ACCURSED, something that lies under a Curse, or under a Sentence of Excommunication. See ANATHEMA, EXCOMMUNICATION, &c.

ACCUSATION, ACCUSATIO, in the Civil Law, the intenting a criminal Action against any one, either in one's own Name, or that of the Publick. See ACTION, and CRIMINAL.

By the *Roman* Law, there was no publick *Accuser*, for publick Crimes; every private Person, whether interested in the Crime or not, might *accuse*, and prosecute the *Accused* to Punishment or Absolution.

But the *Accusation* of private Crimes was never received, excepting from the Mouths of those who were immediately interested in them.—None but the Husband could *accuse* his Wife of Adultery. See ADULTERY.

Indeed, it was not properly an *Accusation* except in publick Crimes; in private ones it was call'd simply *Action*, or intenting an Action, *intendere Actionem*, or *litem*. See ACTION.

Cato, the most innocent Person of his Age, had been *accused* 42 times; and absolved 42 times. See ABSOLUTION.

When the Accused *accuses* the Accuser, it is called *Recrimination*; which is not admitted till the *Accused* has been first purg'd. See RECRIMINATION.

By the cruel Laws of the Inquisition, the Accused is forced to accuse himself of the Crime objected to him. See INQUISITION.

It has formerly been the Custom in some Parts of *Europe*, where the *Accusation* was very heavy, either to decide it by Combat, or at least to make the Accused purge himself by Oath; which, however, was not admitted, excepting a certain Number of his Neighbours and Acquaintance swore together with him. See DUEL, COMBAT, OATH, PURGATION, &c.

ACCUSATIVE, in Grammar, the fourth *Case* of Nouns that are declined. See CASE, and NOUN.

Its Use may be conceived from this, That all Verbs which express Actions that pass from the Agent, as, to *beat*, to *break*, &c. must have Subjects to receive those Actions: for, if I beat, I must beat something; so that a Verb evidently requires after it a Noun, or Name, to be the Subject or Object of the Action express'd. See VERB.

Hence, in all Languages which have Cases, the Nouns have a Termination which they call *Accusative*; as, *amo Deum*, I love God; *Cæsar vicit Pompeium*, *Cæsar* overcame *Pompey*.

In *English*, we have nothing to distinguish this Case from the Nominative, but as we ordinarily place Words in their natural Order, it is easily discover'd, the Nominative constantly preceding, and the *Accusative* following the Verb.—Thus, when we say, the Prince loves the Princess, and the Princess loves the Prince: The Prince is the Nominative in the first, and the *Accusative* in the last; and the Princess the *Accusative* in the first, and the Nominative in the second. See NOMINATIVE.

ACEPHALUS, or ACEPHALOUS, something without a Head. See HEAD.

The Word is composed of the Privative α, and κεφαλη, *Caput*, Head.

Pliny represents the *Blemmyes* as a Headless or *Acephalous* Nation. See BLEMMYES.——*Acephalous* Worms are frequent. See WORM, and VERMES.

ACEPHALUS is more frequently applied, in a figurative Sense, to those destitute of a Leader, or Chief.

Thus, the Name *Acephali* is sometimes applied to such Priests or Bishops, as are exempted from the Discipline and Jurisdiction of their ordinary Bishop or Patriarch. See EXEMPTION, PRIVILEGE, PECULIAR.

Anastasius the Library-Keeper, calls this Exemption from the Jurisdiction of a Patriarch, *Autocephalia*. See PATRIARCH.

We find a great Number of Canons of Councils, Capitulars of Princes, &c. against *Acephalous Clerks*, &c.

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

In Ecclesiastical History, *Acephali* 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 St. *Cyril*, or *John* of *Antioch*.—2°, Of certain Hereticks of the Vth Century, who at first follow'd *Peter Mongus*; but afterwards abandon'd him, upon his subscribing to the Council of *Chalcedon*; they themselves sticking to the Errors of *Eutyches*.—3°, Of the Adherents of *Severus* of *Antioch*; and of all in general who refused to admit the Council of *Chalcedon*.

Some will have the Word properly to denote *Hesitator*; and suppose it applied on this Occasion, by reason they stood neuter, or dubious, hesitating about coming into the Council: But the former Opinion is the more probable; *Acephalous* being never used in the latter Sense.

In some Writers, the *Acephalous* Hereticks are called *Acepalites*, *Acephalitæ*.

ACERB, ACERBUS, a compound Taste, consisting of sour, with the Addition of a degree of Roughness. See TASTE.

Such is the Taste of all Fruits before they are ripe. See FRUIT, MATURITY, &c.

The Physicians usually make *Acerb* an intermediate Savour between Acid, Austere, and Bitter. See ACID, &c.

All Matters which come under this Denomination are Astringent. See ASTRINGENT.

ACERRA, in Antiquity, a kind of Altar, erected near the Gate of a Person defunct, among the *Romans*; whereon his Friends and Familiars daily offer'd Incense, till the time of his Burial. See ALTAR, FUNERAL, &c.

ACETABULUM, in Antiquity, a little Vase or Cup, used at Table; to serve up things proper for Sauce, or Seasoning: much after the manner of our Salts, and Vinegar-Cruets. See VASE, and VESSEL.

Hence, *Agricola*, in his Treatise of *Roman* Measures, L. I. takes the Name to have been form'd from *Acetum*, Vinegar; as supposing it principally destin'd to serve Vinegar on.

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

The *Acetabulum* contain'd a Cyathus and a half, as is proved by *Agricola*, from two Verses of *Fannius*; who speaking of the Cyathus, says, it weighs ten Drachms; and the *Oxubaphus* or *Acetabulum*, 15.

Bis quinque hunc faciunt Drachmæ, si appendere tentes,
Oxybaphus fiet si quinque addantur ad illas.

Binet, in his Treatise of Weights and Measures prefix'd to his Translation of *Pliny*, makes the *Acetabulum* of Oil weigh two Ounces and two Scruples; the *Acetabulum* of Wine, two Ounces, two Drachms, a Grain, and a third of a Grain; and the *Acetabulum* of Honey, three Ounces, three Drachms, a Scruple, and two Siliquæ. See CYATHUS, COTYLE, &c.

ACETABULUM, is also used in Anatomy, for a deep Cavity, in certain Bones, appointed for the Reception of the large Heads of other Bones, in order to their Articulation. See BONE, and ARTICULATION.

Thus, the Cavity of the *Ischium*, or Huckle-Bone, which receives the Head of the Thigh-Bone, is called *Acetabulum*, *Cotyla*, or *Cotyloides*. See ISCHIUM, FEMUR, COTYLE, &c.

The *Acetabulum* is lined and tipp'd round with a Cartilage, whose circular Margin is called *Supercilium*.—In its bottom lies a large mucilaginous Gland. See MUCILAGINOUS, &c.

ACETABULUM is also used by Anatomists in the same Sense with *Cotyledon*. See COTYLEDONES.

ACETARIA, a Salade. See SALADE.

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

ACETOUS, something relating to *Acetum*, or Vinegar. See ACETUM, and VINEGAR.

Thus, we say, an *Acetous* Taste; *Acetous* Qualities, &c. Wine, and all vinous Liquors, are render'd *Acetous* by exciting their Salts, and tempering or abating their Sulphurs. See WINE, and VINOUS.

The Chymists mention divers *Aceta*, or *Acetous* Liquors; as, *Acetum Alcalizatum*; made of distill'd Vinegar, with the Addition of some Alkaline, or Volatile Salt. See ALKALI.——*Acetum Philosophorum*, a sour kind of Liquor; made by dissolving a little Butter of Antimony in a great deal of Water. *Boyle*.

ACETUM, in Medicine, &c. the same with *Vinegar*; the Properties, Uses, and Preparation whereof, see under the Article VINEGAR.

The Word is pure *Latin*; form'd of *Aceo*, I am sharp. See ACID.

There are several Medicines in the Shops, whereof this Liquor is the Basis; as, *Acetum Distillatum*, distill'd Vinegar; chiefly used in other Preparations for Dissolution, and Precipitation. See DISTILLATION, DISSOLUTION, PRECIPITATION, &c.

Spiritus Aceti, Spirit of Vinegar; made by drenching Copper Filings or Spittle Dust with distill'd Vinegar, then evaporating it till the Fumes of the Vinegar cannot be smelt; the Saturation and Evaporation to be again repeated, till the Metal be satiated; which being then distill'd, the Spirit comes over.——Its Qualities and Uses are much the same with those of the former, only more powerful.

Acetum Rosarum, Vinegar of Roses; made of Rose-buds infused in Vinegar 40 or 50 Days; the Roses then press'd out, and the Vinegar preserv'd.—It is chiefly used by way of Embrocation on the Head and Temples, in the Head-ach.

After the same manner is made *Acetum Sambucinum*, Vinegar of Elders; *Acetum Anthosatum*, Vinegar of Rosemaries, &c.

The *German* Diſpenſatories abound with medicated Vinegars, chiefly aim'd againſt peſtilential Diſeaſes: but they are not uſed among us.—The College retains ſome of 'em, as the *Acetum Theriacale Norimbergenſe*, but it is never preſcrib'd.

ACHAT, in our Law-*French*, ſignifies a Contract, or Bargain.

Purveyors were by Act of Parliament 36 *Ed.* III. ordained to be thenceforth called *Achators*. See PURVEYORS.

ACHE, or ACH, a painful Ailment in any part of the Body. See PAIN, and DISEASE.

Aches are either Scorbutick, Rheumatick, owing to violent Strains, or the like.

Head-ACH. See HEAD-*Ach*, and CEPHALALGY.

ACHERNER, or ACHARNER, in Aſtronomy, a Conſtellation of the firſt Magnitude in the Sign *Piſces*.—Its Longitude, Latitude, &c. See under the Article PISCES.

ACHILLES, a Name which the Schools give to the principal Argument alledg'd by each Sect of Philoſophers in their behalf. See SECT.

In this Senſe, we ſay, this is his *Achilles*; that is, his Maſter-Proof: Alluding to the Strength and Importance of *Achilles* among the *Greeks*.

Zeno's Argument againſt Motion, is peculiarly term'd an *Achilles*.—That Philoſopher made a Compariſon between the Swiftneſs of *Achilles*, and the Slowneſs of a Tortoiſe; whence he argu'd, that a ſlow Moveable that precedes a ſwift one by ever ſo ſmall Diſtance, will never be outrun by it. See MOTION.

The antient Botaniſts gave the Name *Achillæa* to ſeveral Plants; one of which is ſaid to be the ſame with our Milefolium; and took its Name from *Achilles*, who, having been the Diſciple of *Chiron*, firſt brought it into uſe for the Cure of Wounds and Ulcers.

The Tendon of ACHILLES, *Corda Achillis*, is a large Tendon, form'd by the Union of the Tendons of the four Muſcles of the Foot, called *Extenſores*. See TENDON, and FOOT.

It is ſo called, becauſe the fatal Wound whereby *Achilles* is ſaid to have been ſlain, was given there.

ACHILLEIS, or ACHILLEID, a celebrated Poem of *Statius*, wherein he propoſed to deliver the whole Life and Actions of that Hero. See POEM.

It only takes in his Infancy, the Poet being prevented from proceeding, by Death.

The *Achilleid* is of the Heroic or Epic Kind; but extremely faulty in the Plan, or Fable. See FABLE, &c.

'Tis a Point controverted among the Criticks, whether the whole Life of a Hero, *e. g.* of *Achilles*, be a proper ſubject Matter of an Epic Poem. See EPIC, and HEROIC.

ACHOR, ACHORES, in Medicine, the third Species or Degree of a *Tinea*, or Scald Head. See TINEA.

Achores are a ſort of ſpreading Ulcers, which break the Skin into a Number of little Holes, out of which oozes a viſcid Humour.—*Achores* only differ from *Favi* in this, that their Holes are ſmaller.

ACHRONICAL, in Aſtronomy, is applied to the *Riſing* of a Star when the Sun ſets; or the *Setting* of a Star when the Sun riſes. See RISING, and SETTING.

The *Achronical Riſing* of *Mars*, who is then found to be nearer the Earth than the Sun, has been one great Occaſion of exploding the antient *Ptolemaic* Syſtem, which places the Sun in the Centre of the World, and *Mars* beyond the Sun. See EARTH, MARS, &c.

