey, three Ounces, three Drachm, a Grain, and a third of a Grain; by a Scrip, and two Silique. See CYTHUS, CUPPER, &c.

Acetabus is also used in Anatomy, for a deep Cavi-
yor, in certain Bones, appointed for the Reception of the Large Bowels. See Bone, and ARTICULATION.

Thus, the Cavum of the Splint, or Huckle-Bone, which receiveth the Head of the Thigh-Bone, is called Acetabu-

Lum, Os, or Cyclus. See ISCHIUM, FEMUR, COT-

tLE, &c.

The Acetabulum is lymet and tip'd round with a Cartile, whose circular Margin is called Supercilium,—in its bottom lies a large mucilaginous Gland. See MUCILAGIN.

Ous, &c.

Acetabus is also used by Anatomiasts in the same Sense with Cythus. See CYPTELOM.

ACETARIA, or Ailce. See SALVE.

The Word is form'd of Acetum, Vinegar; in regard that Fluid is commonly used for the Scouring thereof.

See ACUS, whatsoever relating to Acetum, or Vinegar. See ACETUM, &c.

Thus, we say, an Acetous Taffle; Acetous Qualities, &c. Wine, and all vinous Liquors, are render'd Acetous by exci-

ting the Vapour of the Spirit, or by tempering or abating their Sulphur. See Wine, and VINEGAR.

The Chymists mention divers Aceta, or Acetous Liquors; as, Acetum Aetizeum, made of distill'd Vinegar, with the Addition of some Alkane, or Volatile Salt. See AL-

KAL.

Acetum Philosophorum, a four kind of Liquor, made by distilling a little Butter of Animony in a great deal of Water. See AL.

Acetum, or Irish Liqueur, &c. the fame with Vinegar; the Properties, Ufes, and Preparation whereof, see under the Article Vinegar.

The Word is puro Latin, form'd of Acetum, I am sharp.

See ACETUM, &c.

There are several Medicines in the Shops, whereof a few is the Baff; as, Acetum Dillatum, distill'd Vine-

gar; chiefly used in other Preparations for Disinfection, and Preparations; See DISTILLATION, DISINFECTION, PREPARATION, &c.

Spiritus Aceti, Spirit of Vinegar; made by drenching Copper Filings or Spielle Duff with distill'd Vinegar, then boiling the Spirit, so that the Spirits cannot be

found; the Saturation and Evaporation to be again repeated, till the Metal be forfeited, which being then distill'd, the Spirit comes over. — In Qualities and Ufes are much the fame as former, only more powerful.

Acetum Rosarium, Vinegar of Roses; made of Rose-buds infus'd in Vinegar 40 or 50 Days; the Roses then pressed out, and the Vinegar prefer'd. — It is chiefly used by women of Embrocation on the Head and Temples, in the Head-sack. After the fame manner is made Acetum Sanavigenum, Vinegar of Eaters; Acetum Absinthium, Vinegar of Ro-

marics, &c.
Add, that the Acid Salts are all found to be volatile, by which they are distingui...f the Alkali. See VOLATILE, FIX'd, & UNIQUES.

Plants have in a general made it very probable, that 'tis the Acid in the Calcareous Part or Principle in all Salts. — They consider it a saline, penetrating Substance, diffused th' severall Parts of the Globe; which, according to their Theory, it is, when it is compounded with withal, produces different Kinds of Bodies: If it meets a fulfì Oil, it converts it to Sulphur; if it be received into the Blood, it unites with the Alkali, and becomes Alumina; with Iron it grows into green Vitriol; with Copper, into blue Vitriol, &c.

Of this Sentiment is Sir I. Newton, &c. In conjecturing the Constitution of the Roots, Stems, &c. of our Indian Fruits, and particularly the Alumine Nature with Oil of Sulphur per Componamon, which fame Acid abounding in the Bowels of the Earth, unites sometimes with Earth, and thus makes Alumina; sometimes with Water, and forms the Alkali; sometimes with Earth and Bitumen, and thus produces Sulphur.

Officia.

In that, all our native Salts, the without any Mixture from Art, are yet found to be real Mixtures; and that Composition and Decomposition is carefully made. — As many as they are, may be all reduced, according to M. Amboy, to three Kinds; to a. a complex Salt; and b. each whereof has its several Species. Of the Combination of those with different oily Matters, are all the other Salts produced. By the Analyses we have made of em, c. &c. it may be discovered, whether the Species be the true Phlegmatic, the true Putrefacatory, or the true Putrefacatory and phlegmatic. Thus a phlegmatic, a Putrefacatory, and an Acid; and the Acid we hold the pure Salt: This makes our Chemical Principle Salt, the common Bases of all Salts; and which, antecedently to any Mixture, is capable of producing various Sorts of Bodies: This Basing, to be one familiar, uniform Matter, the never found alone, but always accompanied with some fulminating Mixture or Decomposition: In this manner, the Salt of the Earth, which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first.

The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

The Acid, according to its determining Salt, may be known and discovered, by a few simple Experiments; and if it be Acid, it may be known from the Addition of Spirit of Vitriol, which now easy be added to the three first Species, and which may be equally applied to all the compound Salts of Vegetables and Animals, with this difference, that the latter have always a larger Proportion of the earthly Matter than the first. The Salt naturally contained in Plants, may be considered as a Mixture of Earth, Oil, a little Water, and an Acid Salt; This last Ingredient being separated from the Plant with the greatest Care, and then being burnt, and the remaining Ashes, by the Derivation of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.
After the Algae, does not crystallize, but stillียedly imbibes the Acid Spirits.

Hence it may be probably concluded, that the Lissivous, or fix'd Alcaly Salt, is no other than the Earth of the Plant, which, notwithstanding the Violence of the Fire, has been suffered to remain in the Alcana, and has not been dissolved in Water; still referring a sufficient Number of Lecuit or Pores, to lodge the first Acid that shall offer itself, in lieu of that driven out by the Fire. —And as the Nature of the Acid Salt is such as is even to the Imbibing and retaining an Acid prefered to it, in order to the producing a crystallized Salt; the Lissivous Salts of Plants may be reduced to the same; as they contain more or fewer Vacuities to be fill'd with Acids.

An Alcana, after it has been fully fatuated with one sort of Acid, may be again fatuated with another, by previously filling it with the new Acid; this is chiefly observed where a Vegetable Acid has been received first, and a Phosphorus one is offer'd after. And it seems owing to this, That the Vegetable Acid having given up all its1289: A is the name I give to this salt, which, being taken off the Earth, the Plants, Wood, in short, the very floors of full of Cotton, will admit a good Number of Pims.

Now, urinous Salts or Alcalies as well as the Lissivous Salt, to which they really imbibe Acids, retain em', and get together with 'em compoel Salts which crystallize.—But their Volatility seems to make it plain, that they are not, like the former, a Composition of a mere earthly Matter, with a little of the Air, but is a Sand of Earth and Water, or Vegetables by such Admixture. Yet is there in a great deal of Reason to imagine, that their Composition is no other than a Part of the same Matter, which would have produced the Lissivous, Saint intim'd with a deal of the fixed Oil of the Plant, and that the Oil is the sole Cauf of the Volatility of those Salts.

But, A. M. 1801, in Eléct du Sol primitif, makes three Clafes of Acid Salts, corresponding to the three Species of Sulphur wherefrom the primitive Acids may be combined. The first Clafs confists of such as contain an Animal, or a Vegetable Matter:—The 2d, of a Vegetable and an Earthy; and the 3d, of a Vegetable Matter only.

To this Clafs belong all the different Acids of Plants, Fruits, Woods, &c. which must necessarily retain part of the Oil of the Plant, which is their Sulphur. To this Clafs also belong the Spirits of Nitre, as being a Substance procured from the Excrement of Animals, &c.

The second Clafs is of those which contain a bituminous Sulphur. —Such are Vitriol, common Sulphur, and Alum; which all take their Name from a certain Stone, where-in Bitumen is the prevailing Ingredient.

The third is of such as contain a more fix'd Mineral Sulphur, approaching the Nature of a metallic one. —Such are the Alkaline Acids, and in the latter of which is chiefly found in Places near Mines of Metals, and the Metals probably arises from Rocks, or Veins of Sulphur coming into a Gypsum or Cerussing, and there diffused. From the peculiar Nature and Properties of the Sulphur thus accompanying the several Kinds of Acid Salts, their different Thennomata and Effects are to be accounted for—

See the Acid Salts, A. M. 1778.

The Animals of Dogs are doubtfully chiefly derived from Plants, in the ordinary way of Food, Nutrition and those of Plants, again, from those of Minerals. So that those, which are not eaten by one, are so by the other. The Diversities arise from what happens to 'em in passing thro' the organized Bodies of Plants and Animals. Hence it is, that Plants and Animals officiously, yield a very volatile Alka
dine; but the Animals, by breathing and taking in their acid, and much more fix'd and concrete; this is the fame Matter in both Cafes, under different affumed Forms. Thus, the younger Lemery argues, that as Animals feed on Plants, so also Plants on Animals; insomuch as their Vegetation is excited by Manures; it happens that, what was real Salt-petre in Plants, becomes only a nitrous Sul Ammoniac in Animals; and the same is true, whenever the plants are of this double Metamorphos, by supposing that the nitrous Principle remains the same in both Cafes, and in both Cafes is attached to the same Matter, with this only difference, that the Sulphur is in the Plants a Sulphureous, and in the Animals a Sulphurous, fix'd; and in Animals, los its earthy Parts, and affume other oily ones, which render it volatile. Mem. de l'Acad. An. 1778.

As to the manner wherein Acids all on Alcalies, the great Number of little Bubbles produced during their Action, and the Heat arising thereupon. —M. Humbert explains it thus—The Matter of Light, which he supposes to be the Chymical Cause of the Fire, has nothing to do but to pervade the Whole Extent of the Universe; is kept in a perpetual Motion, and skirmishes with the Subterranea Impulses which the Sun and fix'd Stars give it; But this Motion, happening on some Occasions to be slackened, may be renewed in full Strength, and accompanied with a more vigorous and thorough approach of Flame, which that Author supposes the only Matter capable of giving Motion to Light.—This Motion of Light cannot be else than the continual firing against the solid Bodies, and even passing through the same porous one, it means in its way. See Sulphur, and Fire.

Supposing, now, Acids to be little, solid, pointed Bodies, contained in Aquaeous, and Fluid, and kept in con
tinuous Motion, by the repeated Impuls of Phlegm into Light and Alcalies, to be fomigious Bodies, whose Forces have formerly been fill'd with the Points of Acids, and which are now impelled by the new Impuls of the approach of Flame, which that Author supposes the only Matter capable of giving Motion to Light, is all appearance, effectuated with a great Velocity and a deal of Power.

From, insomuch as it produces to considerable a Degree of Heat, and makes the one Part of the Body fill'd with an aerial Matter, which is now expell'd by the Points of the Air that is put in Motion, and produces the Bubbles, which are so much the more sensible, as the Heat accompanying the Action is the greater. See Air, and Heat.

Sir I. Newton accounts for the Effects of Acids in a different manner; from the great Principle of Attraction. See Attraction.

The Particles of Acids, he observes, are of a fix'd grother than those of Water, and therefore less volatile; but much smaller than those of Earth, and therefore much less fix'd than they.—These are endowed with a great attractive Force, wherein their Activity consists; it being by this that they asscend and stimulus the Organ of Taste, and so on, &c. and the Attraction of the Parts of Bodies, either of a metallic or flary Nature, and adhere closely to 'em on all sides; so as to be separable from them only by Diffillation or Sublimation; and when thus gather'd about the Points of Bodies, the greater the Power they raife, disjoin, and shake them one from another; so that is dissolv'd. See Dissolution.

The Particles of Acids are so also, whereas they reach towards the Particles of Bodies, they move fluid ones, and excite Heat; shaking amunder some Particles, so as to turn them into Air, and generate Bubbles; and hence all Violence, and hence all the Violence is by all the same being in all Fermentation a latent Acid, which cogitates in Precipitation. See Fermentation.

Acids, also, by attracting Water as much as they do the Particles of Bodies, they produce the Particles of Acids readily to mingle with Water, or swim or float, after the manner of Solids: And as this Glaobe of Earth, by the Force of Gravity, attracting Water more strongly than it does lighter Bodies, by one Matter of acid is affected in Water, and go upwards from the Earth; so, the Particle of Salts, by attracting the Water, mutually avoid and recede from one another as far as they can, and are thus diffus'd throughout the whole Water. See Attraction.

The Particles of Acids conff itself of earthly and acid Paris united together; but thes Acids have to great an attractive Force, that they can't be separated therefrom by Fire, or preach'd up, or precipitated from the Water, of solv'd Metals, by attracting from them the acid Particles, which before had diffus'd, and kept them in Solution. See Fermentation.

If thes Acid Particles be join'd with earthly ones, in a small Quantity; they are so closely retain'd by the latter, as to be quite fapp'd from and left, as it were, in them; so that they neither diminish the Org. of Taste, nor attract Water; but compose Bodies which are as Salts, or Fertilizing Bodies; as in the fix'd Bubbles; or even in the acetic Acid; in as great a Quantity of water, as the fix'd Bubbles; in which they are kept in such a State, that they are not decomposed, but remain entire in the same, and allow the Water in them to pass, without any loss. See Fermentation.
the between the Particles of the first Composition; and
so intimately uniting with those Particles, produce a new
Mixture or Compound, which cannot be restored into its
original form, and never gyrate in the Particles of Parac.
there is no great dissolving Force, because there is
but a small Quantity of Acid in it; for whatever strongly
attracts, and is strongly attracted, must be in the same
solution, and is therefore dissolved in Water, the Diff-
solution is slowly perform'd, and without any Evaporation.

See Water, and Menthron.
When these Acids are boiled with the Tongue, or any
extract of any part of the Body; leaving the subtle Earth
wherewith they were before uniting, they rush into the
Scorty, so there as Menthrons, and dispire in Part.
thus causing a painful Acrid; and while this Author, it must be own'd, here carries the Notion of Acidity a great length: Dilution, according to
him, is only effected by Actionon, and it is proportion'd
the Degree of Acidity. I cannot but Dilute; but all the
Bodies which attract much Acids, on his Principle; and consequently all powerfully Menthrons must belong to that
Class.—And yet Spirit of Vitriol, which readily diffuses Iron, or Copper, even in the Cold, is allow'd an Acidity; and
accordingly makes a vehement Conflict with Aqua fortis.
Boyle's Inflexion of Chym. Dott. of Nat.
Some chemical Observations in the 17th Century, espe-
cially to derive the Qualities of Bodies, and the other Phe-
nomena of Nature, from the Consideration of Acidity and
Acids. See Acray.