The *Achronical* is one of the three Poetical Riſings and Settings of the Stars. See POETICAL.

The Word comes from the *Greek* α and χρόνος, Time.

ACID, ACIDUM, any thing which affects the Tongue with a Senſe of Sharpneſs, and Sourneſs. See TASTE.

Acids are uſually divided into *manifeſt* and *dubious*.

The *Manifeſt Acids*, are thoſe above defined, which impreſs the Idea ſenſibly.—Such are *Vinegar*, and its Spirit; the Juices of *Citrons*, *Oranges*; Spirit of *Nitre*, Spirit of *Alumn*, Spirit of *Vitriol*, Spirit of *Sulphur per Campanam*, Spirit of *Sea Salt*, &c. See VINEGAR, NITRE, VITRIOL, ALUMN, SULPHUR, &c.

Dubious Acids, are thoſe which do not retain enough of the *Acid* Nature to give ſenſible Marks thereof on the Taſte, but agree with the *Manifeſt Acids* in ſome other Properties, ſufficient to refer 'em to the ſame Claſs.—Hence it appears that there are ſome Characters of *Acidity* more general than that of the ſharp Taſte; tho 'tis that Taſte is chiefly regarded in the Denomination.

The great and general Criterion, then, of *Acids*, is, that they make a violent Effervescence, when mix'd with another ſort of Bodies, called *Alkalies*. See EFFERVESCENCE.

Yet is not this Property alone univerſally to be depended on, to determine a Body an *Acid*, without the joint Conſideration of the Taſte, and the Changes of Colour producible in other Bodies thereby. — To diſtinguiſh *dubious Acids* from Alcalies, mix 'em with a blue Tincture of Violets: If they turn it red, they are of the *Acid* Tribe; if green, Alkaline. See ALKALY.

Acids are all of the Tribe of Salts; and compoſe a particular Species thereof, called *Acid Salts*. See SALT.

Add, that the *Acid* Salts are all found to be volatile; by which they are diſtinguiſh'd from the reſt, which are either fix'd, or at leaſt have a urinous, inſtead of an *acid* Taſte. See VOLATILE, FIX'D, and URINOUS.

Some late Chymical Philoſophers have even made it very probable, that 'tis the *Acid* is the ſaline Part or Principle in all Salts.—They conſider it as a ſubtile, penetrating Subſtance, diffuſed thro' the ſeveral Parts of the Globe; which, according to the different Matters it happens to be united withal, produces different Kinds of Bodies: If it meets a foſſil Oil, it converts it into Sulphur; if it be received into the *Lapis Calcarius*, it coagulates with it, and becomes Alumn; with Iron it grows into green Vitriol; with Copper, into blue Vitriol, &c.

Of this Sentiment is Sir *I. Newton*.—'In decompounding 'Sulphur, *ſays that Author*, we get an *Acid* Salt, of the 'ſame Nature with Oil of Sulphur *per Campanam*; which 'ſame *Acid* abounding in the Bowels of the Earth, unites 'ſometimes with Earth, and thus makes Alumn; ſometimes 'with Earth and Metal, and makes Vitriol; and ſometimes 'with Earth and Bitumen, and thus compounds Sulphur.' *Opticks*.

In effect, all our native Salts, tho without any Mixture from Art, are yet found to be real Mixtures; and their Compoſition and Decompoſition is eaſily made.—'As many as they 'are, they may be all reduced, according to M. *Homberg*, 'to three Kinds, *viz. Salt-petre*, *Sea-Salt*, and *Vitriol*; 'each whereof has its ſeveral Species. Of the Combination of theſe with different oily Matters, are all the other 'Salts produced. By the Analyſes we have made of 'em, 'they all appear to be compoſed of an aqueous, an earthy, a ſulphurous, and an *acid* Part; but the *Acid* we 'hold the pure Salt: This makes our Chymical Principle 'Salt, the common Baſis of all Salts; and which, antecedent to its Determination to any particular Species, appears 'to be one ſimilar, uniform Matter, tho never found alone, 'but always accompany'd with ſome ſulphureous Mixture or 'other; which determines it to ſome one of the three ſorts 'of Foſſil Salts abovemention'd.' *Mem. de l'Acad. R. des Sciences*. An. 1708. See PRINCIPLE.

The *Acid*, accompany'd with its determining Sulphur, never becomes ſenſible to us, except when lodg'd either naturally in ſome earthy Matter, or artificially in an aqueous one.—In the firſt Caſe, it appears under the Form of a cryſtalliz'd Salt; as Salt-petre, Sea Salt, &c. In the ſecond, it appears in form of an *Acid* Spirit; which, according to the Determination of the Sulphur accompanying it, is either Spirit of Nitre, or Spirit of Salt, or Spirit of Vitriol.

What is here ſpoke of the three ſimple foſſil Salts, 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 earthy Matter than the ſimple ones, when in form of a concrete Salt; and a larger Proportion of the aqueous Matter, when in form of an *acid* Spirit.—And hence we account for two important Phænomena; 1°, That the *acid* Spirits of Animal and Foſſil Salts, are always weaker, and leſs penetrating, as well as lighter in Weight, than thoſe of the Foſſil Salts: 2°, That after a vehement Diſtillation, they leave a larger quantity of earthy Matter behind them than the Foſſil do.

The Salt naturally contain'd in Plants, may be conſider'd as a Mixture of Earth, Oil, a little Water, and an *acid* Salt: This laſt Ingredient being ſeparated from the Plant with a vehement Fire, ſhoots into a new Salt, which ſometimes retains an *acid* Taſte, as in the Tartar of Wine; ſometimes it aſſumes a Sweetneſs, as in Sugar; ſometimes is bitter, as in Quinquina; and ſometimes almoſt inſipid, as in Sage. This, M. *Homberg* calls the eſſential Salt of the Plant; which, by a gentle Diſtillation, reſolves into an inſipid Water, an *acid* Liquor, and a ruddy fetid one; containing part of the *acid* Salt, and part of the fetid Oil of the Plant: of the Combination of which, is compoſed a particular Kind of fetid Salt, ſmelling like Urine, called the Volatile Salt or Volatile Alcaly Salt of the Plant: And the Caput Mortuum remaining, being reduc'd into Aſhes, is ſeparated by Lixiviation into one Part of fix'd Alcaly Salt, and another of inſipid Alcaline Earth.—Add, that the eſſential Salt always diſſolves entirely in Water, even the earthy Part join'd with it. But if the ſame Salt have been robb'd, by means of Fire, of a great part of its *Acid*; the earthy Part will not wholly diſſolve, but a Sediment of inſipid Earth, indiſſoluble in Water, will be found at bottom; to which, if an *acid* Spirit be added, it then becomes entirely diſſoluble in Water: Whence it may be fairly concluded, that the other Part of the Aſhes, before diſſolved in the Water, and which after Evaporation appears in form of a fix'd lixivial Salt, was only diſſolved by Virtue of the *Acid* it contain'd; or as having retain'd enough of the *Acid* to effect a Diſſolution.

Again, when the Earth of the Plant, ſatiated with its *Acid*, becomes a cryſtalliz'd Salt; no more of the ſame *Acid* can be introduc'd into it: whereas the lixivious Salt drawn from

from the Aſhes, does not cryſtallize, but ſtill greedily imbibes the *Acid* Spirits.

Hence it may be probably concluded, that the Lixivious, or fix'd Alcaly Salt, is no other than the Earth of the Plant, which, notwithſtanding the Violence of the Fire, has retain'd a little Portion of its *acid* Salt, ſufficient to diſſolve it in Water; ſtill reſerving a ſufficient Number of *Loculi* or Pores, to lodge the firſt *Acid* that ſhall offer it ſelf, in lieu of that driven out of it by the Fire.——And as the Name *Alcaly* is only given to a Salt, in reſpect of its imbibing and retaining an *Acid* preſented to it, in order to the producing a cryſtalliz'd Salt; the Lixivious Salts of Plants may be ſaid to be more or leſs Alcaline, as they abſorb more or leſs of the *Acid*; or, which amounts to the ſame, as they contain more or fewer Vacuities to be fill'd with *Acids*.

An Alcaly, after it has been fully ſatiated with one ſort of *Acid*, will yet ſometimes admit and retain part of another *Acid*: This is chiefly obſerved where a Vegetable *Acid* has been received firſt, and a Foſſil one is offer'd after. And it ſeems owing to this, That the Vegetable *Acid* having undergone a greater degree of Fermentation in the Body of the Plant, is become rare and pervious, in reſpect of the more ſolid and weighty Particles of the Mineral *Acid*; which therefore force a way in.

The ſame is always the Caſe, where an *Acid* appears an Alcaly with reſpect to another *Acid*; that is, where, of two *Acid* Spirits, one whereof has a Mixture of ſome Alcaly; the rarer of the two having poſſeſs'd the Pores of the Alkaly, is compreſs'd by the other denſer *Acid*.——Thus, a Pin-cuſhion, tho ever ſo full of Cotton, will admit a good Number of Pins.

Now, urinous Salts are Alkalies as well as the Lixivious Kind, *i. e.* they greedily imbibe *Acids*, retain 'em, and together with 'em compoſe Salts which cryſtallize.—But their Volatility ſeems to make it plain, that they are not, like the former, a Compoſition of a mere earthy Matter, with a little *Acid*; in regard a mere Earth can never become Volatile by ſuch Admixture. Yet is there 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 Lixivious Salt, intimately mix'd with a deal of the fetid Oil of the Plant; and that the Oil is the ſole Cauſe of the Volatility of theſe Salts.

M. *Homberg*, in his *Eſſai du Sel principe*, makes three Claſſes of *Acid* Salts, correſponding to the three Species of Sulphurs wherewith the primitive *Acids* may be combined.

The firſt Claſs conſiſts of ſuch as contain an Animal, or a Vegetable Sulphur, which amount nearly to the ſame.—To this Claſs belong all the diſtill'd *Acids* of Plants, Fruits, Woods, &c. which muſt neceſſarily retain part of the Oil of the Plant, which is their Sulphur. To this Claſs alſo belongs Spirit of Nitre; as being a Subſtance procur'd from the Excrements of Animals, &c.

The ſecond Claſs is of thoſe which contain a bituminous Sulphur.—Such are Vitriol, common Sulphur, and Alumn; which are all uſually procur'd from a Mineral Stone, wherein Bitumen is the prevailing Ingredient.

The third is of ſuch as contain a more fix'd Mineral Sulphur, approaching the Nature of a metalline one.—Such are the *Acids* drawn from Sea Salts and Sal Gemma's; the latter of which is chiefly found in Places near Mines of Metals, and the former probably ariſes from Rocks, or Veins of Sal Gemmæ running into the Sea, and there diſſolved.

From the peculiar Nature and Properties of the Sulphur thus accompanying the ſeveral Kinds of *Acid* Salts, their different Phænomena and Effects are to be accounted for.—*See the Article* SALT.

The *Acids* of Animals are doubtleſs chiefly derived from Plants, in the ordinary way of Food, and Nutrition; and thoſe of Plants, again, from thoſe of Minerals. So that there ſhould ſeem to be but one Spring of *Acidity*: The Diverſities ariſe from what happens to 'em in paſſing thro' the organiz'd Bodies of Plants and Animals. Hence it is, that Plants and Animals eſpecially, yield a very volatile Alkaly Salt; whereas, the Salts of Minerals are found altogether *acid*, and much more fix'd and concrete; tho 'tis the ſame Matter in both Caſes, under different aſſumed Forms.

Thus, the younger *Lemery* argues, that as Animals feed on Plants, and reciprocally, in the Inſtance of Salt-petre, &c. Plants feed on Animals; inaſmuch as their Vegetation is excited by Manure; it happens, that what was real Salt-petre in Plants, becomes only a nitrous Sal Ammoniac in Animals, and *vice verſa*.—The ſame Author accounts for this double Metamorphoſis, by ſuppoſing that the nitrous Principle remains the ſame in both Caſes, and in both Caſes is attach'd to the ſame Matrix, with this only difference, that the Matrix becomes more earthy in Plants, and by that means, fix'd; and in Animals, loſes its earthy Parts, and aſſumes other oily ones, which render it volatile. *Mem. de l'Acad.* An. 1717.

As to the Manner wherein Acids *act on Alcalies, the great Number of little Bubbles produced during their Action*, and the *Heat ariſing thereupon*.——M. *Homberg* explains it thus.—The Matter of Light, which he ſuppoſes to be the chymical Principle, Sulphur, and to poſſeſs the whole Extent of the Univerſe; is kept in a perpetual Motion by the continual Impulſes which the Sun and Fix'd Stars give it: But this Motion, happening on ſome Occaſions to be ſlacken'd, may be retriev'd again, and augmented by the near Approach of Flame, which that Author ſuppoſes the only Matter capable of giving Motion to Light.—This Motion of Light cannot proceed, without continually ſtriking againſt the ſolid Bodies, and even paſſing thro' all the porous ones, it meets in its way. See SULPHUR, and FIRE.

Suppoſe, now, *Acids* to be little, ſolid, pointed Bodies, ſwimming at liberty in an aqueous Fluid, and kept in continual Motion, by the repeated Impulſes of the Matter of Light; and Alcalies, to be ſpongious Bodies, whoſe Pores have formerly been fill'd with the Points of *Acids*, and which ſtill retain the Dents or Impreſſions thereof, and are ready to receive the like Points when driven within 'em. 'Tis eaſy to conceive, that if ſome of thoſe porous Alcalies float in the ſame Liquor wherein the ſolid *Acids* float; theſe latter, being impell'd by the Matter of Light, will enter the Cavities of the former, which are framed as it were on purpoſe for their Reception; and that they will do it the more readily, if the Motion of the Matter of Light, wherewith they are impell'd, have been accelerated by external Heat.

This Introduction of *Acids* into the Body of Alcalies, is, in all appearance, effected with a great Velocity and a deal of Friction; inaſmuch as it produces ſo conſiderable a degree of Heat: And as the Pores of the Alcalies were before fill'd with an aerial Matter, which is now expell'd by the Points of the *Acids*; that Air 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, *viz.* from the great Principle of Attraction. See ATTRACTION.

'The Particles of *Acids*, he obſerves, are of a ſize 'groſſer than thoſe of Water, and therefore leſs volatile; 'but much ſmaller than thoſe of Earth, and therefore much 'leſs fix'd than they.—They are endu'd with a very great 'attractive Force, wherein their Activity conſiſts; it being 'by this that they affect and ſtimulate the Organ of Taſte; 'and by this alſo, that they get about the Particles of Bodies, either of a metalline or ſtony Nature, and adhere 'cloſely to 'em on all ſides; ſo as ſcarce to be ſeparable 'from them by Diſtillation or Sublimation: and when thus 'gather'd about the Particles of Bodies, by the ſame Power 'they raiſe, disjoin, and ſhake them one from another; 'that is, diſſolve 'em.' See DISSOLUTION.

'By their attractive Force, alſo, wherewith they ruſh towards the Particles of Bodies, they move fluid ones, and 'excite Heat; ſhaking aſunder ſome Particles, ſo as to turn 'them into Air, and generate Bubbles: and hence all violent Fermentation; there being in all Fermentation a latent *Acid*, which coagulates in Precipitation.' See FERMENTATION.

'*Acids*, alſo, by attracting Water as much as they do the 'Particles of other Bodies, occaſion the diſſolv'd Particles 'readily to mingle with Water, or ſwim or float in it; after 'the manner of Salts: And as this Globe of Earth, by the 'Force of Gravity, attracting Water more ſtrongly than it 'does lighter Bodies, cauſes thoſe Bodies to aſcend in Water, and go upwards from the Earth; ſo, the Particles 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.

'The Particles of Alcalies conſiſt of earthy and *acid* 'Parts united together; but theſe *Acids* have ſo great an 'attractive Force, that they can't be ſeparated therefrom by 'Fire; and that they even precipitate the Particles of diſſolv'd Metals, by attracting from them the *acid* Particles, 'which before had diſſolv'd, and kept them in Solution.' See PRECIPITATION.

'If theſe *acid* Particles be join'd with earthy ones, in a 'ſmall Quantity; they are ſo cloſely retain'd by the latter, as 'to be quite ſuppreſs'd and loſt, as it were, in them; ſo that 'they neither ſtimulate the Organ of Senſe, nor attract Water; but compoſe Bodies which are not *acid*, *i. e.* fatty and 'ſweet Bodies; as Mercurius Dulcis, Brimſtone, Luna Cornea, &c.—From the ſame attractive Force in theſe *acid* 'Particles thus ſuppreſs'd, ariſes that Property of fat Bodies, 'that they ſtick or adhere to almoſt all Bodies, and are eaſily inflammable.—Thus, the *Acid* that lies ſuppreſs'd in 'ſulphureous Bodies, by more ſtrongly attracting the Particles 'of other Bodies (earthy ones for inſtance) than its own; 'promotes a gentle Fermentation, produces and cheriſhes 'natural Heat, and carries it on ſo far ſometimes, as to the 'Putrefaction of the Compound; Putrefaction ariſing hence, 'that the *acid* Particles which have long kept up the Fermentation, at length inſinuate into the little Interſtices that

'lie

'lie between the Particles of the firſt Compoſition; and 'ſo intimately uniting with thoſe Particles, produce a new 'Mixture or Compound, which cannot be return'd into its 'original form.' See PUTREFACTION.

'Water has no great diſſolving Force, becauſe there is 'but a ſmall Quantity of *Acid* in it; for whatever ſtrongly 'attracts, and is ſtrongly attracted, may be reputed an *A-'cid*: But in ſuch things as are diſſolved in Water, the Diſ-'ſolution is ſlowly perform'd, and without any Efferveſcence.' See WATER, and MENSTRUUM.

'When theſe *Acids* are applied to the Tongue, or any 'excoriated Part of the Body; leaving the ſubtile Earth 'wherewith they were before united, they ruſh into the 'Senſory, act there as Menſtruums, and disjoin its Parts; 'thus cauſing a painful Senſation.'

The illuſtrious Author, it muſt be own'd, here carries the Notion of *Acidity* a great length: Diſſolution, according to him, is only effected by Attraction, and is proportional to the degree of attractive Power in the Diſſolvent; but all Bodies which attract much are *Acids*, on his Principle; and conſequently all powerful Menſtruums muſt belong to that Claſs.—And yet Spirit of Urine, which readily diſſolves Iron or Copper, even in the Cold, is allow'd an Alcaly; and accordingly makes a vehement Conflict with Aqua fortis. Boyle's *Imperfect. of Chym. Doct. of Qual.*

Some chymical Philoſophers, in the laſt Century, endeavour'd to derive the Qualities of Bodies, and the other Phænomena of Nature, from the Conſideration of *Alcaly and Acid*. See ALKALY.

It has been a Point much controverted among the Phyſicians, whether or no there be any ſincere *Acid* in human Blood? The generality ſtand for the Negative; and all Mr. *Boyle*'s Experiments, in his *Hiſtory of Blood*, ſeem to give the thing on that ſide.——But the accurate M. *Homberg* has at laſt turn'd the Scale the other way; and ſhewn, by repeated Experiments, that an *Acid*, or what is commonly call'd ſo, and judg'd ſuch by the Change of Colour it cauſes in a Tincture of Violets, may be drawn from the Blood of all Animals in general, and human Blood in particular. *Mem. de l'Acad. Roy. des Sciences.* An. 1712.

Hence, and from the careful Analyſes that Author has made of the Fleſh and Excrements of divers Animals, particularly Man; he infers, that the *Acid*, or Sea Salt of the Aliment taken into the Bodies of Animals; is not deſtroy'd therein, but paſſes into the Subſtance of 'em: the ſuperfluous Portion being return'd unalter'd along with the Excrements. See BLOOD, DIGESTION, *&c.*

Acids are preſcrib'd in Medicine, as Coolers, Antifebrificks, Antiſcorbuticks, Diaphoreticks, Alexipharmicks, *&c.* See SCURVY, PLAGUE, *&c.*

'*Acids*,' Mr. *Boyle* obſerves, 'not only diſturb the Body 'while they continue ſenſibly *acid*; but in many Caſes cre-'ate Diſtempers, whereof they ſhould ſeem the Remedies. '—Tho they be reputed to have an inciſive and reſolutive 'Virtue, and accordingly are preſcribed to cut tough 'Phlegm, and diſſolve coagulated Blood: yet there are 'ſome *Acids* which muſt evidently coagulate the animal 'Fluids, and produce Obſtructions, with all their Train of 'Conſequences.—Thus, it is known, that Milk readily cur-'dles with Spirit of Sea Salt, *&c.*' See COAGULATION.

ACID *Salts*. } See ACID.—See alſo SALT, and SPI-
ACID *Spirits*. } RIT.—See alſo PRINCIPLE.

ACIDITY, ACIDITAS, ACOR, the Quality which conſtitutes, or denominates, a Body, *Acid*; or that Senſation of Sharpneſs and Acrimony which *Acids* excite upon the Taſte. See ACID, QUALITY, TASTE, *&c.*

A little Vitriol leaves an agreeable *Acidity* in Water.—Vinegar and Verjuice have different ſorts of *Acidity*.

The Predominancy of *Acidities* in the Body, and their ill Effects, in coagulating the Blood, *&c.* is prevented by either repelling and mortifying them with Lixivious or Urinous Salts; or ſheathing and abſorbing 'em, with Alcalious Bodies.—Thus, Minium deſtroys the *Acidity* of Spirit of Vinegar; Lapis Calaminaris that of Sea Salt, *&c.* See ABSORBENT, *&c.*

ACIDULÆ, in Natural Hiſtory, a Species of Mineral Waters, which diſcover a degree of *Acidity* to the Taſte. See WATER.

Acidulæ are native Waters, impregnated with Particles of ſome acid Mineral; as Vitriol, Alumn, Nitre, or Salt. See WATER.

Sometimes there is alſo a vinous Flavour join'd with the Acid; by which they become peculiarly denominated *Vinous Waters*. See VINOUS.

The Claſs of *Acidulæ* are uſually very cold; whence ſome Authors define *Acidulæ* to be all ſuch Mineral or Medicinal Waters as are not hot. See BATH, *&c.*

The Phyſicians alſo frequently include Chalybeat or Ferruginous Waters, under the Claſs of *Acidulæ*. See CHALYBEAT, and FERRUGINOUS.

The Word is a Diminutive of *Acidum*; which is form'd from the *Greek* ακις, *Point, Edge*; in regard the Points of acid Subſtances prick and vellicate the Tongue.

We ſometimes alſo meet with *Acidulated, q. d.* ſomething wherein acid Juices have been put, in order to give it a Coolneſs, and Briſkneſs.

ACINI, in Botany, ſmall Grains, growing in Bunches; after the manner of Grape-ſtones.

The Word is *Latin*, and literally ſignifies *Grape-ſtone*.

Hence, Anatomiſts have called ſome Glands of a ſimilar Formation, *Acini Glanduloſi*. See GLAND.

ACINIFORMIS *Tunica*, the ſame with the *Tunica Uvea* of the Eye. See UVEA.

ACME, the *Height*, or Top of any thing.

The Word is *Greek*, ακμη, *Point, Tip*; of ακμαζω, *vigeo*, I flouriſh.

Acme is more eſpecially us'd to denote the Height of a Diſtemper; which is divided into four Periods by ſome Inſtitution-Writers.

1°, The *Arche*, the Beginning, or firſt Attack.—2°, *Anabaſis*, the Growth.—3°, *Acme*, the Height.—And, 4°, *Paracme*, which is the Declenſion of the Diſtemper. See DISEASE.

ACOEMETES, ACOEMETI, a Name given to certain Monks in the antient Church, who flouriſh'd particularly in the Eaſt; and who were thus called, becauſe they had Divine Service continually, and without Interruption, perform'd in their Churches.

The Word is *Greek*, ακοιμητ⊙, form'd of the Privative α, and κοιμαω, *I lay down*, or *ſleep in Bed*.

The *Acoemetes* divided themſelves into three Bodies, each of which officiated in their Turn, and reliev'd the others: So that their Churches were never ſilent, Night nor Day.

Nicephorus mentions one *Marcellus* as the Founder of the *Acoemetes*; whom ſome modern Writers call, *Marcellus* of *Apamea*.—In *Bollandus* we have "the Life of St. *Alexan-*"*der*, Inſtitutor of the *Acoemetes*, who were unknown before "him," ſays the Author of the Life, a Diſciple of St. *Alexander*. This Saint, according to *Bollandus*, lived about the Year 430. He was ſucceeded by *Marcellus*.