Acrid, is a Point much controverted among the Physi-
cians, whether or no there be any finer Acid in human Blood?
The Generality hand for the Negative; and all Mr. Boyle's Experiments, in his History of Air, shew'd that the
air of the accurate M. Homb-
berg has at last turn'd the Scale the other way; and shown,
by repeated Experiments, that an Acid, or what is com-
monly call'd No Acid, and that the Substance of the
air is a Vapour of Acids. For, as the air is for ever
caused to be a Vapour of Acids, may be draw'd from the
Blood of all Animals in general, and human Blood in partic-

Acids are preferable to Medicines, as Codlers, Antitbi-
flies, and Venoms, which make a readily apparent
Mixture of the Fresh and the Excrement.

Acrid, Mr. Boyle obserb, are only diffusely the Body
while they continue lomentable Acids; but in many Cases cre-
ate Dilutements, whereas they should form the Remedies.
—Thev be required to have an incisive and relutiv
Virtue, and accordingly are resolved into their
Effect, and more diffusely the Body: yet there are
some Acids which must evidently coagulate the animal
Fluids, and produce Obstructions, with all their Train of
Consequences. For example, Vinegar, and Spirit of
Water. See also Actin, Acid, Acid Salts. See also
Acid Spirit, Acid Spiritu. See also Acid Salts, which con-
stitutes, or denominates, a Body, Acid; or that Sensation of
Sharpness and Acrimony which Acids excite upon the Taffe.
See Acid, Quality, Taste, &c.
A little Vitriol leaves an agreeable Acidity in Water.

See Acid, Qualit, Taste, &c.

Vitriol from Air and Vortices have different Forms of Acidity.
The Predominancy of Acidity in the Body, and their ill
Effects, in corrupting the Blood, &c. is prevented by ei-
ther an obstruction of their vegetable Nourishment, and
morifying them with Luxuriant or Uri-

nous Salts; or forcing and absorbing 'em, with Alciiutus Bodes.—Thus, Minium destroys the Acidity of Spirit of Vine-

ages, and has a firmiting effect upon the Skin. See Acid,
Qualite, Taste, &c.
See Acid, Quality, Taste, &c.
See Acid, Qualit, Taste, &c.
See Acid, Quality, Taste, &c.
See Acid, Quality, Taste, &c.

The Word is a Diminutive of Acidum; which is form'd
from the Greek acids, Pois or Edge; in regard the Points of acidity makes prick and vellicate the Tongue.
We sometimes also meet with Acidulatus, q. d. something
wherein acid Juices have been put, in order to give it a
Character, and Bitterness, and to be known of a Similar
Formation, Acidi Calindagii. See Gland.
ACIN, in Botany, small Granils, growing in Bunches
after the manner of Grape-Bones.
The Word is Latin, and literally signifies Grape-flower.
They have both home Glands of a familiar
Formation, Acini, Calindagii. See Gland.
ACINIFORMIS, Tunica, the same with the Tunica Dors.
of the Eye. See Uva.
ACINUS, the Larger, or One of the Top, or Any of top.
The Word is Greek, acaie, Point, Tip of acaie, edges, I
fourth.
Acridus is more effectually said to denote the Height of a
Dilutement; which is divided into four Periods by some
Institution-Writers.
1. The Arche, the Beginning, or first Arthio, &c.
2. Antic, the Growth, called Acridus, &c.
3. Par. acridus, which is the Declination of the Dilutement. See Disease.

ACOMETES, Acanthi, a Name given to certain Mucilages, which flourishes particularly in the East; and who were thus called, because they had Dii-

vice Service continually, and without Interruption, perform'd in their Churches.
The Word is Greek, acaie, Point, of the Private a, acaie, &c., and acnn, I, down, or sleep in Bed.
The Acaces divided themselves into three Bodies, each of them having their own Church and their own Church.
So that their Churches were never silent, Night nor Day.
Nicophorus mentions one Marcellus as the Founder of the Acaces; &c. whom some modern Writers call, Marcellus of Angora. See also Marcellus of Angora. See also s.
ard, Infractor of the Acaces, who were unknown before him, is called the Author of the Life, a Disciple of St. Alex-
ander. This Saint, according to Suidas, lived about the Year 800. See Vol.
The Syrtis were also called Acaces. See SYRTIS.

There are a kind of Acaces fill subfilling in the Re-

mi Church; the Heretics, by the Name of this Word without that Denomination; in regard they keep up a perpetual Adoration, some or other of them praying before the Sacrament, Day and Night. See Bark.

ACOLYSIS, Acolutes, in Antiquity, a Term applied to such Persons as were strong and immoveable in their
Resolutions.
For this reason, the Stocks were called Acolutes in regard, nothing could shake or alter their Resolves. See Stock.

Among Ecclesiastical Writers, the Term Acolutes is peculiarly applied to those Young People, who, in the primitive Times, aplied to the Ministr, and for that Purpsoe, continually attended the Bishops: Which Affirmity occasioned
the Author of the Eucharist to call them Acolutes.
Acquittal is of two kinds; in Law, and in Fact.

1. In Law, there are two kinds of acquittal; One as Principal—the other as Accessory: The former is by Conscience, the latter is by Fraud.

2. In Fact, an Acquittal is by Conscience also freed: In which Case, the Sentence is rendered Null and Void.

Acquittal is also used, where there is a Lord Mayor, and Tenants, and the Tenant holds Lands of the Mein, and the Mein is a Member of the Lord Paramount: Here, the Mein ought to acquit the Tenant of all Taxes and Conscripts, and not to suffer Lords for one Parcel of Lands. See MEAN, and Principal.

ACQUITTANCE, or QUIESCIT, a Release, or Discharge in Writing, of a Sum of Money, or other Duty which ought to be paid or done. See QUIESCIT.

The word Acquittance is of two kinds; viz. Legal, and Civil. The former is used by the Government, and the latter is used by Writers in Physics, for the Excels or Predominancy of one Quality above another; or rather in a Mixture, or in the Constitution of a human Body. See CRISIS, TEMPERAMENT, CONSTITUTION.

ACRE, a Quantity of Land, containing four square Rods, or 160 square Poles. See MEASURE; see also Rod, and Pole.

By a Statute of 1 Eliz., it is ordained, That if any man creat a new Cottage, he shall add four Acres of Land to it. See COTTAGE.

The word Acquittance is used, in the Quantity of Acres in a Piece of Ground, &c. See SURVEYING.

The word is from the Saxon Acuer, or Akuer, Field, or the Latin Ager. The Schiifisnis derives it from Ager, a Field, or a piece of Land, a Land-Massacre among the Antients, containing 10 Feet.

The Kingdom of England contains by Computation 9057350 Acres: The United Provinces 4752000, &c. See Pole.

ACREME, a Term sometimes used in ancient Law-Books, for ten Acres. See ACRE.

ACRIBIA, a Term purely Greek, Acritis, literally denoting Exactness or Delicacy of Accuracy: sometimes used in our Language for want of a Word of equal Significance.

ACRIDOPHAGI, in the antient Geography, a Nation of Egypt, which was destroyed on the same Day, 18,000 were compounded of the Greek mea, Locusts, and 2000 I eat.

The Acridopagi are represented as a People of Ethiopia, inhabiting near the Desert. In the Spring they made Provision of a large kind of Locusts, which they slaved, and kept for their feeding Food all the Year: They lived to forty Years of Age, then died of a sort of winged Worms generated in their Bodies. See St. Jerome against Trenauv. L. II. 30, 31. Hildes. N. Y. vi. 20. and Strabo, L. XVI. — Pliny also speaks of Acri-
dopagis in Parthia, and St. Jerome in Libya.

The manners and Habits of the People are fabulous; yet may the Acridopagi be true; and in a few Days they eat Locusts in some Parts of the East. And hence, St. John the Baptist is said to have lived on Locusts, wives, and wild Honey. See蝗虫, Locusts, &c.

Yet is the rendering of munch or Locusti, as the English Translators have done, much more controverted. —Petrus, in his 15th Epistle, speaking of this Food of St. John, says, They were not for Animals, but the Tops of Herbs and even charges those who understood 'em otherwise of Ignorance: But St. Augulfis, Beda, and others, are of a different Sentiment. Accordingly, the Jules of Arbitria agree with Conceptus the Opinion of the Euthenia, who for munch put spiculis, a delicious Diet prepared of Honey and Oil, that of some other Innovators, who read, acris, or acris, Sea-Crabs; and that of Broos, who reads ageum, a kind of Worm.

ACRIMONY, Aperity or Sharpness, expresses a Quality in Bodies, by which they corrode, destroy, or dissolve one another. See Bitter, &c.

Sails are only cautious in virtue of their Acrimony. See SALT, CAUSTIC, &c.

ACROBATICS, a Name given to Aristotle's Lectures in the more difficult and nice Parts of Philosophy; to which none but Children and Friends were admitted. See ARI-

ACROMION, Acromion, in Anatomy, the upper Pro-
cess of the Omoplate, or Shoulder-Bone. See Omoplate.

The Word is derived from acro, summit, and ion, a Har-
mer, a d, the Extremity of the Shoulder; and from An-
chora, on account of any resemblance in Figure which the Acre-
ACT 26

Act, in the Plural, denote the publick Deliberations, and Resolutions of an Affluency, Senate, Council, Convocation, or the like; enter'd in a Register. See Register.


Actus Roon. "Loyola's Translations":

The Acts of the ancient Councils were Canons. See Canon.

The Edicts and Declarations of the Council of the Roman Emperors, were called Constitutions Acts, Acts Const.

Clerk of the Acts, is an Officer of the Navy. See Clerk.


Acts of the Five Monarchy, is the name given to the decrees of Julius, and the impostor Silvanus, with other Apostrophetical Relation of our Saviour's Trial before Pilate; impiously framed by the Enemies of Christianity; and fell'd with the blackest Blasphemy.—The Emperor Maximinus, in his edict of the 15th of April, 223, n. d. is quoted by St. Jerome, in his Commentaries on the books of the Old Testament.

See Epitome L. IX. c. 4. & c. Ruffin L. I. c. 5, &c.

The true and genuine Acts of Peace, were kept by him to Thuringia, who reported 'em to the Senate; but were rejected by them. The Acts of Peace were the official Acts by which the Pope, or the Roman Church, was bound; and are kept to them as is retorted by Terrillion, in his Apul. C. 5, and 20. 21. English Hist. L. II. c. 2. Julius Martyr, &c. See Acts of the Apostles, and Acts of the Church.

The Acts of the Apostles are compendious Hebrew by one Adamius translated into Greek by his disciple Dorotheus, and thence into Latin by Julius Africanus. Wolfgang Lucas published the first in 1511, from a Latin version, and then corrected and enlarged by Desiderius Erasmus. A disciple of Merian, named Lenzini, or Seelen, is also said to have compiled Acts of the Apostles, towards the close of the 16th century.

Acts varieties are numerous other pieces in this way; as, the Acts of St. Thomas, the Acts of St. Andrew, the Acts of St. Paul and Thecla, the Acts of St. Matthew, Acts of St. Peter, Acts of St. John, Acts of St. Philip, &c. which have been declared Apocryphal. The Acts of Peter were the Production of the Heretic Perines: Tholoe of St. Thecla were the Work of a Friar in Alsior Minor, whom St. Thomas of Canterbury, &c. See Acts of the Church.

Act, in the Universities, is a Thesis maintain'd in public, by a Candidate for a Degree; or, to flew the Capacity and Proficiency of a Student. See Thesis, Degree, Doctor.

The Candidates for the Degree of Batchelor and Master of Arts, are to hold Publick Acts; theo for Batchelor were established in the University of Cambridge, &c. See University, Doctor, Batchelor, &c.

At Oxford, the Time when the Masters or Doctors complete their Degrees, is also called the Acts; which is held with great Solemnity: At Cambridge they call it Commencement. See Commencement.

Actis of Faith, or Actus de Fe, is a solemn Day held by the Inquisition of the Province of Hereticks, and the Abolition of the Innocent Accused. See Inquisition.

They usually contrive the Actus de Fa, on some great Festival; that the Execution may pass with the more Awe and Solemnity.

The Criminals are first led to Church; where their Sentence is read to them, either of Condemnation or Abolition. They are demanded to Death, are here furedger'd up by the Inquisition, and then executed with a certain Liturgy, that no Blood may be shed. If they persist in their Fugitive Errors, they are burnt alive.

In Poetry, the certain Divisions, or principal Parts in a Dramatic Poem, contrived to give a Refrain or Breathing-time, both to the Actors and Spectators. See Drama, Tragedy, and Comedy.

With the Acts, the Theatre remains empty, and without any Affiicle visible to the Spectators; the 's supped all the while there is one passing out of sight. See Action.

But this, we say, purely for the sake of the Refrain, that these Acts are observed; but to give Affairs a greater degree of Probability, and render the Tragedy more affecting. For the Spectator, who has been prepared that is to say, in the Interval, cannot forbear reflecting, or in his Imagination, 2
The Part of the absent Adonis; by which means, he is more agreeably surpriz'd, when a new Adonis coming upon the Stage, he sees the Effect of that Adonis, which before he could only imagine, and what he had the benefit of.

To this it may be added, that Authors contrive to have the most dry and difficult Parts of the Drama transferred between the Acts; that the Spectators may have no Notion of the Scene, or the Characters, which they are to meet with at a distance; and that nothing may appear upon the Stage, but what is natural, probable, and entertaining.

The good Poets were unacquainted with this Division of a Play into Acts; so that their Epistles or Odes of Chorus serv'd almost the same Favour. See Episodes, and Cyno-

They true, they confid'd their Pieces as confiding of certain Parts or Divisions, which they divided Preambles, Epitaphe, Catastrophes, and Catastrophes: But there were no real Di-

visions or Intermissions answering to 'em in the Representa-

tions of the Stage seen by us.

Twas the Romans who first introduced Adonis into the Drama; and in Horace's Time, the Five Acts were grown into a Law, as appears by the Veio.

New breuer quies, neus fist production, addu.

This Law stands unprud' to this Day, tho' it seems to draw its Force from the Authority of Horace, rather than that of Reason or Nature—All Days are held irregular that have either more or fewer. See فرص.

Some indeed have asserted, that every just Act consists of five distinct Parts; and have undertaken to mark out the proper Place in which each of the five Acts ought to bear.

The first, they say, is to propose the Matter or Argument of the Fable, and to flew the principal Characters. The second is to put upon the Scene the principal Characters. The third to furnish Obstacles and Difficulties. The fourth either points a Remedy for those Difficulties, or finds now in the Attempt. The fifth puts an end to all by a Disclo-

Be this as it will, 'tis certain, on the Principles of that great Master of the Drama, Aristotle, we may have a just Act, tho' it be only divided into four.

The Acts are divided into Scenes. See Scene.

ACTIA, in Antiquity, Actian Games, Leti Actiaca, Solomonic Games, instituted, or according to some only restored, in commemoration of the Victory over Antony in Actium. See Games.

Some will have 'em held every third Year; but the more common Opinion, is that they only recur'd every fifth, and were celebrated in Honour of Apollo.