The *Stylites* were alſo called *Acoemetes*. See STYLITES.

There are a kind of *Acoemetes* ſtill ſubſiſting in the *Romiſh* Church; the Religious *of the Holy Sacrament*, coming properly enough under that Denomination; in regard they keep up a perpetual Adoration, ſome or other of them praying before the Sacrament, Day and Night. See SACRAMENT.

ACOLYTHES, ACOLYTHI, in Antiquity, a Term applied to ſuch Perſons as were *ſteady and immoveable in their Reſolutions*.

For this Reaſon, the Stoicks were called *Acolythes*; in regard, nothing could ſhake or alter their Reſolves. See STOICK.

Among Eccleſiaſtical Writers, the Term *Acolythes* is peculiarly applied to thoſe young People, who, in the primitive Times, aſpir'd to the Miniſtry; and for that Purpoſe, continually attended the Biſhops: Which Aſſiduity occaſion'd their being called *Acolythes*.

In the *Romiſh* Church, there are a ſort of *Acolythi* yet in being; but their Functions are different from thoſe of their firſt Inſtitution. They are ſuch as have only receiv'd the firſt of the four leſs Orders, whoſe Buſineſs is to light the Tapers, carry the Candleſticks and the Incenſe-Pot, to prepare the Wine and Water, *&c.* See ORDER, *&c.*

At *Rome* there were three Kinds of *Acolythes*, viz. *Palatini*, who waited on the Pope; *Stationarii*, who ſerved in Churches; and *Regionarii*, who, together with the Deacons, officiated in other Parts of the City. See STATIONARII, DEACONS, *&c.*

The Word is derived from the *Greek* ακολυθεω, *to follow*.

ACONITE, ACONITUM, a Plant, famous among the Antients, both in quality of a Poiſon, and a Remedy. See POISON.

The antient Botaniſts give the Name *Aconite* to ſeveral Plants of different Kinds.—One Species they called *Lycoctonum*, Λυκοκτόνον, *Wolfs-bane*; or Κυνοκτόνον, *Dogs-bane*; from its Effects: Of this they had likewiſe their Diviſions; as the *Napellus*, thus called *à Napo*, becauſe its Root reſembled the Turnip-Kind: another called *Anthora*, *Anti-Thora*, *q. d.* good againſt Diſorders of the *Thora*.

The whole Claſs of *Aconites* is held extreamly cauſtick and acrimonious, in Virtue whereof they produce mortal Convulſions, or Inflammations which end in Mortification; with which the Antients were ſo ſurprized, that they were afraid to touch 'em: And hence a thouſand ſuperſtitious Precautions about the manner of gathering them.—Their Roots are held of ſervice in Malignant Fevers; and accordingly make an Ingredient in ſome Orvietans, and other Alexipharmic Compoſitions.

Aconite is ſaid to take its Name from *Acona*, a City in *Bithynia*, where it grows in great abundance: tho it is alſo found

found in other Places, particularly the Mountains about *Trent*. Some derive its Name from ακονιν, *a Rock naked or bare of Earth*, whereon the Plant readily thrives.—It was also called μυοκτονον; as killing Mice with its bare smell, according to *Pliny*.—The Poets feign it to have arose from the Foam of the Dog *Cerberus*, when *Hercules* drag'd him out of Hell.

The Antients used this Plant against the Sting of the Scorpion, which is said to be deaden'd by the Touch of the *Aconite*, and restor'd to its Vigour by that of Hellebore.——*Theophrastus* relates, that they had a way of preparing it in those Days, so as it should only destroy at the End of one or two Years.—Arrows dipt in its Juice prove mortal wherever they wound.—The *Indians* use *Aconite*, corrected in Cows Urine, with good success against Fevers. *Letr. Edif. & Cur.*

ACONTIAS, a Name used by some Authors, for a sort of Comet, or Meteor, whose Head appears round or oblong, and its Tail very long and slender, resembling a Javelin. See Comet, and Meteor.

It takes its Denomination from a Serpent thus call'd, frequent in *Calabria* and *Sicily*; where it is also named *Saetrone*, by reason of its flying at Passengers like an Arrow; in order to which, it winds it self up a Tree, to spring thence with the greater Violence. For the like Reason, the *Greeks* call it *Acontias*, of ακοντιον, *a Dart*, or *Arrow*.

ACOPUM, a Fomentation, of warm and emollient things, to allay the Sense of Weariness, occasion'd by too violent Labour or Exercise. See Fomentation, Bathing, &c.

The Word is compounded of the Privative α, and κοπος, *labor*.

ACORN, *Glans*. See Fruit, Seed, Sowing, &c.

ACORUS, a Medicinal Plant, of the Rush or Flag Kind; frequently confounded by the Antients, and also by the modern Apothecaries, with the *Calamus Odoratus*. See Calamus.

There are two Species of *Acorus*; the *Verus*, or *true*, and the *false*.—They are distinguish'd by this, that from the middle of some of the Leaves of the former, there arises a longish Cluster of an Infinity of little Flowers, the Thickness of the little Finger, and resembling Macropiper, or Long Pepper.—The *false Acorus* is the common Sword-grass.

'Tis only the Root of the *Acorus* that is used in Physick; and 'tis this we usually call *Acorus*.—The *true* is brought from *Lithuania* and *Tartary*: It is knotty, reddish without, and white within; as thick as the little Finger, and half a Foot long.

It is spicy and bitterish; and used in Cephalic and Stomachic Compositions.—It is also an Ingredient in the *Theriaca Andromachi*.

Some rank Galangals as a Species of *Acorus*. See Galangals.

ACOUSTICKS, Acoustica, the Doctrine or Theory of Sounds. See Sound.

Acousticks is what we otherwise call *Phonicks*. See Phonicks.

Acousticks, or Acoustica, or Acoustic *Medicines*, are Remedies against the Imperfections and Disorders of the Ear; or of the Sense of Hearing. See Ear, and Hearing.

The Word is form'd of the *Greek* Ακοη, *Hearing*.

Acoustic is particularly applied to *Instruments* used by those who are slow of Hearing; to supply that Defect.

Dr. *Hook* says, it is by no means impossible to hear the lowest Whisper that can be made, to the Distance of a Furlong; and that he knows a way of hearing any Person speak thro' a Stone-Wall three Foot thick. See Whispering-*Place*, and Echo.

Acoustic *Nerve*. See Auditory *Nerve*.

ACQUEST, or Acquist, is understood, in a legal Sense, of Goods, or Effects, immoveable, not descended or held by Inheritance; but acquired, either by Purchase or Donation. See Goods.

The Word is *French*; form'd of the Verb *Acquerir*, to acquire.—The *French* Laws make a deal of difference between *Acquests*, and hereditary Effects. The Civil Law allows none. See Heir, Hereditary, &c.

The Word is also popularly used for Conquest, or Places acquired by the Sword.

ACQUIETANDIS *Plegiis*, a Writ lying for a Surety against the Creditor that refuses to acquit him after the Debt is paid. See Surety.

ACQUIETARE, in our antient Law-Books, signifies to pay the Debts of a Person deceas'd; as the Heir those of his Father, &c.

ACQUISITION, properly signifies an *Acquest*. See Acquest.

ACQUITTAL, a Discharge, Deliverance, or setting free of a Person from the Guilt or Suspicion of an Offence.—The like Discharge in Civil Concerns, is called an *Acquittance*. See Acquittance.

Acquittal is of two Kinds; *in Law*, and *in Fact*.—When two are appealed or indicted of Felony, one as Principal the other as Accessory; the Principal being discharg'd, the Accessory is by Consequence also freed: In which Case, as the Accessory is acquitted *by Law*, so is the Principal *in Fact*. See Accessory.

Acquittal is also used, where there is a Lord Mesn, and Tenant, and the Tenant holds Lands of the Mesn, and the Mesn holds over of the Lord Paramount: Here, the Mesn ought to *acquit* the Tenant of all Services claimed by any other for the same Lands; the Tenant being to do Service to the Mesn only, and not to divers Lords for one Parcel of Land. See Mesn, and Service.

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

The Verb *Acquit*, the Participle *Acquitted*, and the Noun *Acquittal*, do also signify a Discharge from an Offence objected.—In this Sense, we meet with *Acquitted* by Proclamation. See Acquittal.

ACRASIA, ακρασια, is used by some Writers in Physick, for the Excess or Predominancy of one Quality above another; either in a Mixture, or in the Constitution of a human Body. See Crasis, Temperament, Constitution, &c.

ACRE, a Quantity of Land, containing four square Roods, or 160 square Poles. See Measure; see also Rood, and Perch.

By a Statute of 31 *Eliz.* it is ordain'd, That if any Man erect a new Cottage, he shall add four *Acres* of Land to it. See Cottage.

To find the Quantity of Acres *in a Piece of Ground*, &c. See Surveying.

The Word is form'd from the Saxon *Acher*, or *Acker*, Field; of the Latin *Ager*. Tho *Salmasius* derives it from *Acra*, used for *Akena*, a Land-Measure among the Antients, containing 10 Feet.

The Kingdom of *England* contains by Computation 39038500 *Acres*: The United Provinces 4382000, &c. See Political *Arithmetick*.

ACREME, a Term sometimes used in antient Law-Books, for ten Acres. See Acre.

ACRIBEIA, a Term purely *Greek*, Ακριβεια, literally denoting an exquisite or delicate Accuracy; sometimes used in our Language for want of a Word of equal Significancy.

ACRIDOPHAGI, in the antient Geography, a Nation of People said to feed on Locusts.—The Word is compounded of the *Greek* ακρις, *Locust*, and φαγω, *I eat*.

The *Acridophagi* are represented as a People of *Ethiopia*, inhabiting near the Deserts.—In the Spring they made Provision of a large kind of Locusts, which they salted, and kept for their standing 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. *Jerom* against *Jovinian*, L. II. and on St. *John*, C. 4. *Diodor. Sicul.* L. III. c. 3. and 29; and *Strabo*, L. XVI.—*Pliny* also speaks of *Acridophagi* in *Parthia*; and St. *Jerom* in *Libya*.

Tho the Circumstances of these People be fabulous; yet may the *Acridophagia* be true; and to this Day they eat Locusts in some Parts of the East.—And hence, St. *John* the Baptist is said to have lived on Locusts, ακριδες, and wild Honey, *Matt.* c. 3. v. 4. See Honey.

Yet is the rendering of ακριδες by *Locusts*, as the *English* Translators have done, much controverted.—*Isidore* of *Peluſium*, in his 132d Epistle, speaking of this Food of St. *John*, says, They were not Animals, but the Tops of Herbs; and even charges those who understood 'em otherwise of Ignorance: But St. *Augustin*, *Beda*, *Ludolphus*, and others, are of a different Sentiment. Accordingly, the Jesuits of *Antwerp* reject with Contempt the Opinion of the *Ebionites*, who for ακριδες put εγκριδες, *a delicious Diet prepared of Honey and Oil*; that of some other Innovators, who read ακαλεφιδες, or καλαμιδες, *Sea-Crabs*; and that of *Beza*, who reads ακχαδες, *wild Pears*.

ACRIMONY, *Asperity* or *Sharpness*, expresses a Quality in Bodies, by which they corrode, destroy, or dissolve others. See Corrosion, &c.

Salts are only caustick in Virtue of their *Acrimony*. See Salt, Caustic, &c.——The *Acrimony* of the Bile is supposed the Cause of divers Disorders. See Bile.—A Catarrh is a Defluxion of *Acrimonious* Humour. See Catarrh, Defluxion, Rhume, &c.

ACROATICKS, a Name given to *Aristotle*'s Lectures in the more difficult and nice Parts of Philosophy; to which none but Scholars and Friends were admitted. See Aristotelian, &c.

ACROMION, Acromium, in Anatomy, the upper Process of the *Omoplata*, or Shoulder-Bone. See Omoplata.

The Word is derived from ακρος, *summus*, and ωμος, *Humerus*, *q.d.* the Extremity of the Shoulder; and not from Anchor, on account of any resemblance in Figure which the *Acro-*

mion bears to an Anchor, as *Dionis* has imagin'd.