By the way, it is a great Oversight in some Authors, to imagine that Virgil intimated 'em to have been instituted by Augustus; from that Pallas En. III. v. 280.

Alquique I seas celebrantes litora India.

'Tis true, the Poet there alludes to the Alции Games; but the Author does not pretend to attribute that to the Hero from whom he descendent, which was done by the Emperor himself: As is observed by Servius.

In Pax Iiro, Antii Actiaca, were a Series of Years, commencing from the Era of the Battle of Actium, called the Era of Actiaca. See Years, and Epocha.

ACTION, ACTIO, in Phyllids, the Production of an Act, or the manner of an Alции. See Act, and Active.

The Idea of Action is so familiar to us, that a Definition may as easily obfusc as explain it. Some Schoolmen, however, attempt to express its Nature by a Manifestation of the Senses or of the Mind, made either "within, or without it."—Thus, fay they, when the Mind ad, what does more than perceive a vital Power exerting itself felt; as, in reality, the several Alции of the Mind are each 

A perfect interlacement of its Vitality. To a Point controverted among the Schoolmen, whether or no Alции, thus taken, be a thing diffident both from the Agent, and the Term for the Action. The Modus fund for the Alternative, and the Nominalists after the Negative.

Those latter observe, that the Alции may be confid'd two ways, Eititivitatively and Communitatively. Alции Eititivitatively confid'd, is the same Caus; only confid'd as acting, or conferring the Effect it produces. Now, fay they, a Cause may be without an Alции, communitatively taken, of which the same Caus; may act, but cannot be without it communitatively, for that would be to be without it felt. Hence they conclude, that the Caus; differs from the Alции communitatively, not eititivitatively taken; and that the Effect of the Alción communitatively confid'd, not eititivitatively.

Alции are divided, with respect to their Principle, into Universe, where the Effect of is the same Kind with the Caus; as the Production of Fruits by the Sun. See Universal, and Equivocal; see alle Gene-

ratio, &c. And again, into Vital, as Nutrition, see all Vital, as the Alción of the Heart, &c. See Nutri-

tion, Respiration, Heat, &c. — And not Vital, as Heating, See Vital, Heat, &c. With respect to their Subject, Alctions are divided into Interior, or those which are receiv'd within the Agent that produced them; as are all vital Alctions, as the Effect of Seeing, Hearing, Willing, &c. And Transient, which pass into another. See Transient, &c. In respect to the same moment again divided into Instantaneous, where the whole Effect is produced in the same Moment; as the Creation of Light: And Successive, where the Effect is produced by degrees as Corruption, Fermentation, Solution, and Decay, see Fermentation, Poturbation, Digestion, &c.

The Corporal receive all Physical Alctions into Meta-

physical Bodics; according to them, do not all on one anoth-

er; but are not in immediate Contiguity; as the Motions of Bodics, which seem to be the Cause, being only the Occasion, thereof. See Occasional Cause.

It is the Laws of Nature, that Alctions and Reaction are always equal, and contrary to each other. See Reaction, and Nature.

For the Alctions of Powers, see Power, Weight, Motion, Respiration, Friction, &c.

For the Laws of the Alctions of Fluids, see Fluid, Specific Gravity, &c.

Action, in Ethics, or Moral Action, is a Voluntary Motion, incapable of disturbing Good and Evil, whole Effect, therefore, may be justly imputed to the Agent. See Moral.

A Moral Alción may be more fully defined to be what it effects as a means to an end, as standing and Willing, and with respect to the End be ought to aim at, and the Rule he is to regard in acting; resolves, thinks, does, or even omissions to do; in such manner as to be the means of producing, or not producing, what is just or omitted, and the Consequences thereof. See Office.

The Foundation, then, of the Morality of Alctions, is, that they are done Knowingly and Voluntarily. See Un-

derstanding, Will.

All Moral Alctions may be divided, with respect to the Rule, into Good and Evil. See Good, and Evil.

An Alción is the act of a judgment or accommodation of the Person of the Orator to his Subject; or, a Management of the Voice and Gesture, suited to the Matter spoken or delivered. See Oratory.

Alctions makes one of the great Branches or Divisions of Rhetoric, as usually taught. See Rhétoric.

The Antients usually call it Pronunciation. See Pronun-

ciation.

An Alction is a collateral or secondary Method of expressing our Ideas; and is incapable of a kind of Eloquence as well as the primary.—It is an Address to our external Senses; which either persuades to move, and bring into its Party, by a well-conceived Motive, and judicious Composition, at the same time that the Reason and Understanding are attack'd by force of Argument. Accordingly, Tully very pertinently calls it Ser-

uum Caracter, the Soul of the Body, and Corporis Elo-

quens, the Elocution of the Body: the Resonant Minxes and Pantomimes, we read, had such a Copia in this kind, such a Compa's even of mute Alctions, that Voice and Language seem'd to sublize them. They could make themselves understood to People of all Nations; and Rhetorics, the Co-

median, is particularly fam'd, as being able to express any Sense by his Gestures, as significantly and variously as Cicero has done by his Speech. See Mm. Pantomimes, &c.

Quotation gives us a Syntax of the Rules of Alctions, taken not only from the Writings of the ancient Orators, but from the best Examples of the Forum. See his Instruct. Orat. Book, and his Reasonation, &c.

The Force and Effect of Alctions, at least as prâf'd among the Antients, appears to be very great; scarce any thing was able to withstand it. What we usually attribute to Eloquence, was really the Effect of the Alción used as some of the greatest Masters in that way have frankly acknowledged. «Dômenèque expressly cries it out, the Begin-

ning, the Middle, and the End of the Orator's Office; and Galli, is not a little disposed to do much matter "what the Orator says, as how he says it." Neque tamen refer tuctum quia dexter, quanquam vocem decantar. De Orat. Book X. 4. The great Greek Orator is represented as practis-

ving and adjusting the Alctions in the Body. He speaks grandes quandum inuenit spectaculum compeline Alctionsfoliis, &c.

Every Part of the Body is then lifted into the Service, and mark'd in its proper Place: The Hand, the Eye, Head, Neck, Sides, Checks, Nostrils, Lips, Arms, Shoulders, &c. — Pausippina in Alctions, Capt af. — Cam

sac conus ofor, & Lateribus occupati. Oeau, Lachryma, super-

}

Quis deus, invenies, et in cruce formam affecto Alte.——Quintil. ad agri.

The Hand is Matter of a whole Language, or fit of Signo, it self.—Even every Finger is laid down by the An- tients, with a tremendous Signification. They who will not Understand the Names they fill bear, Politik, Index, &c. See Figins, &c.

By such a Multitude of Rules and Observances, 'tis no wonder some of the Orators of those, as of our Days, were persons of great Knowledge and Understanding. They knew the Alteum, which must have its Origin from another Source, &c. Nature, and good Sense: Where those are de- ficient, Rules and Observances have an easy way to enter in: Cicero, feit & reinvalourus verum Fundamentum, capiscunt.——And hence we find the great Matters of an Orator more continually offending, and even unlavishng, and calling for the Aid of the Golden Rules.——Nun it argutia Digitorum, Non ad numerum Artificium Cadent. Cicero ever affixes us, he was a whole Year in learning to keep his Hand within his Gown. Pro Cels.——The same Author, recommending a Motion of the whole Body, says, the Orator should make more use of his Trunk than of his Hand; Trango magis esse etsi modere, & viriliter interius veram.

Walking, Incessus, is sometimes recommended as highly de- serving to be cultivated; but Cicero will scarce allow it to be used at all. It seems, some of the active Orators of that Time had a particular Art of Walking.——This Art is sometimes ascribed to Boscias Virginis, How many Mites be had declined? Celfus Scerat, when he perceived an Orator given to walking, used to cry out for a Line to be drawn round him. It is said, a certain Orator who, according to tradition, proved Walking into a sort of Dancing; and 'tis hence, as we are told by Quintilian, that the Dance Tugus took its Name.——The Orators called, Librations, or drying, or toffing from one side to another, by asking who that was, baring in a Ferry-boat? And to the like Effect was that of C. Scernus, when Caro having shook with his Official near Offalaphus, who from Rea of his Imprisons, had divers Liniments and Phis- ters on his Limbs; You can never be enough thankful, Octav., says Cicero, who from being banished by the Firsts—Demosthenes being natur- ally apt to be too busy, and especially with his Shoulders, is said to have reform'd himself by speaking in a narrow Pullet-house, and by always having the same side of his Shoulderers; that if in the Heat of his Discourse he should forget himself, the Punishment might remind him. After all, 'tis a Point which must be controverted, Whether Alteum ought to be practis'd and encourag'd at all? A thing that has so much command over Mankind, 'tis certain, must be very dangerous; since it is as capable of being used for good as for evil.——When men are going to put a Weapon in the Hands of another, if he pleases, he may make use of it to subdue and enslave us: Alteum is in a way the Foundation, to say but the Beginning, of the Poem.——We are told by Cicero that he did not care whether the Poem of the Alteum was put in the Beginning, or in the End.——The Bundle of the Alteum is full of the pernicious Uiles made thereof.——For this Reason Alteum appears to be naturally discourag'd in the modern Policy; and both the Bar and the Pulpit, are brought to a more frigid way of De- scription.

Perhaps the Foundation of all Alteum may be vicious, and immoral.——Voice and Celfur, we know, will affec't Brutus; not as they have Resto; but as they have Pustions: So far as they are used in a Discourse, therefore, it does not regard an Affability of Men, more than would a Herd of Quadropeds: That is, their whole Effect is spent not on the Balance of the Poem, of which they are not a Question, but on the Animal, which alone they endeavour to pollic and achi- are, independent of Reason.——Nay more, our Reason and Judgment it is felt it is intended to be by'd and inclined by their Pernicious Effect; only by a direct intention on the Alteum, where a direct and immediate one was wanting, i.e. where the Judgment cannot be taken by the proper Person.——It is to be taken indirectly, by Circum- scription, and Sarcasm.

The natural Order of things, then, is here inverted: Our Reason, which should go before, and direct our Pustions, is driven after them; Instead of causing us to raise up a new acquaintance with our Cognizance of things; and according to what we perceive therein, raising our falls to the Pustions of Grief, Indigna- tion, and so on.——We are enemies to a contrary other way; the Imper- on to be carried backwards, by Virtue of the original Connection there is between the Reason and the Pustions: And thus the Helm, the Principle of our Alteum, is taken out of our Hand, and given into the hands of those who have no Power to direct it.

The Cafe is much the same here, as in Senation and Imagination: The natural and regular way of arriving at the Purpose of Objects, is by Sense; an Impression be- gun there is propagated forward to the Imagination, whereas an Image is produced, familiar to that which first struck on the Organ.——But the Proceeds is sometimes inverted: in Hypo- chondriack, Lunatick, and other delirious Cafe; the Image is first excited in the Imagination; and the Impression thereof of communicated back to the Organs of Sense: By which occasioned parts are seen, which have no Existence in the Imagination.

To say no more, Alteum does not tend to give the Mind and Soul a proper Order, nor a proper Course, of more usual or familiar Things, but to convey any Arguments or Ideas which the simple Uile of Language would not convey. But is it not that we should form our Judgments upon? And can any think help to us but by controlling his own Imagination, and taking not more under Understanding? When Cicero made Cesar tremble, turn pale, and let fall his Papers; he did not apprise him of any future of that.——What is his knowledge of?——The Effect had no Dependance on Ceasar's Understanding; and if anything more than might have been produced by the unmeaning Sounds of a musical Instrument duly applied. Logs The Orators of Ancient Times have been compared on the like Occa- sions. See Passion, Music, &c.

ACTION, in Poetry, is an Event, either real or imaginary, which makes the Subject of an Epick or Dramatick Poem. See Epic, Drama. The Action of a Poem coincides with the Title thereof; it being the usual Practice, not to take any real Transaction for the Title or Subject of a Poem.——To see the Tugus for a Title under the Name The End of Alteum is a thing of no consequence.

The Action of the Epic Alteum. See Unity, &c.——The Action is not only to exist in the first Draught, or Model of the Choral, but in the whole epithetical Alteum. See Epistles.

In order to the Integrity of the Alteum, 'tis necessary, ac- cording to the Person, and the Theme of the Poem, to divide the Alteum into proper Parts.

If the three Parts of a Whole, seem too generally denoted by the Words, Beginning, Middle, and End; Boffa interprets 'em more expressly, thus: The Caeuds and Designs of a Man's discourse in Poetry are, First, the Subject of the Poem; the Second, the Middel of it; and the Third, the End of it.——The Poet, says Boffa, should begin his Alteum, that, on one hand, nothing should be further wanting for the Under- standing of what he afterwards delivers; and, on the other, what thus begins acquire it as a necessary Con- sequence. The End is to be conducted after the like man- ner, only with the two Conditions transplus; i.e. that no- thing should be expected of it, and that what ends the Poem be a necessary Consequence; the Middle, to be known, i.e. Laidly, the Beginning is to be join'd to the End by a Midd- le; which is the Effect of something that went before it, and something that is to follow after it.

In the Caeuds of an Alteum, one may observe two opposite Designs; the first, and principal, is that of the Hero; The second comprehends all their Designs, who oppose the Pro- tagonist. The Caeuds and Designs of the Alteum, and of the Alteum in the Poem, are independent of one another, opposite Effects, &c. The End of the Poem is the End of all the preceding Alteum; the Emotions of the Hero to accom- plish his Design, and the Emotions of those who are against it.——As the Caeuds and Designs are the Beginning of the Alteum; so those contrary expectations are the Middle of it, and form a Difficulty, Plot, or Intrigue, which makes the greatest Part of the Poem. See Intrigue, Knot, Plot, &c.

The Solution or clearing up of this Difficulty, makes the Unravelling. See Unravelling.

The Emotions of the Poet or Intrigue, may happen two ways; either with a Direct or Indirect Connection.

The several Effects which the Unravelling produces, and the different States to which it reduces the Poems, divides the Alteum into many Kinds:—If it change the Fortune of the principal Person; it is said to be with a Peripety, and the Alteum is denominated Inversion, or Mix'd: If there be no Peripety, but the Unravelling be a mere passing from one of the Caeuds to another, it is said to be a Direct Alteum. See ESSENTIAL- see also Catastrophe.

For the Duration of the Epic Alteum, Aristoteles observeth, it is in the Hero's Titoganic Alteum; the latter is said to be a Direct Alteum, and has no fix'd Time.——In effect, Tragedy being full of Pulsions, and consequent of Violence, which cannot be supported by the length of time, a Direct Alteum is the proper Poem, being for the Habits which proceed more slowly, requires a longer time either for 'em to take hold, or to be rooted up; And hence the Difference between the Epic and Dramatic Alteum, in point of Duration. See
Such is the Act of Legis Agilis, in the Civil Law: And with
the great bondman a Man feioniously slain, or
wounded, shall pursue the Man as a common
murderer, and bring him to condiun Punishment. See Appear.

Appeal. An Appeal is also distinguished, as it lies for the Recovery
either of the Bondman's Value or the Thing challeng'd; or
of the double, triple, quadrupe, &c.
Thence, a Decretium tantum lies against Embracers, and a
gainst the South, that takes Money for their Verdict, of either,
or both Parties. See Decretum. Decretum,

To this Clas also belong all Actions on a Statute, that pun-
ishes an Offence by Retribution, or Fine proportionable to the

Action, again, is divided into Prejudicial, called also
Preparatory; and Principal.

Prejudicial Action, is that which arises from some Quo-

tum, or Sum, or Thing, as a Bondman's Value, &c.
As, if a Man sue his younger Brother, for Land decent-
ded from his Father; and it be objected, he is a Balfard: this
Point of Balfard must be tried, before the Court can proceed
upon the Action, for the Statute is termed Prejudicial, quod

Prejudicial Action, is that which we have by some Right

defending from an Action Preparatory, See Acquisition.

This, of all others, is now most in use. Where there are
an Occasion of Suit, that neither has a Sir Name, nor

certain Form already pretend'd; the Clerks of the Chance-

ry, and other more formal, frame a new Form of Action for
the thing in question, which the Civilian calls Actionem in

Allon, on the Cae.

Action upon the State, Alius inforatus Statum, is an

Action, that issues from an offering against a State, whereby


Perpetual Action, is that whose Force is not determin'd
by any limited Time.

Perpetual Action, arises from a Bondman's Value, or an


Adjourned, a third, called a Mov'd Action, which
requires an extraordinary Motion from the Party.

Personal Action, is that which one Man hath against
another, on account of a Contract for Money or Goods;
or of an Offence done by him, or some other Person, for whom
the other Party sued in his Name.

Real Action, is that whereby the Demandant claims
Title to Lands or Tenements, Rents or Commissions, in Fee-
simple, Fee-tail, or for Life, See Real.

An Action into Possession, by which it lies for


Bisul' lays it down as a Rule, that the more vehement
the Manners of the principal Perfons are, the less Time
ought the Allon to last: Accordingly, the Action of the
Bondman, containing the Anger and Faison of Actis, &c.
has been gone on with, that which makes it plain that
Prudence is the reigning Quality, lasts eight Years and a
half; and that of the Roi, where the prevailing Charac-
ter of the Hero is Fiercely and Mildenly, nearly seven Years.
See also, Roi, and Roi; & c. see also Manners, Passions, &c.

As to the Importance of the Epic Action, there are two
ways of proving Recovery for it: the first, by the Dignity and
Importance of the Perfons. This will make the Proof of
it: of these, being otherwise, nothing great and important
in his Models, but what might have happen'd to ordinary
Men, and by the Dignity of the Allon itself, fe such as the
Etabishment, or Downfall of a Religion, or of a State, which is
Virgin's Action, and in which he has much the Advantage of
Honor.

It is desired what of making the Allon important,
by giving a higher Idea of the Personages, than what the
Readers conceive of all that is great among Men.
This is done by comparing the Men of the Poem with the
Men of the present Time. See Hero; & c. see also Charak.

Action is also used in Painting and Sculpture, for
the Future of a Picture; or the Allon it is supposed to be in;
express'd by the Direction of its Parts, or the Allon appearing
in its Face. See Attitude, Expression, &c.

In the Manage, the Action of the Horse, denotes the
Author's Sense, also, with all kinds of Mammils, or
His Champing on the Bit; discriminated in the Horse, as the
Bones therein: This, with the Makers, paves for a Sign of
Health, Vigour, and Mettle.

The law, is defined a Right of demanding, and
pursuing in a Court of Judicature, what is any Man's due.
See Right, Court, Justice, &c.

Or, Action is any kind of Proceeds which a Person enters
for the Recovery of his Right. See Causes, and Proceed.

Actions are divided, by Justice, into two general Kinds:
Real, or those against the Thing; and Personal, or those
against the Person.—For whoever brings an Action, either
does it for himself, or for a Benefactor, in respect either of
Contrat, or of Offence in which: if Cae. arise allis
against the Person, which require the Party to do, or give
something; whereas in an Action of a Thing it is

There are also such things as are called...
ACT (30)

ACTS, in France and Holland, amount to the fame with Shares, or Subscriptions in England. See Subscription, Boiser, Etc.

It is also an Obligation or Instrument, which the Directors of such Companies deliver to those who pay Money into their Stock. See Actionary, Bank, Etc.

The Alliata are always riding, and falling; so as to make the Court Whet Whistle of an approaching War or Peace, true or false, shall frequently occasion a considerable Alteration therein. In the Year 1710, the French Court were informed that the Prince of Orange had arrived at such an immense degree of Credit; that in six Months time, his Alliata rose to eighteen hundred per Cent, a pitch no other Company ever came near. In the Year 1717, the Alliata of the Dutch East India Company were at six hundred and fifty per Cent, which was the highest they were ever known at;—but the War with France then comming on them, they fell 250 per Cent, in a few Months. After the Peace of Utrecht, they rose again; and in 1708 were almost 500 per Cent.

The French have three Kinds of Alliata:—Simple, which are entitled to a Dividend in proportion to the Bills and Loans of the Company;—Recievers, entitled only to a Profit of two per Cent, incor for which the King is Security.—And Interested Alliata, which claim the two per Cent, secured by the King’s Certificates, and are also to share of the Excess of the Dividend with the simple Alliata.

There were several other Kinds of Alliata introduced by the Brokers, in the busy Days of the Rev. Quinquennium, which the Prince of Orange has banished, as Alliata, Daughters, Grand-mothers, Grand-daughters, &c. To Med or Liquidate an Alliata, is to fall, or turn it into Money.

ACTIONARY, or Actionist, a Term frequent in our News-Papers; denoting the Proprietor of an Alliata, or Share in a Company Stock. See Action.

ACTIONS, that areنين tenants or that communicate Motion, or Action to another. See Action.

In this Scene, the Word stands opposed to Passive. See Passive.

Thus, we say, an Active Cause, Active Principles, &c. See Cause.

The Quantity of Motion in the World, Sir I. Newton therefore enquires, Can the Quantity of all the Motions in the Universe be absolute? &c. So that there is a necessity for certain Active Principles to recruit it: such he takes the Cause of Gravity to be, and the Cause of Fermentation. Adding, that we see but little occasion to inquire into the Grounds of these Active Principles. See Motion, Gravitation, Fermentation.

Active Principles, in Chemistry, are those which are opposed to all of themselves, and do not need to be put in action by other. See Principle.

Salt, Sulphur, and Mercury, are usually called by the Chemists as Active Principles; and Phlegm and Earth, as Passive ones. See Salt, &c.

M. Hoynberg, and some late Chemists after him, only make one Active Principle, viz. Sulphur, or Carbon, which he places at the bottom of all his Considerations of Motion and Action of the Universe. See Sulphur, and Fire.

The Term Active Principles, says Dr. Quincy, has been used by the Ancients, by way of Description of that particular Modifications, comparatively active, in respect of others: as, Spirit, Oil, and Salt, whose Parts are better fitted for Motion, than those of Earth and Water; but with how much Inequivry, will readily appear.

For, in a strict Sense, all Motion in Matter is rather Passion; and there is no Active Principle, unless we call to that known Property of Gravitation, on which the Newtonian Philosophy is founded; which is a mutual Inclination of Bodies towards one another, in proportion to the Quantity of Matter in all Bodies; so that let them exist under what Motions they may, they must abide by the influence of this universal Property.—Hence, the Division of Matter into what,for Distillation’s sake, may be called Spirit, does not give it any Properties inconsistent with this general Law. See Matter, and Gravity.

Active, in Grammar, is somewhat that has an active Signification, and serves to explain, or denote an Action. A Noun is Active, when it is the Subject of a Participle, &c. See Participle, Conjugation, &c.

Verbs Active, are such as do not only signify Doing or Acting, but also have Nouns following ’em, to be the Subject of the Action. See Nouns, &c. Such is the Case of Be, Do, See.

Thus, to love, to teach, are Verbs Active, because we can say, to love a thing, to teach a Man. Verbs Nouns signify motions, but are distinguished from the Active, in that they cannot have a Noun following ’em.—Such are, to sleep, to go, &c. See Nouns.

Some Grammarians, however, make three Kinds of Verbs Active:—The Transitive, where the Action pafles into a Subject different from the Agent; Reflective, where the Action returns upon the Agent, and Reciprocal, where the Action is shared by the two Agents who produced it. See Transitive, &c.

ACTIVITY, the Power of Acting, or the Active Faculty.

See Faculty, &c.

The Activity of Fire exceeds all Imagination.—The Activity of an Acid, a Poisen, &c.—Bodies, according to Sir I. Newton, derive their Activity from the Principle of Attraction.

The Sphere of Activity of a Body, is the Space which surrounds it, so far as its Efficacy or Virtue extends to produce any sensible Effect. See Sphere, Effusion, &c.

ACTS, in Dramatic Poetry, one who represents some Person or Character upon the Theatre. See Person, and Character.

Tragedy, in its Original, only consisted of a single Chorus, who, in his Prologues and Epilogues in honour of Bacchus. See Tragedy, and Chorus.

Theopil was the first who took upon him to introduce a Person, or Actor, who was to call the Chorus, by reciting the Scenes and acting the Dialogues with the Chorus. He likewise divided his Actors a little more decently than they had been before; and put them on the Bulkin. See Bulkin.

Abklytus finding the two Persons of Abklytus too few for the Variety of Incidents, added a third; and here the Greeks stop’d; at least, we don’t find in any of their Tragedies, above three Persons in the Same Scene: tho’ in their Comedies, they have a far larger number of Personages.

The Moderns have brought a much greater Number of Actors upon the Stage.—This heightens the Trouble, and Difficulties that should reign there; and makes a Diversity, in the Conversation of the Persons, impossible.

Horsely speaks of a kind of faccdary Actors in his Time, where, in Bulkin’s addition to the first; and the likeness shown for the Person, &c. We have no little Notion how these Substitutes Actors behaved. See Mine, Pantomime, &c.

ACTUAL, something real, and effectual; or that truly exists; or is in an actual Existence. See Real, &c.

In Philosophy, we say, Actual Heat, or Cold, in opposition to Virtual or Potential. See Potential, &c.

Actual Heat, considered actively, is the Act of producing Heat. As, if the Body of some of their Herbs, &c. is denominated Heat.—Potential or Heat, actually taken, is the Power or Faculty of producing Heat passively taken, it should be the Power or Faculty of being heated, or of receiving Actual Heat. See Heat, Cold, &c.

In Theology, we say, Actual Grace in opposition to Habitual Grace. See Habitual.

Actual Sin is that committed knowingly, by a Person arrived at Years of Difcernment. Original Sin is that we contract by Default, as being Children of Adam. See Original.

ACTUATE, to bring into Action; or put a thing in Action. See Act, and Action.

Thus, an Agent is said by the Schoolmen to actuate a Power, and thus produce an effect. See Subject.

And thus the Mind may be said to actual the Body. See Agent.

ACUTE, Sharp, something that terminates in a Point, or an Edge; disposed either for piercing, or cutting. See Point.

In this Sense, the Word usually stands opposed to Oblique. See Obtuse.

Acute Angle, is that which is less than a Right Angle; or whatever is less than a Right Angle, and subtends no Degrees. See Angle, Geometry.

Such is the Angle AEC, (Tab. Geometry, Fig. 86.)

Acute Angle Triangle, is that whose three Angles are all acute, that is, less than a Right Angle. See Triangle.

Such is the Triangle AEC, (Tab. Geometry, Fig. 86.)

Acute-Angular Section, of a Cone, was used by the ancient Geometricians for the Ellipsis. See Ellipsis, &c.

ACUTE, in Music, is underfoot of a Sound, or Tone which is sharp, or shrill, or high, in respect of some other. See Sound.

Acute Angle, in Mechanics, the Word stands opposed to Grave. See Grave.

Sounds, sounds called as Acute and Grave, that is, in the Relation of Gravity and Antithema, confirme what we call
When a Negative Quantity is to be added to an affirmative one, the affirmative must be diminished by a negative one.

Thus, 3 and \(-5\) make \(-2\) and \(-b\) make \(-5\) \(-a\) and \(-b\) make \(-a\) \(-b\)

And note, when the negative Quantity is greater than the affirmative, the aggregate of the Sum will be negative.

Thus, 2 and \(-5\) make \(-3\) and \(-b\) and \(-b\) make \(-a\) \(-b\)

Addition of Irrational Quantities. When they be of different Denominations, reduce them to the same denomination, and if they be then commensurable, add the Rational Quantities without the vinculum, and to their Sum prefix the Radical Sign. The result is in the Addition of Ratios.

Thus, we shall find \(\sqrt{2} + \sqrt{3} = \sqrt{7}\) + \sqrt{3} = \sqrt{7}\). On the contrary, \(\sqrt{2} + \sqrt{3}\) being incomparable, their Sum will be \(\sqrt{2} + \sqrt{3}\).

Addition, in Law, is that Name, or Title which is given to a Man, over and above his proper Name and Surname; to flow of what Estate, Degree, or Mystery he is, and of what Town, Village, or Country.

Additions of Degree, or Quality, are Yeoman, Gentleman, Esquire, and such like. See Yeoman, Gentleman, Esquire. Additions of Degree, are those we call Names of Dignity, as Knight, Lord, Earl, Marquess, and Duke. See Knight, Lord, Duke. Additions of Mystery, are such as Servitor, Painter, Mason, &c.

Addition, in Place, of the Name, of Duke, of Word, of Name, &c. Thus, in adding a Name, Houfhold in two Places, he shall be said to dwell in both; so that his Addition in either may suffice.

Keele was antiently a regular Addition. See Knov. By Stat. Hen. V. it was ordained, that in Soils or Allotments where Proceeds of Outlawry lies, such Additions should be made to the Name of the Defendant, to show his Estate, Quality, and Place where he dwells; and that the Writer, not having such Additions, shall abate, if the Defendant take Exception thereto; but not by the Office of the Court. The Reason of this Ordinance was, that one Man might not be jelly of the other's Additions, but that every Man might have his Addition, without the fear of any other, by the Force of the Ordinance, and its Example.

The Word is compounded of add, to, and dux, I draw, or bring to.

Adders, or Adderles, find opposed to Adducers or Adducers, and Adducers, and Adducers, and Adducers, and Adducers, in Anatomy, the Motion or Action of the Adductor Muscles. See Adductor, and Adductor.

Adductor Occulii, a Muscule of the Eye so called, because it is the only One that can be used by Him who is not blind. It is also called Tumor; because it enlarges the Eye toward the Cup in drinking. See Bitorius.