Some have thought the *Acromion* to be of a Nature different from that of other Bones; in regard, during Infancy, it appears to be no more than a Cartilage, which offifies by little and little, and about the Age of twenty Years becomes hard and firm, like a common Bone. See BONE, and OSSIFYING.

ACROSPIRE, in Natural Hiſtory, &c. the ſame with *Plumule*. See PLUMULE; ſee alſo ACROSPIRED.

ACROSPIRED, is uſed in reſpect of Barley; which, in the Operation of making Malt, is apt, after *coming*, or ſprouting at the lower, or Root-End, to become *Acroſpired*, *i.e.* to ſprout alſo at the upper, or Blade-End. See MALT.

ACROSTICK, a kind of Poetical Compoſition, the Verſes whereof are diſpoſed in ſuch manner, as that the initial Letters make up ſome Perſon's Name, Title, or a particular Motto. See POEM, and POETRY.

The Word is derived from the *Greek* ἄκρος, *ſummus*, that which is at one of the Extremes, and στίχος, *Verſus*.

There are alſo *Acroſticks*, where the Name or Title is in the middle, or ſome other Part of the Verſe.—And others which go backwards; beginning with the firſt Letter of the laſt Verſe, and proceeding upwards.

Some Refiners in this trifling way, have even gone to *Pentacroſticks*; where the Name is to be repeated five times. See PENTACROSTICK.

The Name *Acroſticks* is alſo applied by ſome Authors to two antient Epigrams in the firſt Book of the *Anthology*; the one in honour of *Bacchus*, the other of *Apollo*: each conſiſts of 25 Verſes; the firſt whereof is the Propoſition or Argument of the whole, and the other 24 compoſed of four Epithets, beginning each with the ſame Letter; and thus following in the Order of the 24 Verſes of the *Greek* Alphabet: So that the firſt of the 24 Letters comprehends four Epithets beginning with α; the ſecond as many, with β; and ſo of the reſt, to ω; which makes 96 Epithets for each God. See EPIGRAM.

ACROTERIA, or ACROTERS, in Architecture, little Pedeſtals, uſually without Baſes, placed at the Middle, and at the two Extremes of Frontiſpieces, or Pediments; and ſerving to ſupport Statues. See PEDESTAL, and STATUE.

Thoſe at the Extremes ought to be half the Height of the Tympanum; and that in the Middle, according to *Vitruvius*, one eighth Part more. See PEDIMENT, &c.

ACROTERIA ſometimes alſo ſignify Figures, whether of Stone or Metal, placed as Ornaments, or Crownings, on the Tops of Temples, or other Buildings. See CROWNING.

Sometimes it alſo denotes thoſe ſharp Pinacles, or ſpiry Battlements, which ſtand in ranges about flat Buildings, with Rails and Balluſters. See PINNACLE, and BATTLEMENT.

The Word, in its original *Greek*, ſignifies the Extremity of any Body; as the Tip of a Rock, &c.

ACT, ACTUS, in Phyſicks, an effective Exerciſe or Application of ſome Power, or Faculty. See ACTION.

In this Senſe, the Word *Act*, ſtands oppoſed to *Power*, *Potentia*, which is the Capacity of *acting*. See POWER, and POTENTIA.

Tho the Word *Act*, properly and primarily, be only applicable where the Power might exiſt without being drawn forth into *Act*; yet the Schoolmen extend it further; defining it by the Preſence of any Power or Perfection, even tho it could not be abſent.—In this Senſe, God himſelf is ſaid to be a moſt pure *Act*; in regard his Perfections are always and neceſſarily preſent. And thus, Form is call'd an *Act*; inaſmuch as the Preſence hereof compleats the Power and Perfection of Matter.—Form, ſay ſome, is Matter reduced into *Act*. See MATTER, and FORM.

Even Exiſtence is termed an *Act*; by reaſon when this is given a Being, nothing further is wanted. See PERFECTION, and EXISTENCE.

In this Senſe, the *Greeks* call *Act*, ἐντελέχεια, a Term denoting an actual Poſſeſſion of Perfection, by the *Latins* render'd *Perfectihabia*. See ENTELECHEIA.

Metaphyſicians give various Diviſions of *Act*, *viz.* into *Infinite*, as the *Act* of Creating; and *Finite*, as the *Act* of Moving.—*Tranſient*, or thoſe exercis'd in other Beings, as Heating; and *Immanent*, which remain in their own Subject, as Thinking.—*Elicit*, and *Commanded*, &c. See ELICIT, &c.

ACT, in Logick, is particularly underſtood of an Operation of the Mind. See OPERATION.

Thus, to Diſcern and Examine, are *Acts* of the Underſtanding: To Judge and Affirm, are *Acts* of the Will. See UNDERSTANDING, WILL, LIBERTY, JUDGMENT, &c.

There are Voluntary *Acts*, and Spontaneous ones which ſeem produced without the Privity or Participation of the Soul. See VOLUNTARY, and SPONTANEOUS.

ACT, in a Legal Senſe, is an Inſtrument, or other Matter in Writing; of uſe to declare or juſtify the Truth of a thing.——In this Senſe, Records, Decrees, Sentences, Reports, Certificates, &c. are call'd *Acts*.—Authentick *Acts*; Solemn *Acts*, &c.

ACTS, in the Plural, denote the publick Deliberations, and Reſolutions of an Aſſembly, Senate, Council, Convocation, or the like; enter'd in a Regiſter. See REGISTER, &c.

Acts of Parliament are particularly denominated *Statutes*. See PARLIAMENT, and STATUTE.

The *Acts* of the Royal Society are called *Tranſactions*; thoſe of the Royal Academy of Sciences at *Paris*, *Memoires*: Thoſe of the Societies of *Berlin*, *Leipſic*, &c. ſimply *Acts*, *Acta Eruditorum*, &c. See SOCIETY, ACADEMY, TRANSACTION, JOURNAL, &c.

The *Acts* of the antient Councils were called *Canons*. See CANON.

The Edicts and Declarations of the Council of the *Roman* Emperors, were called *Conſiſtory Acts*, *Acta Conſiſtorii*.

Clerk of the ACTS, is an Officer of the Navy. See CLERK, and NAVY.

ACTS are alſo Matters of Fact tranſmitted to Poſterity in certain authentick Books, and Memoirs.—In this Senſe, we ſay, the *Acts of the Apoſtles*, *Acts of the Martyrs*, &c.

The *Acts of* Pilate *relating to* Jeſus, is a falſe and ſuppoſititious Relation of our Saviour's Trial before *Pilate*; impiouſly fram'd by the Enemies of Chriſtianity; and fill'd with the blackeſt Blaſphemy.——The Emperor *Maximin*, by a ſolemn Edict, order'd it to be ſent into all the Provinces of the Empire; and enjoin'd the Schoolmaſters to teach and explain it to their Scholars, and make 'em learn it by heart.

The Piece was wrote with ſo much Careleſſneſs or Ignorance, that our Saviour's Death was therein referred to the IVth Conſulate of *Tiberius*, that is, to the VIIth of his Empire; which is eleven Years before our Saviour's Paſſion, and five before *Pilate* was made Governor of *Judea*. See *Euſebius*, L. IX. c. 4. and 6. *Ruffin.* L. I. c. 5, &c.

The true and genuine *Acts* of *Pilate*, were ſent by him to *Tiberius*, who reported 'em to the Senate; but were rejected by that Aſſembly, becauſe not immediately addreſs'd to them: as is teſtified by *Tertullian*, in his *Apol.* C. 5, and 20, 21. *Euſeb. Hiſt.* L. II. c. 2. *Juſtin Martyr*, &c.

There are alſo ſpurious *Acts of the Apoſtles* compoſed in *Hebrew* by one *Abdias*; tranſlated into *Greek* by his Diſciple *Eutropius*; and thence into *Latin*, by *Julius Africanus*. *Wolffgang Lazius* publiſh'd the Piece in 1551, from a Manuſcript near 700 Years old; ſuppoſing it an authentick Work.—A Diſciple of *Manes*, named *Leucius*, or *Seleucus*, is alſo ſaid to have compoſed *Acts of the Apoſtles*, towards the Cloſe of the IIId Century.

There have formerly appear'd 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; all which have been declared Apocryphal.—The laſt were the Production of the Heretick *Peucius*: Thoſe of St. *Thecla* were the Work of a Prieſt in *Aſia Minor*, whom St. *John* degraded for his Offence.

ACT, in the Univerſities, is a Theſis maintain'd in publick, by a Candidate for a Degree; or, to ſhew the Capacity and Proficiency of a Student. See THESIS, DEGREE, &c.

The Candidates for the Degree of Batchelor and Maſter of Arts, are to hold *Philoſophy Acts*; thoſe for Batchelor of Divinity are to keep *Divinity Acts*, &c. See UNIVERSITY, DOCTOR, BATCHELOR, &c.

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

ACT *of Faith*, or AUTO *de Fe*, is a ſolemn Day held by the Inquiſition, for the Puniſhment of Hereticks, and the Abſolution of the Innocent Accuſed. See INQUISITION.

They uſually contrive the *Auto* to fall on ſome great Feſtival; that the Execution may paſs with the more Awe and Regard.

The Criminals are firſt led to Church; where their Sentence is read to 'em, either of Condemnation or Abſolution. —Thoſe condemned to Death, are here ſurrender'd up by the Inquiſitors to the Secular Power, with an earneſt Intreaty that no Blood may be ſhed.—If they perſiſt in their ſuppoſed Errors, they are burnt alive.

ACTS, in Poetry, are certain Diviſions, or principal Parts in a Dramatic Poem, contrived to give a Reſpite or Breathing-time, both to the Actors and Spectators. See DRAMA, TRAGEDY, and COMEDY.

In the Interval between the *Acts*, the Theatre remains empty, and without any Action viſible to the Spectators; tho 'tis ſuppoſed all the while there is one paſſing out of ſight. See ACTION.

'Tis not however, purely for the ſake of the Reſpite, that theſe *Acts* are obſerv'd; but to give Affairs a greater degree of Probability, and render the Intrigue more affecting. For the Spectator who ſees the Action prepared that is to paſs in the Interval, cannot forbear acting, in his Imagination,

the Part of the abſent Actors; by which means, he is the more agreeably ſurprized, when a new *Act* coming upon the Stage, he ſees the Effects of that Action, which before he could but gueſs at. See PROBABILITY, &c.

To this it may be added, that Authors contrive to have the moſt dry and difficult Parts of the Drama tranſacted between the *Acts*; that the Spectators may have no Notion of theſe, excepting what their Fancy preſents them with at a diſtance; and that nothing may appear upon the Stage, but what is natural, probable, and entertaining.

The antient *Greek* Poets were unacquainted with this Diviſion of a Play into *Acts*; tho their Epiſodes or Chorus's ſerv'd almoſt the ſame Purpoſe. See EPISODE, and CHORUS.

'Tis true, they conſider'd their Pieces as conſiſting of certain Parts or Diviſions, which they called *Protaſis*, *Epitaſis*, *Cataſtaſis*, and *Cataſtrophe*: But there were no real Diviſions or Interruptions anſwering to 'em in the Repreſentation. See PROTASIS, EPITASIS, &c.

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

Neu brevior quinto, neu ſit productior, actu.

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

Some indeed have aſſerted, that every juſt Action conſiſts of five diſtinct Parts; and have undertaken to mark out the preciſe Share of the Action, which each of the five *Acts* ought to bear.

The firſt, ſay they, is to propoſe the Matter or Argument of the Fable, and to ſhew the principal Characters.—The ſecond to bring the Affair or Buſineſs upon the Carpet.—The third to furniſh Obſtacles and Difficulties.—The fourth either points a Remedy for thoſe Difficulties, or finds new in the Attempt.—The fifth puts an end to all by a Diſcovery.

Be this as it will, 'tis certain, on the Principles of that great Maſter of the Drama, *Ariſtotle*, we may have a juſt and regular Play, tho only divided into three *Acts*.

The *Acts* are ſubdivided into *Scenes*. See SCENE.

ACTIA, in Antiquity, ACTIAN *Games*, *Ludi* ACTIACI, ſolemn Games, inſtituted, or according to ſome only reſtored, by *Auguſtus*, in memory of the Victory over *Anthony* at *Actium*. See GAME.

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

By the way, it is a groſs Overſight in ſome Authors, to imagine that *Virgil* inſinuates 'em to have been inſtituted by *Æneas*; from that Paſſage *Æn.* III. v. 280.