Adductor Pollicis, a Muscle of the Thumb, which articulates tendons, and ascends obliquely towards a broad Termination, at the superior Part of the First Bone of the Thumb.

-In Office is to bring the Thumb near the Force-finger. See Finger.

Adductor Pollicis Pedis, called also Antibusco, is a Muscle of the great Toe, which arises from the inferior Part of the Os Cuneiforme tertium, and is inserted into the interosseous Muscles of the great Toe; which it draws nearer the foot.

Adductor Indicii, is a Muscle of the Force-finger, arising from the Insole of the Bone of the Thumb, and united into the superior Part of the First Bone of the Force-finger, which it draws towards the Thumb.

Adductor minimi digiti Pedis. See Transversalis Pedis.

ADELING, or Ethling, from the Saxo Aeladin, q. d. Nobiliti; a Title of Honour among the Englysh Saxons, properly belonging to the Seccifor, or Heir Apparent of the Great House. See Ethling.

King Edward the Confessor being without Issue, and intending to make Edward, to whom he was great Uncle by the Mother's side, his Heir, he called him the First Bening. Now, Antiquaries observe, that it was usual for the Saxons to join the Word Ling to the Christian Name, which signify'd a Son, or the Younger; as Edmunding for the Son of Edmond; so that Aeling signify'd the Son of a King. See King.
ADEMPTION, ADEMMPTO, in the Civil Law, the Revocation of a Grant, Donation, or the like. A Definitio may be of the Tenor Ectypal; as when the Teller declares in form, that he revokes what he had bequeathed: Or Vicit, as when he only revokes what he had intermitted.

ADEPS, in Anatomy, a Species of Fat, found in the Cavities of the Abdomen. See Fat.

The Adeps differs from the common Fat, called Pinneo- do, in being thicker, harder, and of a more easily Sub- stance. See PINISON.

The Adeps is much the same with what we call Seaweed, Seet, or Loof. See Seetum.

Addition of Fat, as given by the Physician, is a general Name for Fat of either kind. The Adeps Aspero, Goof's Fat; Adeps Canin, Fat of a Dog; Adeps Humani, Fat of a Man; Adeps Viperis, Viper Fat; Adeps Serpentis, Serpent Fat; Adeps Batracii, in quality of Ripeners, or Deacua; as being of a penetrating Nature, and thereby liable to diffuse and raise the Tumors, and being 'em as it were to Maturity. See Ripe.

The specific Virtues ascribed to certain 'em, do not seem well warranted. See Fat, Viper, &c.

ADEPITI, Adeps, a Dominative, given to the Prostitutes in Alchymy; particularly those who pretend to the Secrets of the Philosopher's Stone, and the Universal Medicin. See Alchymy, Philosopher's Stone, Transmuta- tion.

Riley, Lily, Paraceltus, Holoum, Helloum, Centozilis, &c., are the Principal among the Adeps. See CHIMISTRY.

The Word is Latin, Adeps, form'd of the Verb adeps- ferre, to be as.

'Tis a sort of Tradition among the Alchymists, that there are always twelve Adeps; and that their Places are immediately duplicated by others, whenever it pleases any of the Freemasons to take the Place thereby, and go where he may make use of his Gold; for that in this wicked World it will scarce purchase 'em a Shirt. —Harris.

ADEQUATE, Adequate, something equal to, or co- extending with another, to the whole Measure and Capacity thereof. See EQUITY.

In this Sense, the Word stands opposed to Inadequate. See Inadequate.

ADEQUATE Idea, or Notion, are such Images or Conceptions of an Object, as perfectly represent it, or answer to all the Parts and Properties of it. See Idea.

Adequate Ideas, or Ideas adequate, to be that of whole general Characters we have defined Ideas. Thus, a Circle being defined a Figure bounded by a Curve Line which returns into itself, and whose Points are all equally distant from a certain Interior Point therein: Our Notion of a Circle is adequate, if we have defined Ideas of all those Circumstances, i.e. a Curve returning upon itself, a middle Point, an Equality of Distances, &c. See Notion, Definition, &c.

Adequate Ideas are those Ideas which the Faculty, be it what it will, that excites them, reproduces them entire.

See SIMPLE Idea.

Adeps, of Modes are likewise adequate, or perfect; except of those Modes which occasionally become Substan- cial for: when we speak of Modes separately existing, we only consider them separate by the way of a Quantity, so that we call it Adeps, or Adequate, and Abscent.

All Adeps Ideas are also adequate and perfect; since they represent all that part of the Subject which we then consider. Thus, the Idea of Roundness is perfect, or ade- quate, both to it by the Mind all that is in Roundness, in general. See ABSTRACT.

Of the same Kind are all Ideas, of which we know no Original or external Object really existing out of them; by qualities or conceptions excitious to us, that we think them the Images—Thus, when a Dog is before us, it is the external Object without us which raises the Idea in our Mind; but the Idea of an Animal in general, has no external Object to excite it, which is created by the Mind itself, and must of Necessity be adequate, or perfect. See Ab- straction.

On the contrary, the Ideas of all Substances are inadequate and imperfect, which are not form'd at the Pleasure of the Mind, but gather'd from certain Properties, which Experience discovers in them. See Substance.

It is evident, in regard our Knowledge of Substances is very defective, that our Ideas of them are accompanied with some Ideas of their Properties: Thus, we know that Silver is white, that it is malleable, that it melts, &c., and we do not know what it is, or what it is good for, and are wholly igno- rant of the inward Texture of the Particular Substances it con- sists. Our Idea of Silver therefore, not representing to the Mind all the Properties of Silver, is inadequate and im- perfect.

ADESSENARII, a Sect in Religion, who held that Je- sus Christ is really present in the Eucharist; but in a man- ner different from what the Romish: hold. See EUCATA-

BISTIS, &c.

A Lega, in Roman Law, called ad Impegnatione, are divided into four different Opinions touching the Point.—Some hold that the Body of Jesus Christ is in the Bread; others, that it is about the Bread; others, that it is with the Bread and lultly, others, that it is under the Bread. See IMPA- NATION.

The Name Adeptarri was first framed by Prateoleus, from the Latin Verb adeps, to be present. ADEPS, Adeps, is a Dominative, given to the Prostitutes in Alchymy; particularly those who pretend to the Secrets of the Philosopher's Stone, and the Universal Medicin. See Alchymy, Philosopher's Stone, Transmuta-

tion.

Riley, Lily, Paraceltus, Holoum, Helloum, Centozilis, &c., are the Principal among the Adeps. See CHIMISTRY.

The Word is Latin, Adeps, form'd of the Verb adeps- ferre, to be as.

'Tis a sort of Tradition among the Alchymists, that there are always twelve Adeps; and that their Places are immediately duplicated by others, whenever it pleases any of the Freemasons to take the Place thereby, and go where he may make use of his Gold; for that in this wicked World it will scarce purchase 'em a Shirt. —Harris.

ADEQUATE, Adequate, something equal to, or co- extending with another, to the whole Measure and Capacity thereof. See EQUITY.

In this Sense, the Word stands opposed to Inadequate. See Inadequate.

ADEQUATE Idea, or Notion, are such Images or Conceptions of an Object, as perfectly represent it, or answer to all the Parts and Properties of it. See Idea.

Adequate Ideas, or Ideas adequate, to be that of whole general Characters we have defined Ideas. Thus, a Circle being defined a Figure bounded by a Curve Line which returns into itself, and whose Points are all equally distant from a certain Interior Point therein: Our Notion of a Circle is adequate, if we have defined Ideas of all those Circumstances, i.e. a Curve returning upon itself, a middle Point, an Equality of Distances, &c. See Notion, Definition, &c.

Adequate Ideas are those Ideas which the Faculty, be it what it will, that excites them, reproduces them entire.

See SIMPLE Idea.

Adeps, of Modes are likewise adequate, or perfect; except of those Modes which occasionally become Substan- cial for: when we speak of Modes separately existing, we only consider them separate by the way of a Quantity, so that we call it Adeps, or Adequate, and Abscent.

All Adeps Ideas are also adequate and perfect; since they represent all that part of the Subject which we then consider. Thus, the Idea of Roundness is perfect, or ade- quate, both to it by the Mind all that is in Roundness, in general. See ABSTRACT.

Of the same Kind are all Ideas, of which we know no Original or external Object really existing out of them; by qualities or conceptions excitious to us, that we think them the Images—Thus, when a Dog is before us, it is the external Object without us which raises the Idea in our Mind; but the Idea of an Animal in general, has no external Object to excite it, which is created by the Mind itself, and must of Necessity be adequate, or perfect. See Ab- straction.

On the contrary, the Ideas of all Substances are inadequate and imperfect, which are not form'd at the Pleasure of the Mind, but gather'd from certain Properties, which Experience discovers in them. See Substance.

It is evident, in regard our Knowledge of Substances is very defective, that our Ideas of them are accompanied with some Ideas of their Properties: Thus, we know that Silver is white, that it is malleable, that it melts, &c., and we do not know what it is, or what it is good for, and are wholly igno- rant of the inward Texture of the Particular Substances it con- sists. Our Idea of Silver therefore, not representing to the Mind all the Properties of Silver, is inadequate and im- perfect.

ADESSENARII, a Sect in Religion, who held that Je- sus Christ is really present in the Eucharist; but in a man-
ADJ.

Adjournment is particularly used for the Adjourning of a Person to another; or appointing him a College, or Adjure.

ADJOURNMENT, the putting off a Court, or Meeting; and appointing it to be kept at another Time, or Place. See Court, &c.

In Law, &c. If we meet with the Phrase Adjournment in Equity, for an Appointment of a Day when the Justices in Equity intend to fit again. See Justice, Equity, &c.

Adjournments of Parliament differ from Prorogations. See Prorogation, &c.

Each House has the Privilege of adjourning it. See Parliament.

The Word is form'd of the Latin sed, to, and the French joint, and another Day.

ADIPOSE, or Adipose Membrane, in Anatomy, is a Membrane investiling the Body, immediately under the Cutis. In the Anterior Surface, the Fat, which is lodged in the Spaces between its Fibres, and in peculiar Cells form'd herein. See Fat, Cutis, Cell, &c.

Anatomiasts are divided as to the Reality of this Membrane, which Spirit or Body) accidentally superposed to another than the exterior Membrane of the Membrana Carnea, or Membrana Communis. See Membrane, Carnosa, &c.

Jugum Adiposum, or the fat of the Fat, makes a Part of the Subsistence of the Omentum, or Gauze. See Omentum.


Malig. thefts a Doubt whether the Adiposi Ducis may not be propagated from the Fibres which abound in the Subcutaneous Fat, and may come into the Blood. As also, whether there be not yet undiscover'd Communication between the Omentum and the Membrana Adiposa.

An Adiposum, or the Shrink, or Entrance into a Mine, Quarry, or the like. See Mine, Quarry, &c.

ADJUDGE, in Law.—When a determinate Sentence is paid'd in the Behalf of any one, the Case is said to be adjudged for him. See Sentence, &c.

We have various Collections of Decrees, Reports, Adjudicata Cales, &c. See Common Law.

And Adjudication, an Act of adjudging; or of giving any thing by Sentence, Decree, or Judgment. See Adjudged, and Judgment.

The Word is particularly used for the Adjudication of Confinement, for a Time, or the like, to the highest Bidder. See Adjudicate.

ADJUNCTI, a more external joining, or adding of one thing to another. See Adjoin.

All Adjudication implies a Subordination. —The Adjudicat is for the sake of the Thing it is join'd to, not conversive: as, the Clothes for the Man; not for the Man for the Clothes. Whatever is a Part of a thing, cannot be called an Adjunct of it. See Adjuncts.

There are various Species of Adjudication, viz.: Adjudication, Apposition, Adjudication, Accretation, Imposition, Adjunction, &c.

ADJUNCT, ADJUNCTUS, in Philosophy, something added to a Being from without. See Adjunct.

On the other Hand, it is an Accession to a thing, not essentially belonging to it, but only accidental thereto. See Accession.

There are two Kinds of Adjuncts: the one, a Substance (which at first is a Member) accidentally superposed to another, as its Subject—Such is Water in a Spoon, or Veil, and the Soul in the Body. See Substance.

The second an Accession to a thing, which agrees to the whole thing, without any Limitation: Thus, Poxions are Substances of a Man. —And Limited; which only superposes, is the Substance, in respect of some certain Part there of: Thus, Man only thinks, concludes as to his Mind only grows, as to his Body, &c.

In Ethics, we usually reckon seven Adjuncts, popularly call'd the Prin. genii, qui, qui, qui, qui, qui, qui, qui. See Circumstances.

Adjectives, in Rhetorick and Grammar, are certain Words or Pronouns, which are added, either to amplify the Difcorie, or augment its Force. See Amplification. &c.

Such are Adjectives, Attributes, and Epithets, which are added to Substantives, Subjects, &c. to express their Nature, Quality, Quantity, &c. See Adjective, Attribute, Epithet, &c.

Arguments drawn from Adjuncts, are Supplements or Inferences from the Proof arising from the Circumstances of the Fact. See Circumstance.

Adjunct, is also used in Civil Concerns, for a College, or Fellow-Officer, associated to another, to assist him in his Ministrv, to share the Functions thereof, or even have an Eye to his Ahtens. See Colleges.

Adjunct, is a Body of Adjudicators for the King's Clerk, against him that fought to eject him, to the Prejudice of the King's Title in right of his Crown. See Waiv.

ADJURATION, a Person to Execute, wherein the Deviser, by his Last Will, or Testament, designates an Officer, or Agent out of the Body of the Poftofice, or to declare something. See Exorcism, Poison, &c.

The Word is equivalent to adjourner, to adjure of, and jur, i.e. swear. See Conjunction.

ADJUTANT, an Officer in the Army, whose Business is to aid or assist the Major. See Major.

ADJUTATION is the same time that we otherwise call Aid Major. See Aid Major.

The Term is sometimes also used for an Aid de Camp. See Aid de Camp.

The Adjudication of the Latin adjutare, to help, assist. See ADJUTATORIUM, in Anatomy, a Bone of the Arm, so called, as being useful in lifting it up. See Bone, and Arm.

ADJUSTMENT, ADJUREMENT, AWE, which lies for the bringing tho's to Rest, or Mediatori, that ultrp more than their Share. See Waiv.

The Wives in these Two Cases, the one termed Adjustment of Dowry, Adjudicato Dotis, where the Widow of the Decesad holds more from the Heir or his Guardian, on account of her Dowry, than of right belongs to her. See Dowry.

The other Adjuration of Paffim, Adjuration Paffim, which lies between those who have common of Failure attendant to their Freedom, or common by Vincibility, in the Public Affairs, is called in Common with more Castle than they ought. See Common.

ADMINICILE, ADMINICILUS, ADMINICULUM, a Term used of the adjacent Storages, for Aid, Help, or Support. See Aid, &c.

In the Civil Jurisprudence, Administration signifies the Beginning of a Proof, an imperfect Proof; a Circumstance as a Consequence, tending to form or furnish a Proof.

Among Antiquaries, the Term Administration is applied to the Attributes, or Ornaments wherewith Fame is represented on Coins.

ADMINISTRATION, the Government, or Direction of Affairs; particularly the Exercise of distributive Justice. See Government, and Justice.

Indicted for an Offence, or an Infringement of public Affair's to their Mistresses. See Minister.

Civil Wars are usually rated on Petence of Male Administra- tion; or of Abuses committed in the Exercise of Justice. See War.

Administration, in Law, signifies the disposing of a Man's Goods, or Estate, that died intestate, or without any Will, with an Intent to give an Account thereof. See Administrator, Intestate, &c.

Instruments, or Powers of Administration, are taken out in the Preliminary Court. See Prebixcie.

An Administrator is one who is appointed by the Direction of the Affairs of a Minor, a Pupil, a Lunatic, or the like. See Minor, Pupill, Tutor, &c. See also Guardian.

Administration is also used in respect of Ecclesiastical Functions.—The Parson has the Administration of the Sacraments in his Parish. See Parson, Parish, &c. —The Administration of the Sacrament is prohibited to Performers to communicate. See Excommunication.

In Beneficiary Matters, they distinguish two Kinds of Administration, Temporal, which relates to the Temporality of a Benefice, Diocese, &c. and Spiritual, to whatever belongs the Power of Excommunicating, &c. See Temporality, &c.

ADMINISTRATOR, in Law, he to whom the Ordinary commits the Administration of the Goods of a dead Man, in default of an Executor. See Administration, Will, Executor, &c.

An Action lies for an Act against an Administrator, as for an Executor; and he shall be accountable to the Value of the Goods of the Decead, and no further. —Unless there be some Reason, which is to be weightable. See Executor.

If the Administrator disburse the Goods, he is not Administrator; but the Court is to grant a new Administration. See Estate; Administrator, &c.

If a Stranger, who is neither Administrator nor Executor, takes the Goods, and is declared Administrator; he shall be charged, and sued for an Account, not as an Administrator, but as a Stranger. See Stranger.

If a Woman having Goods committed to her Charge, or Administration, she is called an Administrator. See Administrator, Admira- lissimus, ADMIRALIS, a Great Officer, who commands the Naval Forces of a Kingdom or City, and before whom all Judges are cognizable, relating to the Sea. See Navy, Sca, &c.
Authors are divided about the Origin and Denomination of this important Officer, whom we find established, with more or less authority, either as the Commander in Chief of the Sea, or Admiral of the Seas. Some borrow it from the Greeks, the Captains of the Seas, under the Emperor of Constantinople, being called Admiralis or Admiratori, of anterior, Sejor or soro, Sella or seios, Sceidale or scosse. In regard to his Jurisdiction, it lay on the Sea, which the Latins call Sulis. But it is to be obviated, that this Officer had not the supreme Administration of Naval Affairs; that immediately belonging to the King himself. The Name Admiral is derived from the Greek Amiralos, and signifies Chief or Commander, and was subordinate, in Quality of Provosts, first Court, or Advocate. See COMMISSION.

Admiral is the Name from the Arabic Amur or Emir, Lord, and the Greek ευς, Marine: and accordingly, we frequently find Emir in Zonaros, Cedronus, Nicetas, and other Greeks of that Time, used in the Sense of a Commander or Chief of a War-Ship. In our Wars with the Turks, we meet with Admiralius Jervilicus, for the Governor of Jervilicus, under the Sultan of Egypt. And hence, some will have both the Name and the Dignity of Oriental, and even Saracenic Origin. But the more probable Account is, that the Name Admiral was adopted in this Part of Europe, before the Year 1384, when Philip of France, who had attended St. Louis to the Wars against the Saracens, created an Admiral.

To say no more, The Conque affords us, that the Sicilians were the first, and the Genoese the next after them, who gave the Denomination Admiral to the Commanders of their Naval Armaments; and that they took it from the Sicilian Admiral, who was an Officer of their own Ancient Name, for a Commander of their Shipping. The first Admiral we read of in our English Affairs, was under Edward I.

The Name of Admiral of England, in some ancient Records called Captamton Mercatorum, is Judge or Pre- dent of the Court of Admiralty. See EDM. See Admiral's Court.

He takes Cognizance, by himself, his Lieutenants, or Deputies, of all Cases and Matters connected on the Sea, as well on the shore, and all the Civil and Maritime Transactions relating thereto: As also of what is done in all great Ships, riding in any great River, beneath the Bridges thereof next the Sea.

Antiently, the Admirals had also Jurisdiction in all Causes of Merchants and Mariners; not only on the Sea, but in all foreign Parts. We have had no Admiral to the Year 1375, in the Time of Edward II. The Admiralty Court was created prior to the Administration of the Lords Commissioners of the Admiralty. See COMMISSION.

Admiral is also used for the Commander in Chief of a single Fleet, or Squadron. See FLEET.

Thus, we say, the Admiral of the Red; Admiral of the White; and Admiral of the Blue. See SQUADRON, NAVA.

The Term is also applied to all Flag Officers: In which Sense it includes Vice-Admirals and Rear-Admirals. See Flag Officers.

Rear-Admiral? $ Year-Admiral. Vice-Admiral. § Vice-Admiral.

Admiral is also an Officer appointed by the Lord High Admiral, in divers Parts of the Kingdom, to prevent Pirates, and investigate into, the proceedings of Jurisdiction in Maritime Affairs, within their respective Limits. There are upwards of twenty Vice-Admirals. -From their Decisions and Sentences, Appeal lies to the Court of the Admiral of London.

There are also Admirals of the Galleys. See GALLEY. Munferre makes mention of an Admiral of the Archers, or Cross-bow Men.

Admiral is likewise the Name of the principal Vessel of a Fleet, which carries the Admiral on board. See FLEET, NAVY, &c.

The Ships of War, bearing the fame Colours, meet in the same Port; that which arrived first, has the Title and Prerogative of Admiral; and the other, tho' of greater Strength and Rate, shall only be accounted Vice-Admiral. The Title was taken from the Greek Name Amiralos, and brought from the Stage to our Seaboard, that which arrives there first, taking the Title and Quality of Admiral, which it retains during the whole Balancing Sea. See FRENCH.

Admiralty Court, or the High Court of Admiralty, is a Court held by the High Admiral, to which belongs the Decision of all Maritime Controversies, Trials of Malefactors, and the like. See SQUADRON, Figures. The whole Business of this Court, in all Civil Matters, are according to the Civil Law; because the Sea is without the Limits of the Common Law, and under the Admirals Jurisdiction. See ADMIRALTY.

In Criminal Affairs, which ordinarily relate to Piracy, the Proceedings in this Court were antiently likewise by Information and Accusation, according to the Civil Law; but that being found inconvenient, the practice of Conviction without either their own Confession, or an Eye- witness of the Fact, so that the greatest Offenders often

did with Impunity: there were two Statutes made by Henry VIII. enacting, That Criminals should henceforth be proceeded against and tried by the Admiralty Commission from the King to the Lord Admiral: wherein some of the Judges of the Realm are always to be Commissioners, and the Trial according to the Laws of England, besides the English Bar and the Constables. See SQUADRON, Figures.

The Court of Admiralty is laid to have been first held in 1357, by King Edward III. —To the Civil Law, first introduced by the Warders, were afterwards added, by his Successors, Laws of a more Partial and Partial Character, and the Marine Ulcers and Confederations of several Peoples, as those of Genoa, Venice, Marlians, Mysson, &c. See OLYMPIONIC.

Under this Court is also a Court-Merchant, or Court of Equity; wherein all Differences between Merchants are decided, according to the Rules of the Civil Law. See MARITIME.

Between the Courts of Admiralty and Common Law, there seems to be deificus imperium; for in the Sea, so far as the Low-Water Mark, is accounted infra corpus corporis, excepted from the Laws of Inframur, and the Causes thence arising are not terminable by the Common Law: yet when the Sea is full, the Admiral has Jurisdiction there also so long as the Sea flows, over Matters done between the Low-Water Mark and the Banks where the Common Law begins. See ADMIRALTY.

ADMIRALTY. — Courts of Admiralty, Commissioners of the Admiralty, &c. See ADMIRAL, ADMIRAL'S Court.

Among the Hollanders, the Free Admiralties, are so many Chambers, composed of the Deputies of the Nobles, the Provinces, and the Towns; to whom belong the equipping of all the Ships of War, and the Salaries of the Personnel. See ADMIRATION, in Grammar, a Point or Character, intimating something worthy to be admired or wondered at—It is expressed thus. '(1). See Character.

ADMIRATION, in Roman Law, a Judicial Act, the Act whereby the Bishop, upon Examination, admits or allows a Cleric to be able, or competently qualified for the Office; which is done by the Formula Advisatos, quos iussisque. See PEPYS, J. H. J. J., J. S.

ADMITTENDO CIVICO, is a Writ granted to him who had recovered his Right of Protection against the Bishop in the Case of Some Offence. See ADMIRALTY.

ADMITTENDO IN SICIASIONE, is a Writ for the Association of certain Perons to Justices of the Peace formerly appointed. See JUSTICE, and ASSESS.

ADUMBRATION, in Art, a fancy, a thin white Membrane, investing the Ball of the Eye, called also Conjunctive. See TONIC, and Conjunctiva.

The Adsum makes what we commonly call the White of the Eye, or the Adsumus, the Adsumus, or eye, SEE EYE.

AD Obit, g. 4, to the Eighth Number a Term used by some ancient Philosophers, to denote the highest or Suprema Degree; in the same way of the Different Qualities, they denoted no Degree above the Eighth. See Degree, Humour, Quality, &c.

ADOLPSCHENG, ADOLOPSENG, the State of Youth; or that state of Life in which a Person is in his Infancy, and terminating at his full Grown. See Age.

The State of Adolescence lasts so long as the Fibres continue to grow, either in Magnitude or Firmness. See FIBRE, NUTRITION.

It is commonly computed to be between 15 and 25, or even 30 Years of Age: tho, in different Confinations its Terms are very different.—The Romans usually reckoned it from 12 to 15 in Boys; and 15 to 20 in Girls. See PUPES, &c. —And yet, among those Writers, Juvenil and Adolescent are frequently used indifferently, for any Peron under 45 Years.

The Word is form'd of the Latin adulescens, I grow.—The Fibres being arrived at the Degree of Firmness, and Tension sufficient to sustain the Parts, no longer yield and give way to the Inward Motions of the Nourishment or Qualities, So that their further Acretion is Bopp'd from the very Law of their Nutrition. See Solid, Death, &c.

ADONIA, or Ardenic Fest, were antient Festivals, inhabited by the Ardenic People, and observed with great Solen- nity among the Greeks, Egyptians, &c. See Feast.

They were begun by the Women; who imitated the Cries and Lamentations of Venus, for the Death of her Father Parthenos. The more joyous, or the reverse of this, they changed their Notes, and sung his Praises; and made Rejoicings, as if he were raised to Life again; or rather, according to Mercurius, these two Offices made two, the Ardenic and Venus, which are celebrated in the most civilized Parts of the World, the one six Months after the other, the Ardenia being supposed to pass half the Year with Proserpine, and half with Venus. —The Feast was also called Sileneum.

APONOS, in ancient Poetry, was a fort of short Verse, consisting of a Dactyl and a Spondee; as, Rara ju- venata. See Verse.
It is usually placed at the End of each Stanza of Sapphic Verses; and is called to from Adovus, in whole Greek it was first made. See Sapphic.

ADANTUS, or A. DÃ‰NÈS, an Ab by which any one takes another into his Family, owns him for his Son, and appoints him his Heir. See FATHER, Son, &c.

The Word is derived from adoptare, whence came dote. See ADOPTATE.

A. DÌNÈS a Knight newly made or dub'd; he who knighted him, being laid in Some to adopt him. See Knight.

The Use of this Term was very frequent in the ancient Romans, who had an express Formula for it. They first learn it from the Greeks, among whom it was called εὐαγγελία, Education. See Adoptive.

The Place was a matter of Imagination, intended for the Comfort of those to whom no Children, Es.

Such were not allowed to adopt, or being under an actual Impediment of legitimacy or Impotency.

Newly admitted to the Order of the Body Politick, by reason each Land falls into a State of a dead kind; that is, into such Condition, that the chief Lord holds all Hope of Heritors, Service of Court, and El.

The Law which gives this Liberty to every one, is enacted under the Name of the Tenant: for that a Body Politick does not, nor can perform personal Service to the King, or their third Lords, as single Persons may do. See Tenant.

A. DÌNÈS, a force of Gam. See Tragancath.

ADRESS, of Abodes, a Difficulte prelent to the King, by which he may have a public Body of his People; to express, or notify their Sentiments of Joy, Satisfaction, or the like, on some extraordinary Occasion.

Thus, we say, the Lords Adress, the Common Adress.

A. DÌNÈS, a force of Gam. See Tragancath.

ADVICES, or Letters written to the King, or on any business under the Administration of Oliver Cromwell.

The Word is French, â¢ad, deriv'd from the Verb â¢adre, to send or direct any thing to a Person. At Paris, their Government orders Adresses, from the knowne, or remarkable subjects, of each Province. See Dextery.

ADROGATION, among the Romans, was a kind of Adoption, only conferring a Title in the Person of the Adopter, and concerning the Term expir'd, held from them by the Tenant, or other Officer, the same is known, and debarres the Leitor. The same Word allis for the Leitor's Heir.

ADVANCE, or Pitch, is a Ditch of Water round the Epsilum, or Gaius of a Place; to prevent its being surpriz'd by the Enemies. See Fosses, and Gaius.

ADVANCE-GUARD, or van Guard, is the first Line or Di-

visions, or other Front, who are first in the Battle, or that Part which is next the Enemy, or that marches first toward them. See Line.

ADVANCE-GUARD, or van Guard. See Body, &c.

The Word is sometimes also applied to a small Party of Horries, as 15 or 20, commanded by a Lieutenant, beyond and before the Main Body. See ADVANCE-GUARD, Main Body, &c.

ADVANCE-GUARD, van Guard, and Main Body. See Army, &c.

The Word is sometimes also applied to a small Party of Horse, as 15 or 20, commanded by a Lieutenant, beyond and before the Main Body. See ADVANCE-GUARD, Main Body, &c.

ADVANCER, among Hunters, is one of the Stars, or Branches of a Buck's Attire, between the back Antler and the Palm. See Antler, Head, &c.

ADVENT, Advents, in the Calendar, the Time immediately preceding Christmas; antiently employ'd in pious Preparation for the Advent, or coming on, of the Feat of the Nativity, &c.

Advent includes four Sundays, or Weeks; commencing either from the Sunday which falls on St. Andrew's Day, or that next after it—But, it is to be noted, this Rule has now fallen out of use; so the Ladies, who have six Weeks mark'd for Advent; & St. Gregory, in his Sacramentary, allows five.