Actiaque Iliacis celebramus littora Ludis.

'Tis true, the Poet there alludes to the *Actian* Games; but he only does it by way of Compliment to *Auguſtus*, to attribute that to the Hero from whom he deſcended, which was done by the Emperor himſelf: As is obſerved by *Servius*.

ACTIAN *Years*, *Anni* ACTIACI, were a Series of Years, commencing from the Æra of the Battle of *Actium*; called the Æra of *Auguſtus*. See YEAR, and EPOCHA.

ACTION, ACTIO, in Phyſicks, the Production of an *Act*, or the manner of an *active* Cauſe. See ACT, and ACTIVE.

The Idea of *Action* is ſo familiar to us, that a Definition may as eaſily obſcure as explain it.——Some Schoolmen, however, attempt to expreſs its Nature by "A Manifeſta-"tion of the Power or Energy of a Subſtance; made either "within, or without it."——Thus, ſay they, when the Mind *acts*, what does it more, than perceive a vital Power exerting it ſelf; as, in reality, the ſeveral *Actions* of the Mind, are no other than ſo many Indications of its Vitality.

'Tis a Point controverted among the Schoolmen, whether or no *Action*, thus taken, be a thing diſtinct both from the Agent, and the Term or Effect.—The Modiſts ſtand for the Affirmative, and the Nominaliſts aſſert the Negative.

Theſe latter obſerve, that the *Action* may be conſider'd two ways, Entitatively and Connotatively.—*Action Entitatively* taken, is what we call a Cauſe, or what may act: *Action Connotatively* conſider'd, is the ſame Cauſe, only conſider'd as acting, or connoting the Effect it produces. Now, ſay they, a Cauſe may be without an *Action*, connotatively taken, *i. e.* may be conſider'd as not producing an Effect; but cannot be without it entitatively, for that would be to be without it ſelf. Hence they conclude, that the Cauſe differs from the *Action* connotatively, not entitatively taken; and the Agent is the Cauſe of the *Action*, conſider'd connotatively, not entitatively.

Actions are divided, with reſpect to their Principle, into *Univocal*, where the Effect is of the ſame Kind with the Cauſe; as the Production of Man by Man: and *Equivocal*, where it is different; as the Production of Frogs by the Sun. See UNIVOCAL, and EQUIVOCAL; ſee alſo GENERATION, &c.——And again, into *Vital*; as Nutrition, Reſpiration, the *Action* of the Heart, &c. See NUTRITION, RESPIRATION, HEART, &c.——And *not Vital*; as Heating. See VITAL, HEAT, &c.

With reſpect to their Subject, *Actions* are divided into *Immanent*; which are receiv'd within the Agent that produced them: as are all vital Actions, Cogitation, &c. See THINKING, WILLING, &c.——And *Tranſient*, which paſs into another. See TRANSIENT, &c.

In reſpect of Duration, *Actions* are 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, Putrefaction, Diſſolution, &c. See FERMENTATION, PUTREFACTION, DISSOLUTION, &c.

The *Carteſians* reſolve all Phyſical *Action* into Metaphyſical: Bodies, according to them, do not *act* on one another; the *Action* all comes immediately from the Deity: The Motions of Bodies, which ſeem to be the Cauſe, being only the Occaſions, thereof. See OCCASIONAL *Cauſe*.

'Tis one of the Laws of Nature, that *Action* and *Reaction* are always equal, and contrary to each other. See REACTION, and NATURE.

For the Actions of Powers, &c. See POWER, WEIGHT, MOTION, RESISTANCE, FRICTION, &c.

For the Laws of the Action of Fluids, &c. See FLUID, SPECIFIC *Gravity*, &c.

ACTION, in Ethicks, or *Moral* ACTION, is a Voluntary Motion, of a Creature capable of diſtinguiſhing Good and Evil; whoſe Effect, therefore, may be juſtly imputed to the Agent. See MORAL.

A Moral *Action* may be more fully defined to be whatever a Man, conſider'd as endued with the Powers of Underſtanding and Willing, and with reſpect to the End he ought to aim at, and the Rule he is to regard in acting; reſolves, thinks, does, or even omits to do; in ſuch manner as to become accountable for what is thus done or omitted, and the Conſequences thereof. See OFFICE.

The Foundation, then, of the Morality of *Actions*, is, that they are done Knowingly and Voluntarily. See UNDERSTANDING, and WILL.

All Moral *Actions* may be divided, with reſpect to the Rule, into *Good* and *Evil*. See GOOD, and EVIL.

ACTION, in Oratory, is an Accommodation of the Perſon of the Orator to his Subject; or, a Management of the Voice and Geſture, ſuited to the Matter ſpoken or deliver'd. See ORATORY.

Action makes one of the great Branches or Diviſions of Rhetorick, as uſually taught. See RHETORICK.

The Antients uſually call it *Pronunciation*. See PRONUNCIATION.

Action is a collateral or ſecondary Method of expreſſing our Ideas; and is ſuſceptible of a kind of Eloquence as well as the primary.—It is an Addreſs to our external Senſes; which it endeavours to move, and bring into its Party, by a well-concerted Motion and Modulation, at the ſame time that the Reaſon and Underſtanding are attack'd by force of Argument. Accordingly, *Tully* very pertinently calls it *Sermo Corporis*, the Diſcourſe of the Body; and *Corporis Eloquentia*, the Eloquence of the Body.—The *Roman* Mimes and Pantomimes, we read, had ſuch a Copia in this kind, ſuch a Compaſs even of mute *Action*, that Voice and Language ſeem'd uſeleſs to 'em: They could make themſelves underſtood to People of all Nations; and *Roſcius*, the Comedian, is particularly fam'd, as being able to expreſs any Sentence by his Geſtures, as ſignificantly and variouſly as *Cicero* with all his Oratory. See MIME, PANTOMIME, &c.

Quintilian gives us a Syſtem of the Rules of *Action*; taken not only from the Writings of the antient Orators, but from the beſt Examples of the *Forum*. See his *Inſtitut. Orat.* L. XI. c. 3. *de Pronuntiatione*.

The Force and Effect of *Action*, at leaſt as practis'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 *Action* only, as ſome of the greateſt Maſters in that way have frankly acknowledg'd.—*Demoſthenes* expreſly calls it, "the Begin-"ning, the Middle, and the End of the Orator's Office;" and *Cicero* profeſſes, that "it does not ſo much matter "what the Orator ſays, as how he ſays it." *Neque tantum refert qualia ſunt quæ dicas, quam quomodo dicantur.* De Orat.—Hence, the great *Greek* Orator is repreſented as practiſing and adjuſting his *Action* in the Glaſs: *Demoſthenes grande quoddam intuens ſpeculum componere* Actionem *ſolebat. Quintil.*

Every Part of the Body is by them liſted into the Service, and marſhall'd in its proper Place: The Hand, the Eye, Head, Neck, Sides, Cheeks, Noſtrils, Lips, Arms, Shoulders, &c.——*Præcipuum in Actione*, Caput *eſt*.——*Cum geſtu concordet*, & Lateribus *obſequatur*. Oculi, Lachrymæ, Super-

Supercilium, Genæ, Rubor.—*Non Manus ſolum ſed &* Nutus.—*Dominetur autem maxime* Vultus.—*Quin & in Vultu* Pallor.—Nares, Labia—Dentes, Cervix, Humeri, Brachia. ——Manus *vero, ſine quibus trunca eſſet Actio.*—Quintil. *ubi ſupra.*

The Hand is Maſter of a whole Language, or ſet of Signs, it ſelf.—Even every Finger is laid down by the Antients as having its diſtinct Office; and hence the different Names they ſtill bear, *Pollex*, *Index*, &c. See FINGER, *&c.*

By ſuch a Multitude of Rules and Obſervances, 'tis no wonder ſome of the Orators of thoſe, as of our Days, were perverted more than profited.—Rules only tend to perfect the *Action*, which muſt have its Origin from another Source, *viz.* Nature, and good Senſe: Where thoſe are deficient, Rules will ſooner make an Ape than an Actor. *Eloquentiæ*, ſays *Cicero*, *ſicut & reliquarum rerum fundamentum, ſapientia.*—And hence we find the great Maſters abovemention'd continually ſoftning, and even unſaying, and calling People off from the intemperate uſe of their own Rules.—*Nullæ argutiæ Digitorum, Non ad numerum Articulum Cadens.* *Cicero* even aſſures us, he was a whole Year in learning to keep his Hand within his Gown. *Pro Cæl.*—The ſame Author, recommending a Motion of the whole Body, ſays, the Orator ſhould make more uſe of his Trunk than of his Hand; *Trunco magis toto ſe ipſe moderans, & virili laterum flexione.* Brut.

Walking, *inceſſus*, is ſometimes recommended as highly deſerving 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 render'd it ridiculous; one of whom was pleaſantly aſk'd by *Flavius Virginius*, *How many Miles he had declamed?* *Caſſius Severus*, when he perceiv'd an Orator given to walking, uſed to cry out for a Line to be drawn round him, to keep him within Bounds.—The Orator *Tityus* improved Walking into a ſort of Dancing; and 'tis hence, as we are told by *Quintilian*, that the Dance *Tityus* took its Name.——*Junius* rallied his Father *Curio*'s inceſſant Libration, or toſſing from one ſide to another, by aſking *who that was, haranguing in a Ferry-boat?* And to the like Effect was that of *C. Sicinius*, when *Curio* having ſpoke with his uſual Buſtle near *Octavius*, who by reaſon of his Infirmities, had divers Liniments and Plaiſters on his Limbs; *You can never be enough thankful*, Octavius, *to your good Collegue, who has ſaved you this Day from being eaten by the Flies.*——*Demoſthenes*, being naturally apt to be too buſy, and eſpecially with his Shoulders, is ſaid to have reform'd himſelf by ſpeaking in a narrow Pulpitum, and hanging a Spear pointed juſt over his Shoulders; that if in the Heat of his Diſcourſe he ſhould forget himſelf, the Puncture might remind him.

After all, 'tis a Point will bear being controverted, Whether *Action* 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 turn'd to our Diſadvantage, as our Advantage. 'Tis putting a Weapon in the Hands of another, which, if he pleaſes, he may make uſe of to ſubdue and enſlave us: And accordingly, Hiſtory is full of the pernicious Uſes made thereof.—For this Reaſon, Eloquence and *Action* are generally diſcourag'd in the modern Policy; and both the Bar and the Pulpit, are brought to a more frigid way of Delivery.

Perhaps the Foundation of all *Action* may be vicious, and immoral.—Voice and Geſture, we know, will affect Brutes; not as they have Reaſon, but as they have Paſſions: So far as theſe are uſed in a Diſcourſe, therefore, it does not regard an Aſſembly of Men, more than it would a Herd of Quadrupeds: That is, their whole Effort is ſpent not on the Rational Faculties, which are out of the Queſtion, but on the Animal ones, which alone they endeavour to poſſeſs and actuate, independent of Reaſon.—Nay more, our Reaſon and Judgment it ſelf is intended to be byaſs'd and inclined by them; *Action* being only uſed as an indirect way of coming at the Reaſon, where a direct and immediate one was wanting, *i. e.* where the Judgment cannot be taken by the proper means, Argument; it is to be taken indirectly, by Circuition, and Stratagem.

The natural Order of things, then, is here inverted: Our Reaſon, which ſhould go before, and direct our Paſſions, is drag'd after 'em: Inſtead of coolly conſidering, and taking cognizance of things; and according to what we perceive therein, raiſing our ſelves to the Paſſions of Grief, Indignation, or the like: We are attack'd the other way; the Impreſſion is to be carried backwards, by Virtue of the natural Connection there is between the Reaſon and the Paſſions: And thus the Helm, the Principle of our Actions, is taken out of our own Hand, and given to another.

The Caſe is much the ſame here, as in Senſation and Imagination: The natural and regular way of arriving at the Knowledge of Objects, is by Senſe; an Impreſſion begun there is propagated forward to the Imagination, where an Image is produced, ſimilar to that which firſt ſtruck on the Organ.—But the Proceſs is ſometimes inverted; in Hypochondriack, Lunatick, and other delirious Caſes; the Image is firſt excited in the Imagination; and the Impreſſion thereof communicated back to the Organs of Senſe: By which means, Objects are ſeen, which have no Exiſtence. See IMAGINATION.