The first Week, being first from this; That the Perce in the Christmas being repented the first; and the Navigation carried back wards.

Great Authority was repented in the ancient Church during this Season. At first they fatted three Days a week; but were afterwards oblig'd to fast every Day; whence the Term fast and Lent, frequently called in ancient Writers, Letd, and Lenten restrictive nights, and Fat.

The Courts of Justice were all hale. Under King John, it was expressly declared, that in Adventus Dominus Stil de natus est, & that the Law, according to the Custom of the Eastern Countries, one of the great Marks of the ancient Church.

The Election of Pope is performed by two ways, by Adoption and by Scrutiny. In the Election by Adoption, the Cardinals ruft chalily, as if agitated by some Spirit, and faint without more ado to the Adoption of some one among them, and proclaim him Pope. See CARDINAL, Pope, &c.

ADPus Damnation, an Abbreviation among Physicians, &c. signifying, that the latter prepar'd Ingredient is to weigh as much as all the others before it, or without it the Composition is not fit to be taken. See Damnation.

AD Quod Damnum, a Writer directed to the Sheriff, commanding him to inquire what hurt may befall the King by granting a Fair or Market in any Town, or Place. See Fair.

The Last Word allis for an Inquiry to be made of what the King or other Person may suffer, by granting a Market or Fair. See Chapter, or other Body Politick; and reason such Land falls into a State of a dead kind; that is, into such Condition, that the chief Lord holds all Hope of Heritors, Service of Court, and El.

The Law which gives this Liberty to every one, is enacted under the Name of the Tenant: for that a Body Politick does not, nor can perform personal Service to the King, or their third Lords, as single Persons may do. See Tenant.

A. DÌNÈS, a force of Gam. See Tragancath.

ADRESS, of Abodes, a Difficulte prelent to the King, by which he may have a public Body of his People; to express, or notify their Sentiments of Joy, Satisfaction, or the like, on some extraordinary Occasion.

Thus, we say, the Lords Adress, the Common Adress.

A. DÌNÈS, a force of Gam. See Tragancath.

ADVICES, or Letters written to the King, or on any business under the Administration of Oliver Cromwell.

The Word is French, â¢ad, deriv'd from the Verb â¢adre, to send or direct any thing to a Person. At Paris, their Government orders Adresses, from the knowne, or remarkable subjects, of each Province. See Dextery.

ADROGATION, among the Romans, was a kind of Adoption, only conferring a Title in the Person of the Adopter, and concerning the Term expir'd, held from them by the Tenant, or other Officer, the same is known, and debarres the Leitor. The same Word allis for the Leitor's Heir.

ADVANCE, or Pitch, is a Ditch of Water round the Epsilum, or Gaius of a Place; to prevent its being surpriz'd by the Enemies. See Fosses, and Gaius.

ADVANCE-GUARD, or van Guard, is the first Line or Di-

visions, or other Front, who are first in the Battle, or that Part which is next the Enemy, or that marches first toward them. See Line.

ADVANCE-GUARD, van Guard, and Main Body. See Body, &c.

The Word is sometimes also applied to a small Party of Horse, as 15 or 20, commanded by a Lieutenant, beyond and before the Main Body. See ADVANCE-GUARD, Main Body, &c.

ADVANCE-GUARD, van Guard, and Main Body. See Army, &c.

The Word is sometimes also applied to a small Party of Horse, as 15 or 20, commanded by a Lieutenant, beyond and before the Main Body. See ADVANCE-GUARD, Main Body, &c.

ADVANCER, among Hunters, is one of the Stars, or Branches of a Buck's Attire, between the back Antler and the Palm. See Antler, Head, &c.

ADVENT, Advents, in the Calendar, the Time immediately preceding Christmas; antiently employ'd in pious Preparation for the Advent, or coming on, of the Feat of the Nativity, &c.

Advent includes four Sundays, or Weeks; commencing either from the Sunday which falls on St. Andrew's Day, or that next after it—But, it is to be noted, this Rule has now fallen out of use; so the Ladies, who have six Weeks mark'd for Advent; & St. Gregory, in his Sacramentary, allows five.

The first Week, being first from this; That the Perce in the Christmas being repented the first; and the Navigation carried back wards.

Great Authority was repented in the ancient Church during this Season. At first they fatted three Days a week; but were afterwards oblig'd to fast every Day; whence the Term fast and Lent, frequently called in ancient Writers, Letd, and Lenten restrictive nights, and Fat.

The Courts of Justice were all hale. Under King John, it was expressly declared, that in Adventus Dominus Stil de natus est, & that the Law, according to the Custom of the Eastern Countries, one of the great Marks of the ancient Church.
ADULTERINE, in the Civil Law, a Child legitimated by a adulterine Amour, or Coittance. Adulterine Children are more odious than the illegitimate Offering of single Persons.—The Roman Law even reduces them to the Ration of Natural Children; as if Nature disdained them. See BASTARD.

ADULTERY, ADULTERINUM, in our antique Law-Books called ADVERSITY, a Crime committed by married Persons; and even in the marriage of each other in Marriage; by having carnal Commerce with another Woman or a Person not married; by having to do with another that is not

Fornication, Marriage, &c.

This had formed a special Law against Adulter-

but both Accusation and Punishment were arbitrary.—

The Emperor Augustus was the first who brought them into 

which he had the Misfortune to see executed in the Perils of his own Children.—This was the Italian Law.

But, the this Law left the Accusation of Adultery open to every body, yet of course, Adultery has been always look'd upon as a private and dishonorable Crime; a public one; so that Strangers were seldom suffer'd to prosecute, especially where the Marriage was peaceable, and the Husband moderate, and upright.

Some of the succeeding Emperors abrogated this Law, which left the Accusation of Adultery open to Strangers in regard such an Accusation could not be enter'd, without Juries, and in open Court, at which the wife or the Children were a State of Uncertainty, and bringing Conceit and Decision upon the Husband; for as the Husband is the nearest interested in the Matter, 'tis supposed he will extenuate, to save his Character; then the other: So that where he is feign'd, 'tis not any fair body Civil to speak for him. See ACCUSATION.

For, as the Law, in some Cases, has made the Husband both, and the Accusation in the same Person, the Wife, and has allow'd him to revenge himself of the Injury, by taking away the Lives of the Adulterers whom he should suppose guilty, it has been a Crime and the Crimes which the husband is committed to, and to the Punishments for such Husband, as well as their Wives. In most European Countries, at this Day, Adultery is not a public Crime; and none but the Husband is suffered to intermeddle, except by the Power of the Civil Law, the King's Attorney, or the Judge. Even the King's Advocates, Attorney, or the like, may not intermeddle.

The husband who violates the Conjugal Bond is guilty of Adultery as well as the Wife; yet is not the Wife allow'd to accuse, or prosecute him for the same. See WIFE, HUSBAND, &c.

The sentence of punishment in Roman Law of Cæsar, 8. that under the Emperor Tiberius, in the Year 582. Women convicted of Adultery were punish'd by a public Conflagration.

Lycyrum punished the Adulteress as a Particular.——The Egyptians punished the Adulterer with Death; and most of the Orientals punish him very severely.

The Saxons formerly burnt the Adulterer, and over her Heart a Gibben, whereas the Adulterer was hag'd.——In Zoroastrian Laws, the punishment of Adultery was to brimstone, and to be burnt by the Terrible with a Nail; laying a Razor within his reach, and leaving him under a Necessity, either of doing Justice upon himself, or of perishing in that Condition. At present, the Laws are much more favourable: To Divorce, and ship the Adulteress of her Dower, is all her Punishment among us: In the Roman Countries, they also that are in Numidia.

The punishment of punishing Adultery, permitted it, or at least tolerated it; as we are told by Pla-

According to some of the Papal Decisions, Adultery is the Crime of Seduction, and of the two Crimes, Adultery is most particular: this making what the Schools call Infanticidum Criminalis.

The Greeks, and other Christians throughout the East, ad-

and Adultery, as a Crime, is a Sin of the Family, and of the Band of Marriage; So that the Husband, without more advice, must marry another.—The Council of Trent condemns that Opinion; and even in some measure anathematizes those who hold it. See SAX. XIV. Can. 1

ADULTERATION, ADULTERATUM, the Act of debauching a Medicine or other thing, with bad Ingredients; or the putting one thing for, and into another. See Sophistica.

To adulterate the current Coin, is a Capital Crime in all Nations. See Money, and Coin.

The Word is Latin; form'd of the Verb Adulterare, to corrupt by mixing something foreign to any Substance.
ADVOWEE or ADVOCATE, or ADVOCATE, among the Romans, a Person who stood in their Law, who undertook the Defence of Caues at the Bar. See LAW.

The Word is compounded of ad, and vaca, q. d. I call to my aid, or defence.

Advocates answer'd to one Part of the Office of a Lawyer among us, viz. the Pleading Part; for as to the giving Council, they never meddled with it; but left it to the Chambers, who were the Court of Appeal in Cases of Trial, and that Court was as much the Plea, as the Senate was to the Romans, and the Synod to the Church.

The Romans, in the first Ages of their State, held the Profession of an Advocate in great honour; and the Seats of their Bar were crowded with men of Quality and Learning; through whom the People, thinking it an Honour to be employed in defending them.

They were Byled Counsels, Honorati, Clarissimi, and even Senators, as if their Clients were not only obliged to them, than Freedmen to their Masters. See PAYRON, and CLIENT.

But the Bar was not then venal.—Those who aspired to Honours and Offices, took this way of gaining an Interest in the People, and always pleaded gratis.

But no sooner was Luxury and Corruption brought into the Commonwealth, than the Bar became a Shelter in them.

Then it was that the Senators left the Bar for pleasure, and the advocates fell into the lowest Bidders.

To put an Stop to this Abuse, the Tribune Cinius procured a Law to be passed, called from him, Lex Cinia; which promised to put an End to the Practice of Pollution, and to prevent their Clients.—Ibid., Truwarumur has publish'd an ample Comment upon this Law.

It had before been prohibited the Advocates to take any Presents or Gratuities for the Pleading—The Emperor Augustus added a Penalty to it; notwithstanding which, the Advocates play'd their Parts to well, that the Emperor Claudius let it alone. This did not last long, when he oblig'd them to take above eight great Seillones, which are equivalent to 55 Pounds Sterling, for pleading each Cause.

Advocates is still used in Countries where the Civil Law prevails, and the Senators are the Causes of Clients trusted to them. See CIVIL LAW.

In Scotland they have a College, or Faculty of Advocates, with a number of Advocates, who are admitted in all Actions before the Lords of Session.

They have a Dean, Treasurers, Clerks, Examinators, and a Curator of their Library.

By the Articles of the Union, none are to be named ordinary Lords of Session, except those who have been Advocates, or principal Clerks of Session for five Years, &c.

In Doctors Commons, the Advocates are usually called Professors, or Procurators. See Yaccro, and Patrons.

They are not allowed to be Counsellors, but by special Acts, viz. Pleading Advocates, Advocati Verididem; and Counsellors, Advocati Consulti.

The Office of the Advocate was form'd with a View to the two Branches among the Romans, Advocati, and Iurisconsulti.

Yet there is this difference, that the Function of the Jurisconsulti, who only gave their bare Advice, was of a different Nature from that of the Advocate. The former had an Audience and perpetual Magistrature, principally under the first Emperors; as, on the other hand, the Advocate never became Jurisconsulti, whereas in France, after the Advocates had attained to Reputation and Experience enough at the Bar, they quit it to a busy Province, and become as it were Chamber Council.

The Office of Advocate General, and King's Advocate, Avocat du Roy.

Lord Advocate, in Scotland, is one of the Officers of State, whose Business it is to give his Advice about the making of Laws, and the defending the Causes in their Defence, and Interests in all publick Meetings; to prosecute all Capital Crimes before the Jurisdiction; and in all Parliaments before Sovereign Courts for Breaches of the Peace; and also in all Matters wherein the King, or his Donor, has Interests.—He intends no Procees of Treason, except by Warrant of Privy Council.

The Office of Advocate is sometimes an ordinary Lord of Session; in which Case, he only pleads in the King's Caues; otherwise, he is at liberty to plead in all Causes.

Fitzjames, a writer upon the Duties of the Offices in England, of the Emperor Adrian, to defend the Cause, and Interests of the Fidei, or private Trusts; in the several Tribunals where that might be concern'd. See ECRUSSON.

Lawes and Office, of Counsel or Repository, whole Office is to plead upon the Opposition made to the Provisions of Benefices in that Court. See PROVID.

—They are ten in number.

ADVOWEE of a City, or Town, is a Magistrate establish'd in several Places of Germany, for the Administration of Justice in that City, in the Emperor's Name. See ADVOWEE, or ADVOCATE.

A Projector, or Person who, in the first Place, sets up a Design, or a Scheme, for some particular End, and undertaking the Defence of Causes, as Advocate or Advocate, to be the Basis of all the Actions of the Brothers of the Church, as the Foundation of all their Institutions. See MONASTERY.

The Word Advowee or Advocate is still retain'd, for what we usually call the Patron, or he who has the Ad- vowson, or Right of Presentation in his own Name. See PATRON, and ADVOWEE.

The Monasteries had also their Advocates, orAdvocates, or ADVOWEE, or ADVOCATE, of the Church, in Dedicating the Church, and the Monastery. See MONASTERY.

The Word Adovicius or Advocate was still retain'd, for the Church of the Fourth Part, or outward, of the Thirteen that belong to any Church. See TITHE.

ADVOW, or ADVOCATE, in Law, to justify or maintain (in Court).

Thus, if one take a Difference for Rent, or other thing, and he that is disinterested files a Replevin; the Disinterested, justifying or maintaining the Act, is said to advow. See Dis- TANCE, REPLEVIN, &c.

Brutus uses the Latin Term Advocato, in the same Signification; as, Advocate differentiis, L. IV. c. 26. And in Caelestem de Confinis, Bar, Advocato is used in the like Sense. The Author also cites this also with the Substantive Deveconveniamentum, for a Disputing, or referring to a Judge.

The Original Use of the Word was this.—When John Gofredus had been a Judge, in England, and the King failed for the right Owners to take them wherever they were found; and in whose Possession they were found, was bound, Advocate, i.e. to produce the Seller to justify the Sale. See SALES, and JURISDICTION.

Afterwards, the Word was applied to any thing which a Man acknowledg'd to be his own, or done by him; in which Sense, it is mention'd in Vieta, L. i. pro. 4. Si in eurgam in dono fidei publici, numerici & advocatus fiem urum.

ADVOWEE, or ADVOWSON, or ADVOCATE of a Church, was the Patron of the Patronage of the Church, and the Right of the Church. See ADVOWEE, PATRON, &c.

The Word is French, Advote, or Advote, of the Verb Advoyer, to advow, own, acknowledge Dependance, Subject, or Possession. See Whence also Advocation, See ADVOW, and ADVOWSON.

There were also Advocates for Cathedrals, Abbeys, Monasteries, &c.,—Thus, Chartres had the Title of Advocate of St. Peter's; King Hugh, of St. Rouen; and Bellanossus mentions some Letters of Pope Nicolas, by which he constituted King Edward the Confessor, and his Successors, Advocates of the Monastery at Westminster, and of all the Churches in England.

These Advocates were the Guardians, Protectors, and, as it were, Bishops, of these Temporal Concerns of the Churches, &c., and under their Authority, they have been charged with all Contrasts which related thereto. See GUARDIAN, &c.

It appears also, from the most ancient Charters, that the Duke of S. Romanus, in his Conquest, and the Conours of the Advocates. —They always pleaded the Causes of the Churches in Court, and distributed Justice for them, in the Places under their Jurisdiction. They also commanded by their Authority, and receiv'd the Fees from the War; and even were their Champions, and fiod Ducis for them. See COMET, DUCAL, and CHAMPION.

This Office is said to have been first introduc'd in the 11th Century, in the Time of Sellois, tho the Benedictines don't fix its Origin before the VIIIth Century. See SANCTUARY, BENEDETAL, &c., P. i. Pref. p. 91, &c.

The Author also mentions, that all their Laws were brought into it, as it was found necessary, either to defend with Arms, or to protect with Power and Authority,—in some Monasteries they were called Confreres; but there, they were the same Persons with Advocates. See Conservator.

There were also sometimes several Sub-Advocates, or Sub- Advocates in each Monastery, who officiated instead of the Advocates themselves; which, however, proved the Ruin of Monasteries; those inferior Officers running into great Abuses.

Advocates, Husbards, Tators, and every Person in general, who took upon him the Defence of another, were also called Advocates, or Advocates.—Hence several Cities, also, had their Advocates, who were as it were their Advocate, and defended the Peace; and this was, in the Ancient Times, the Office of the Advousee of the City, or Town. See ADVOWEE, and ADVOCATE.

And Vidames assumed the Quality of Advocates, and hence in it, that several Historians of the VIIIth Century, confound the two Functions together. See VIDAME.
And hence alo it is, that several secular Lords in Ger-
many bear Mires for their Coats; as having antecently be
been execrators of the great Churches. See MIR, and
CROS.
Spitzen distinguishes two Kinds of Ecclesiastical Ad-
vocees.—In the first, the Bishop, Co-Apostles, or Preachers, Advocate Cau-
sees their duty, devoted to the other, of Territorial or Civil, 
The former were nominated by the King, and were usually 
Lawyers, who undertook to plead the Causes of the Magistrates.
The other, which still subsist, and are sometimes called 
by their primitive Name, Advocate, the more usually Par-
tons, were hereditary; 3 as being the Founders and Endow-
ers of the Church, or their successors.
In this Sense, Women were sometimes Advocatesses, Ad-
vocates.—And, in effect, the Canon Law mentions some 
who had this Title, and who had the fame Right of Pro-
fessors, in their Churches, which the Advocates them-
selves had.
In a Stat, 25 Edw. III, we meet with Advocatus Par-
mannus, for the Highest Patron; that is, the King. See PA-
RANTS.
There were also Advocoves of Countries, and Provinces.
—in a Charter of the Year 1187, (William Duke of Zara-
ing, is called Advocates of Thorng and in the Notitia of 
the Below Churches, publifh’d by Mr. Aprin, the Count of
Leuhs is Counted and Advocates of Brabant.—In the XIth and XII Centuries, we also meet with the Ad-
vocates of the Countries of Guienne.
Raymond de Agiles relates, that after the Recovery of 
Jerusalem from the Saracens, it was propounded to elect a 
King thereof; the Bishops pleaded, Non debere ibi eligi Rege
norum, ait Monarchos, etiam extremae libertatis, &c. That they 
ought by no means to appoint a King there;
4 God had fuch a body, and been crown’d; but should content 
themselves with electing an Advocate, or of the of the 
Advocate, or of the Superior of the Nation, with another, 
Dadjefin, a German Abbot, who went a Voyage to the 
Holy Land in the XII Centuries, called Godfrey of Bulvain, 
Beauvais, or Holy Sepulchre.
ADVOWSON, or ADVOWSM, Advocatus, Advocates, or 
Advocatess, the Quality, or Office of an Advocate, or Ad-
vocate, &c. See Advocate, &c.
A View of Advocates, in Common Law, signifies a 
Right to present to a Benefice. See Patronage, &c.
In this Sense, the Word imports as much as his patron-
t in the Canon Law. See Patronage.
4 A Right to present, or appoint, Advocatus, is that, anent, whose who had a Right to prefer to a Church, 
were Maintainers of it, or great Beneficiaries to it; and were 
sometimes called Patronen, and sometimes Advocates, or 
Advocates. See Advocate, &c.
In the general, an Advocatus is where a Bishop, Dean, 
O Chapter, and their Successors, or any Lay Patron, have a 
Right to prefer to whom they pioce to any Spiritual Benefice, 
which he is qualified to hold. See Patronage, &c.
This Advocatus is of two Kinds:—Advocatus pro gratia,
that is, not immediately extrinfc, or adhering to any 
Man, nor Parish thereof. 
An Advocate, or Patron, which depends on a Man, or property to it: This Kinr is called an Incl retire, which 
may be separated from its Subject. 
Sometimes the Patron had the sole Nomination of the Priest, or 
Abbot, or by Indecision, or for the Payment of a Parochial 
Staff or by direct Confection to the Dissoc-
A man, and if a free Election was left to the Religious, yet a 
Corre d’Eve, or Licence of Election, was first to be ob-
tained from the Parson, and the Person elected was confirm’d 
by him.
If the Founder’s Family was extinct, the Patronage was 
convey’d to the Lord of the Manor.
ADVOCATURE. See Advocate, &c.
ADUST, Hystens, is applied, among Physicians, &c, to 
harm Nature, as by long Hart become of a hot and fery 
Nature. See Hysten.
Several Choler are covered to be.—Melancholy is usually 
consider’d as black and adult Bile. See Choler, Melan-
choly, &c.
Adult Blood, says Blancard, is, when by reason of ex-
traneous causes, in the Bulk of the White Parts are all evaporated, 
leaving the groffit, with all the Impurities therein, half ter-
rified, as it were. See Blood.
Blood, that is form’d of the Latin adust, I burn.
ADVT, is a short form, a nickname, or a Place in the Bagan 
Temples, where Oracles were given, and which name, but the Priests were admitted. See Temple, Oracles, &c.
AR, or A, is a Diphthong, or double Vowel, borrow’d from the 
Greeks and Latin. See Ditphong.

Authors are by no means agreed as to the Use of the a.—Some, out of regard to Etymology, insist on its being 
retained in all Words, particularly Technical ones, borrowed 
from the Languages of the Greeks, from a Consideration 
that it is no proper Ditphong in our Language, and that it 
being no other than that of the simple e; commend it that 
our Language should be entirely diluted, except in Words which retain their Latin form, and must therefore be 
charry the as may be. —Such Authorities as these are admitted under A. 
The Reader will find under E.
A.E. CEA, in Antiquity, solemn Feasts and Comasts, 
celebrated in Egypt, in honour of Kestis; who had been 
their King, and who, on account of his Virtues, was suppofed 
upon Earth, was suppofed to have a Composition given him, 
to be one of the Judges in Hell. See FERT, E.
EAGLE, in Antiquity, a Greek Term, 
figurizing, Chief or Leader of the Company.
The Jews who refused to follow Zerubbabel, and return 
with him to Jerusalem, after the Babylonid Captivity; 
created in the Testament, to govern them. —Not those 
Jews themselves call’d by this Name, as some Authors 
have afferted; for that People spoke Hebrew, or Chaldee, 
not Greek. But Origen, and others, who wrote in the Greek 
Tongue, render’d the Hebrew Name יִשְׂרָאֵל, יִשְׂרָאֵל, 
q. d. Chief of the Captive, as the like import, дьрвя/в/я, form’d from дьрвя/в/я, 
of sign, a Point or Pike, and ер, Command.
Here the Jews have been fuppofed to have had a 
Chief of this kind before the Return from Babylon: witness the History of 
Susannah; the two Elders who condemn’d her, being Accu-
mates in that Year.—The Judith Writers affert us, that 
the Hebrews were only to be chosen out of the Tribe of 
Judah.
AEDES, in Antiquity, an inferior kind of Temple, distin-
guished from this, that it was not consecrated by the Augurs. 
See Temple, &c.
Such was the Atrium, or Treasury; called Αἰεὶς Σα-
τορίνας. See BAKORIUM.
EGILOS, a Tumour, or rather Ulcer, in the great Can-
thus or Angle of the Eye, by the Root of the Nod; eit-
er with or without an Inflammation. See Eye, Temos, and E.
The Word, in its original Greek, λεγεῖν, signifies a Goat’s 
Eye; in regard, Goats areuppofed extremely liable to 
this ill. 
If the Aiglys be neglected, it burth, and degenerates in-
to a Fistula, which eats into the Bone. See Fistula.
Authors frequently use Αἰγλυα, Αἰγλύας, and Φιλόλαυ
Lesteyz most prominently: but the more accurate, after 
Aristotle, is Φιλόλαυ. The Term is used for that ulcerous, 
properly called Αἰγλύας; and after it has ren-
der’d the Οί Λεγεῖναι curiosa, Φιλόλαυαριτζ. See 
Aigion, &c.
If the Aiglys be accompanied with an Inflammation; it 
takes in Rife from the Abundance of Blood, which the too 
great Plenitude discharges upon the Corner of the Eye.—If it 
be only a Plume, it is suppofed to proceed from a 
vitous pinetous Humour, through upon the Eye. See 
Egle, &c.
EGIPAN, in Antiquity, a Denomination given to Pto-
lem, and the Ptolemae. See PAN.
The Word is composed of αἰ, αἴγος, Goats; as be-
ing represented with the Horn, Leg, Feet, &c. of that 
Animal.
The Ancients also gave the Name Aigion to a fort of 
Montagne, of Greece, by Μακεδόνα, and Port, Μαλα
. L. i. c. —Salmantica, in his Notes on Sali
ty, in his Notes on Salis 
Aigion to have signified the fame in Λυθίαν with Συλίας 
among the Romans. See Selvans.
Fitch, &c. Houghton, &c. have held, and flown, that the Aigion had not Tacks like Men, as the Sylius had; but like 
Goats. In effect, the whole Upper Part of the Body refem-
bl’d Animal; and as to the lower, they pained it with a 
fifhing Tail. The MoffiT represented on some Medals of 
Augustus, by Antiquaries called Coprissorius; appears to be 
the true Aigion.
EGYPTIACUM, in Pharmacy, a kind of delicate Ur-
gent, which the Ancients, in their dark Age, and as it feems 
the swarthy Complexion of the Egyptians. See 
DEZERSE, and Unguent.
It is compounded of Verdigrafe, Vinegar, and Honey, held 
by a Cross.
The Prescripfion is Aύλερα.—It is chiefly used for 
eating of rotten Fleece, and cleansing foul Ulcers; particularly Ve-
nerous ones in the Throat, &c. It also destroys those cancer-
ous Firoms apt to grow in Children’s Mouths.
ΑΝΩΜΑ, See Enigma.

ÆOLIC.
The generality of Writers agree, that the Ares was originally used in respect of the manner of reckoning Time among the Spaniards; who, Ares was thirty eight Years older than the Christian Epochs, or Year of Grace.—

...and that it affords a sufficient and particular foundation for the Ares being denominated the Spiritual Ares in his States, in the Year 1530: As did John I. King of Portugal, in 1491.

The Origin of the Word, during the Roman and Saxon ages, is very obscure, or has been differently interpreted; and the Word Ares is placed, and signifies the same thing with Commentarius, Leaves of a Book of Accounts, or a Merchant's Journal.

The general Opinion is, that Ares was used instead of Hero, as Hero, Matter, Lord; and that it signifies the Dominions of a Prince.

Others, according to Iñiguez, derive it from Aés, Aési; or refer it to the Name of the Son of Sifer, imitated by Augustus on the Heads of all the Subjects of his Empire.

Others say, that the Word is formed from the initial Letters of the Spanish Words in the public Acts, Annona Real Augusti; but these three last Etymologies are rejected with good Reason.

AERIUM, the public Treasury of a State or People, See TREAURE.

The Temple of Saturn at Rome, being the great Treasury of the State, was first called Aeronium from Aés, Aési, Bra; that being the only Money in use before the Year of Rome Aési, Flavius, L. III. c. 43.—See Money.

The Aeronium Military was a Fund of Money, destined for the Maintenance of several Companies of Soldiers, to be in readiness for the Defence of the State, and to be kept in convenient Stores, and maintained by a yearly voluntary Contribution; but that proving insufficient, the twelfth Part of all Legacies and Inheritance, except of such sort, next the heir or the Poor, were confided to this Treasury.

For the Custody hereof, three of his Lifeguards were confided Prefetti Aeronii. See PREFECT.

AERIAL, Aerial, from the Name of Ares, or of Air, or has a relation or reliance to Air. See Air.

The Effluo, the most refined and rational Soil among the other Airs, by which the Human Soul composed of an Aerial Matter. See Ether.

Angels or Spirits, whether Good or Evil, are very rarely or seldomly seen, or are supposed to appear, are supposed to assume an aerial Body, in order to administer Wisdom, or to forewarning Punishment, or to forewarn of the nearest Part of all Legacies and Inheritance, except of such sort, next the heir or the Poor, were confided to this Treasury.

The less the Column of Air an Object is seen through; the weaker do the vital Rays emit from it affect the Eye. See Vision.

AERIANS, Arianist, in Antiquity, a Sect in Religion, denominate from Ares; a Persecution in the Time of St. Ephraimus.

The Arianists had much the same Sentiments, in respect of the Trinity, as the Aresiav, which had done Dogmas of their own, and particularly this: That there is no difference between Pieles and Bishops; but that the Priesthood and Episcopate are absolutely one and the same Order. See Bishop, Ceres, and Title of a Bishop, or Bishop's Seat.

For the better知道乙, the first Epistle to Timothy, that he might be delivered to the Presbyters of Ephraimus. Here, observes Aeronii, is no mention of Bishops, but that he evidently received his Ordination from the Presbyters or Priests.

S. Ephraimus, Herb. 75. stands up brightly for the Superiority of Bishops, against the Aeroniav. —The Word Presbytery, in this respect, signifies the whole Senate, or Assembly of the Ecclesiastics of the Place; And in such an Assembly had Timothy been ordain'd. See PRESTERY, ADROMAYIA, AEROMAYIA, a Kind of Divination, performed by means of the Air. See Divination, and Air.

The Word is compounded of the Greek word, and, and, a Kind of Divination. See HYDROMAYIA.