To ſay no more, *Action* does not tend to give the Mind any Information about the Caſe in hand; is not pretended to convey any Arguments or Ideas which the ſimple Uſe of Language would not convey. But is it not that we ſhould form our Judgments upon? And can any think help us to make a juſt Judgment, beſide what ſome way enlarges our Underſtanding? When *Cicero* made *Cæſar* tremble, turn pale, and let fall his Papers; he did not apprize him of any new Guilt which *Cæſar* did not know of: The Effect had no Dependance on *Cæſar*'s Underſtanding; nor was it any thing more than might have been produced by the unmeaning Sounds of a muſical Inſtrument duly applied. Logs of Timber and Stone have often trembled on the like Occaſions. See PASSION, MUSICK, *&c.*

ACTION, in Poetry, is an Event, either real or imaginary, which makes the Subject of an Epick or Dramatick Poem. See EPIC, TRAGEDY, *&c.*

The *Action* of a Poem coincides with the *Fable* thereof; it being the uſual Practice, not to take any real Tranſaction of Hiſtory, but to feign or invent one; or at leaſt, to alter the Hiſtorical Fact, ſo as to render it in good meaſure fictitious. See FABLE.

F. *Boſſu* has two Chapters, *Of Real Action*, the Recitals whereof are Fables: and of *Feign'd Action* the Recitals whereof are Hiſtorical.

The Criticks lay down four Qualifications, as neceſſary to the Epick and the Tragick *Action*: The firſt, *Unity*; the ſecond, *Integrity*; the third, *Importance*; and the fourth, *Duration.*

For the *Unity* of the *Epic Action*. See UNITY, *&c.*

This Unity is not only to exiſt in the firſt Draught, or Model of the Fable, but in the whole epiſodiz'd *Action*. See EPISODE.

In order to the *Integrity* of the *Action*, 'tis neceſſary, according to *Ariſtotle*, that it have a Beginning, Middle, and End.—If the three Parts of a Whole, ſeem too generally denoted by the Words, Beginning, Middle, and End; *Boſſu* interprets 'em more expreſly, thus; The Cauſes and Deſigns of a Man's doing an *Action*, are the *Beginning*; the Effects of theſe Cauſes, and the Difficulties met withal in the Execution of thoſe Deſigns, are the *Middle* of it; and the unravelling and extricating of thoſe Difficulties, the *End* of the *Action.*

The Poet, ſays *Boſſu*, ſhould ſo begin his *Action*, that, on one hand, nothing ſhould be farther wanting for the Underſtanding of what he afterwards delivers; and, on the other, that what thus begins require after it a neceſſary Conſequence. The End is to be conducted after the like manner, only with the two Conditions tranſpos'd; ſo that nothing be expected after it, and that what ends the Poem be a neceſſary Conſequence of ſomething that went before it. Laſtly, the Beginning is to be join'd to the End by a Middle; which is the Effect of ſomething that went before it, and the Cauſe of what follows.

In the Cauſes of an *Action*, one may obſerve two oppoſite Deſigns; the firſt, and principal, is that of the Hero: The ſecond comprehends all their Deſigns, who oppoſe the Pretenſions of the Hero. Theſe oppoſite Cauſes do alſo produce oppoſite Effects, *viz.* the Endeavours of the Hero to accompliſh his Deſign, and the Endeavours of thoſe who are againſt it.—As the Cauſes and Deſigns are the Beginning of the *Action*; ſo thoſe contrary endeavours 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 Unravelling of the Plot or Intrigue, may happen two ways; either with a Diſcovery, or without. See DISCOVERY.

The ſeveral Effects which the Unravelling produces, and the different States to which it reduces the Perſons, divides the *Action* into ſo many Kinds.—If it change the Fortune of the principal Perſon; it is ſaid to be with a *Peripetia*; and the *Action* is denominated *Implex*, or *Mix'd*: If there be no Peripetia, but the Unravelling be a mere paſſing from Trouble to Repoſe; the *Action* is *Simple*. See PERIPETIA; ſee alſo CATASTROPHE.

For the *Duration* of the Epic *Action*, *Ariſtotle* obſerves, it is not ſo limited as that of the Tragic *Action*; the latter is confined to a natural Day; but the Epopea, according to that Critick, has no fix'd Time.—In effect, Tragedy being full of Paſſions, and conſequently of Violence, which cannot be ſuppoſed to laſt long, requires a ſhorter time: and the Epic 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 *Action*, in point of Duration.

Boſſu

Boſſu lays it down as a Rule, that the more vehement the Manners of the principal Perſonages are, the leſs Time ought the *Action* to laſt: Accordingly, the *Action* of the *Iliad*, containing the Anger and Paſſion of *Achilles*, &c. holds but 47 Days; whereas that of the *Odyſſee*, where Prudence is the reigning Quality, laſts eight Years and a half: and that of the *Æneid*, where the prevailing Character of the Hero is Piety and Mildneſs, nearly ſeven Years. See ILIAD, ÆNEID, and ODYSSEE; ſee alſo MANNERS, PASSIONS, &c.

As to the *Importance* of the Epic *Action*, there are two ways of providing for it: The firſt, by the Dignity and Importance of the Perſons. This way alone *Homer* makes uſe of; there being, otherwiſe, nothing great and important in his Models, but what might have happen'd to ordinary Perſons. The ſecond, by the Importance of the *Action* it ſelf; ſuch as the Eſtabliſhment, or Downfal of a Religion, or a State; which is *Virgil*'s *Action*, and in which he has much the Advantage of *Homer*.

Boſſu mentions a third way of making the *Action* important, *viz.* 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; ſee alſo CHARACTER, &c.

ACTION is alſo uſed in Painting and Sculpture, for the Poſture of a Figure; or the *Action* it is ſuppoſed to be in; expreſs'd by the Diſpoſition of its Parts, or the Paſſion appearing in its Face. See ATTITUDE, EXPRESSION, &c.

In the Manage, *the* ACTION *of the Mouth*, denotes the Agitation of the Horſe's Tongue and Mandible, or his Champing on the Bit; diſcoverable by a white ropy Foam thereon.——This, with the Maſters, paſſes for a Sign of Health, Vigour, and Mettle.

ACTION, in 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 Proceſs which a Perſon enters for the Recovery of his Right. See CAUSE, and PROCESS.

Actions are divided, by *Juſtinian*, 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 againſt one obnoxious to him, in reſpect either of Contract, or of Offence: in which Caſe ariſe *Actions* againſt the Perſon, which require the Party to do, or give ſomething: Or, he does it againſt one not obnoxious, yet with whom a Controverſy is riſen touching ſome Matter; as, if *Caius* hold a Field, which *Julius* claims as his Property, and brings his *Action* for the ſame. See the *Inſtit.* L. IV. Tit. 4. where the principal *Actions* introduc'd by the *Roman* Law, are ſummarily explain'd.

In Common Law, from the two Claſſes of Real and Perſonal *Actions*, ariſes a third, called a *Mix'd Action*; which regards both the Perſon and Thing.

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 whoſe Fact he is anſwerable. See PERSONAL.

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

Real Actions are ſubdivided into *Poſſeſſory*, which lie for Lands, &c. of his own Poſſeſſion, or Seiſin; and *Anceſtrel*, of the Seiſin or Poſſeſſion of his Anceſtor. See ANCESTREL.

But *Real Actions*, formerly ſo numerous and conſiderable, as Writs of Rights, of Entry, &c. with their Appendixes, as Grand Cape, Petit Cape, Receipt, View, Aid-Prayer, Voucher, Counter-plea of Voucher, Counter-plea of Warranty, and Recovery of Value, are now much out of uſe; by reaſon of the uſual Admixture of perſonal Matters therewith, which change 'em into *Mix'd Actions*.

Mixed ACTION, is that laid indifferently for the Thing detained, or againſt the Perſon of the Detainer; being thus called, becauſe it has a mixed Reſpect, both to the Thing, and to the Perſon. See MIX'D.

Others better define it, a Suit given by Law to recover the Thing demanded, and Damages for the Wrong done.

Such is Aſſize of Novel Diſſeiſin, which, if the Diſſeiſor make a Feoffment to another, the Diſſeiſee ſhall have againſt the Diſſeiſor, and the Feoffee, or other Ter-tenant; to recover not only the Land, but Damages alſo.—And the like in *Action* of Waſte, *Quare impedit*, &c. See ASSIZE, &c.

ACTIONS are alſo divided into *Civil* and *Penal*.—*Civil Action*, is that which only tends to the Recovery of what, by reaſon of a Contract, or other like Cauſe, is a Man's due.—As, if a Man by *Action* ſeek to recover a Sum of Money formerly lent, &c. See CIVIL.

Penal Action, aims at ſome Penalty upon the Party ſued; either corporal or pecuniary. See PUNISHMENT, MULCT, &c.

Such is the *Action* of *Legis Aquiliæ*, in the Civil Law: And with us, the next Friends of a Man feloniouſly ſlain, or wounded, ſhall purſue the Law againſt the Offender, and bring him to condign Puniſhment. See APPEAL.

ACTION is alſo diſtinguiſh'd, as it lies for the Recovery either of the ſimple Value of the Thing challeng'd; or of the double, triple, quadruple, &c.

Thus, a *Decies tantum* lies againſt Embracers; and againſt Jurors that take Money for their Verdict, of either, or both Parties. See DECIES *tantum*, EMBRACERS, &c.

To this Claſs alſo belong all *Actions* on a Statute, that puniſhes an Offence by Reſtitution, or Fine proportionable to the Tranſgreſſion.

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

Prejudicial Action, is that which ariſes from ſome Queſtion, or doubtful Point in the Principal one.

As, if a Man ſue his younger Brother, for Land deſcended from his Father; and it be objected, he is a Baſtard: This Point of Baſtardy muſt be tried, before the Cauſe can proceed: Whence the *Action* is termed *Prejudicialis*, *quia prius judicanda*.

ACTION, again, is either *Anceſtrel*, or *Perſonal*.—*Anceſtrel Action*, is that which we have by ſome Right deſcending from our Anceſtor.—*Perſonal Action*, in this Senſe, is that which has its Beginning in and from our ſelves.

There is alſo *Action Anceſtrel Droitural*, and *Action Anceſtrel Poſſeſſory*. Coke's *Inſt.*

ACTION *upon the Caſe*, *Actio ſuper Caſum*, is a general *Action*, given for the Redreſs of a Wrong done any Man without force, and not eſpecially provided for by Law. See CASE.

This, of all others, is now moſt in uſe.—Where there ariſes an Occaſion of Suit, that neither has a fit Name, nor certain Form already preſcrib'd; the Clerks of the Chancery, anciently, conceived a proper Form of *Action* for the thing in queſtion; which the Civilians call *Actionem in factum*, and we, *Action upon the Caſe*.

ACTION *upon the Statute*, *Actio ſuper Statutum*, is an *Action* brought againſt a Man, upon an Offence againſt a Statute whereby an *Action* is given that did not lay before. See STATUTE.

Thus, where one commits Perjury to the Prejudice of another, he who is damaged ſhall have a Writ *upon the Statute*, and a Cauſe accordingly.

ACTION *Popular*, only differs from an *Action upon the Statute*, in that, where the Statute gives the Suit or *Action* to the Party griev'd, or otherwiſe to one ſingle Perſon certain, it is called *Action upon the Statute*; and where the Authority is given by the Statute to every one that will ſo ſue, it is an *Action Popular*. See ACCUSATION.

ACTION is alſo divided into *Perpetual* and *Temporal*.

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

Of this Kind were all Civil *Actions* among the antient *Romans*, *viz.* ſuch as aroſe from Laws, Decrees of the Senate, and Conſtitutions of the Emperors; whereas *Actions* granted by the Prætor died within the Year.

We have alſo *Perpetual* and *Temporary Actions* in *England*; all being perpetual, which are not expreſly limited.

So alſo divers Statutes give *Actions*, on Condition they be purſued within the Time preſcribed.—Thus, the Statute of 1 *Edw.* VI. gives *Action* for three Years after the Offences committed, and no longer; and the Statute of 7 *Hen.* VIII. *c.* 3. does the like for four Years; and that of 31 *Eliz. c.* 5. for one Year, and no more.

But, as by the Civil Law no *Actions* were ſo perpetual, but that by Time they might be preſcrib'd againſt; ſo, in our Law, tho *Actions* be called Perpetual, in Compariſon of thoſe that are expreſly limited by Statute; yet is there a Means to preſcribe againſt *Real Actions*, after five Years, by a Fine levied, or a Recovery ſuffer'd. See PRESCRIPTION; ſee alſo FINE, RECOVERY, and LIMITATION *of Aſſize*.

ACTION *of a Writ*, is when a Perſon pleads ſome Matter, whereby he ſhews, that the Plaintiff had no juſt Cauſe to have the Writ he brought, tho it be poſſible he might have another Writ or *Action* for the ſame Matter.—Such Plea is called, *a Plea to the Action of the Writ*.

When by the Plea it appears, that the Plaintiff has no Cauſe of any *Action* for the thing demanded; it is called, *a Plea to the Action*.

ACTION, in Affairs of Commerce, or ACTION *of a Company*, is a Part or Share in the Company's Stock, or Capital, which conſiſts of a Number of ſuch *Actions*. See COMPANY, and CAPITAL.

Thus, the Capital of a Company, which has three hundred *Actions* of a thouſand Livres each; conſiſts of three hundred thouſand Livres.

Hence, a Perſon is ſaid to have *four* or *ſix Actions* in ſuch Company, if he have contributed to the Capital, and be intereſted therein, for four or ſix thouſand Livres.

Actions, in *France* and *Holland*, amount to the ſame with *Shares*, or *Subſcriptions* in *England*. See SUBSCRIPTION, BUBBLE, &c.

ACTION is alſo an Obligation or Inſtrument, which the Directors of ſuch Companies deliver to thoſe who pay Money into their Stock. See ACTIONARY, BANK, &c.

The *Actions* are always riſing, and falling; according as the Company's Credit gains or loſes. The ſmalleſt Whiſper of an approaching War or Peace, true or falſe, ſhall frequently occaſion a conſiderable Alteration therein. In the Year 1719, the *French* Company of the Weſt, ſince called the *India Company*, arrived at ſuch an immenſe degree of Credit; that in ſix Months time, its *Actions* roſe to eighteen hundred *per Cent.* a pitch no other Company ever came near.

In 1672, the *Actions* 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 coming on; they fell 250 *per Cent.* in a few Months. After the Peace of *Nimeguen*, they roſe again; and in 1718 were almoſt 600 *per Cent.*

The *French* have three Kinds of *Actions*.—*Simple*, which are entitled to a Share in all, both the Profits and Loſſes of the Company.—*Rentieres*, entitled only to a Profit of two *per Cent.* ſure; for which the King is Security.—And *Intereſted Actions*, which claim the two *per Cent.* ſecur'd by the King; and are alſo to ſhare the Exceſs of the Dividend with the ſimple *Actions*.

There were ſeveral other Kinds of *Actions* introduc'd by the Brokers, in the buſy Days of the *Ruë Quinquempoix*, which have ſince dropt into Oblivion; as *Mother Actions*, *Daughters*, *Grand-mothers*, *Grand-daughters*, &c.

To *Melt or Liquidate an Action*, is to ſell, or turn it into Money, &c.

ACTIONARY, or ACTIONIST, a Term frequent in our News-Papers; denoting the Proprietor of an *Action*, or Share in a Companies Stock. See ACTION.

ACTIVE, ACTIVUS, ſomething that communicates Motion, or Action to another. See ACTION.

In this Senſe, 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* ſhews, muſt be always decreaſing, in Virtue of the *Vis Inertiæ*, &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 Motion in the Univerſe, except what is owing to theſe *active* Principles. See MOTION, GRAVITATION, FERMENTATION, &c.

ACTIVE *Principles*, in Chymiſtry, are thoſe which are ſuppoſed to *act* of themſelves, and do not need to be put in action by others. See PRINCIPLE.

Salt, Sulphur, and Mercury, are uſually conſider'd by the Chymiſts as *Active* Principles; and Phlegm and Earth, as Paſſive ones. See SALT, &c.

M. *Homberg*, and ſome late Chymiſts after him, only make one *Active* Principle, *viz. Sulphur*, or Fire; which they take to be the Source or Principle of all the Motion and *Action* of the Univerſe. See SULPHUR, and FIRE.

The Term *Active Principles*, ſays Dr. *Quincy*, has been uſed to expreſs ſome Diviſions of Matter, that are, by ſome 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 Impropriety, will eaſily appear.

For, in a ſtrict Senſe, all Motion in Matter is rather Paſſion; and there is no *Active* Principle, unleſs we call ſo 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 Modifications ſoever, there can be no Alteration made of this univerſal Property.—Hence, the Diviſion of Matter into what, for Diſtinction-ſake, may be called *Spirit*, does not give it any Properties inconſiſtent with this general Law. See MATTER, MOTION, &c.

ACTIVE, in Grammar, is ſomewhat that has an *active* Signification, and ſerves to explain, or denote an Action. A *Verb Active*, a *Conjugation Active*, &c. an *Active Participle*, &c. See PARTICIPLE, CONJUGATION, &c.

Verbs ACTIVE, are ſuch as do not only ſignify Doing or Acting, but have alſo Nouns following 'em, to be the Subject of the Action or Impreſſion. See VERB.

Thus, *to love*, *to teach*, are *Verbs Active*; becauſe we can ſay, *to love a thing*, *to teach a Man*.

Verbs Neuter alſo ſignify an Action; but are diſtinguiſh'd from *Verbs Active*, in that they cannot have a Noun following 'em.—Such are, *to ſleep*, *to go*, &c. See NEUTER.

Some Grammarians, however, make three Kinds of Verbs *Active*: The *Tranſitive*, where the Action paſſes into a Subject different from the Agent; *Reflected*, where the Action returns upon the Agent; and *Reciprocal*, where the Action returns mutually upon 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 Poiſon, &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, EFFLUVIA, &c.

ACTOR, 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 ſimple Chorus, who ſung Hymns in honour of *Bacchus*. See TRAGEDY, and CHORUS.

Theſpis was the firſt who took upon him to introduce a *Perſona*, or *Actor*; who was to eaſe the Chorus, by reciting the Adventures of ſome of their Heroes.

Æſchylus finding a ſingle Perſon tireſome, thought to entertain the Audience more agreeably by the Introduction of a ſecond Perſon, who ſhould converſe and make Dialogue with the firſt. He likewiſe dreſs'd his *Actors* a little more decently than they had been before; and put them on the Buſkin. See BUSKIN.

Sophocles finding the two Perſons of *Æſchylus* too few for the Variety of Incidents, added a third; and here the *Greeks* ſtopp'd; at leaſt, we don't find in any of their Tragedies, above three Perſons in the ſame Scene: tho in their Comedies, they took a further Liberty.

The Moderns have brought a much greater Number of *Actors* upon the Stage.—This heightens the Trouble, and Diſtreſs that ſhould reign there; and makes a Diverſity, in which the Spectator is ſure to be intereſted.

Horace ſpeaks of a kind of ſecondary *Actors* in his Time, whoſe Buſineſs was to imitate the firſt; and leſſen themſelves, to become better foils to their Principals. We have little Notion how theſe ſubaltern *Actors* behaved. See MIME, PANTOMIME, &c.

ACTUAL, ſomething real, and effective; or that exiſts truly and abſolutely. See REAL, EXISTENCE, &c.

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

Actual Heat, conſider'd actively, is the Act of producing Heat: Paſſively taken, it is the Quality whereby a Body is denominated *Hot*.—Virtual or Potential Heat, actively 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 Grace, is that which God gives us, to make or enable us to act, to do ſome Action.—*Habitual Grace* is ſanctifying Grace, a Habit of Charity, or a Habit inherent in the Soul, which renders us agreeable to God, and Objects of eternal Recompence. See GRACE.

So, *Actual Sin* is uſed in Oppoſition to *Original Sin*. See SIN.

Actual Sin is that committed knowingly, by a Perſon arrived at Years of Diſcretion. Original Sin is that we contract by Deſcent, as being Children of *Adam*. See ORIGINAL.

ACTUATE, to bring into Act; or put a thing in Action. See ACT, aad ACTION.

Thus, an Agent is ſaid by the Schoolmen to *actuate* a Power, when it produces an Act in a Subject.—And thus the Mind may be ſaid to *actuate* the Body.

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

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

ACUTE *Angle*, is that which is leſs than a right Angle; or which does not ſubtend 90 Degrees. See ANGLE.

Such is the Angle A E C, (Tab. *Geometry*, Fig. 86.)

ACUTE-*Angle Triangle*, is that whoſe three Angles are all *acute*, called alſo an *Oxygonous Triangle*. See TRIANGLE.

Such is the Triangle A C B, (Tab. *Geometry*, Fig. 68.)

ACUTE-*Angular Section*, of a Cone, was uſed by the antient Geometricians for the Ellipſis. See ELLIPSIS, and CONE.

ACUTE, in Muſick, is underſtood of a Sound, or Tone which is ſharp, or ſhrill, or high, in reſpect of ſome other. See SOUND.

In this Senſe, the Word ſtands oppoſed to *Grave*. See GRAVE.

Sounds conſider'd as *Acute* and Grave, that is, in the Relation of Gravity and *Acuteneſs*, conſtitute what we call *Tune*,

Tune, the Foundation of all Harmony. See TUNE, CONCORD, and HARMONY.

ACUTE *Accent*, in Grammar, is that which denotes a Syllable to be pronounced with a high or *acute* Tone of Voice. See ACCENT.

The *Acute Accent*, is a little Line, or Virgula, placed over the Vowel, a little ſloping or inclined in its Deſcent from right to left; as, ′.—It is not uſed either in *Engliſh* or *Latin*: the *French* indeed retain it; but 'tis only to mark the Cloſe or Maſculine *é*.

In the antient *Greek* Manuſcripts, the *Acute Accent* ſtoops a great deal more, than in the modern Writings or Editions.

ACUTE *Diſeaſe*, is that which terminates, or comes to its Period, in a few Days; or, as the Phyſicians expreſs it, *cito & cum periculo terminatur*. See DISEASE.

In this Senſe, the Word ſtands oppoſed to *Chronical*.—All Diſeaſes which hold above forty Days, are reputed Chronical. See CHRONICAL.

Dr. *Quincy* thinks an *Acute Diſeaſe* may be defined, that which is attended with an increaſed Velocity of Blood. See BLOOD, CIRCULATION, HEART, PULSE, *&c.*

Acute Diſeaſes are the more dangerous, in that, beſide the Violence of the Symptoms, if there be not time to empty the *Primæ Viæ*, 'tis very difficult to ſtop their Progreſs, and ſave the Patient. *Trev.*

Acute Diſeaſes are uſually divided into thoſe properly called *Acute*; and thoſe, which by reaſon of the Vehemence of the Symptoms, are called *Moſt Acute*.

ACUTENESS, in Muſick, *&c.* that which conſtitutes or denominates a Sound, *&c. acute*. See ACUTE.

There is no ſuch thing as *Acuteneſs* and *Gravity*, abſolutely ſo called; they are only Relations; ſo that the ſame Sound may be either *Acute* or *Grave*, according to that other Sound they refer or are compared to. See RELATION.

The Degrees of Gravity and *Acuteneſs*, make ſo many Tones, or Tunes of a Voice, or Sound. See TONE, TUNE, VOICE, *&c.*

For the Cauſe and Meaſure of Gravity and Acuteneſs, ſee GRAVITY, INTERVAL, *&c.*

ADAGE, ADAGIUM, a Proverb, or popular Saying. See PROVERB, *&c.*

Eraſmus has made a large and valuable Collection of *Greek* and *Roman Adages*, from their Poets, Orators, Philoſophers, *&c.*

Adage, Proverb, and Parœmia are the ſame thing; but differ from Gnomes, Sentences, and Apothegms. See GNOME, SENTENCE, APOTHEGM, *&c.*

The Word is compounded of *ad*, and *agor*, according to *Scaliger*, *Quod agatur ad aliud ſignificandum*, becauſe made to ſignify ſome other thing.

ADAGIO, in Muſick, one of the Words uſed by the *Italians*, to denote a Degree or Diſtinction of Time. See TIME.

The *Adagio* expreſſes a ſlow Time; the ſloweſt of any, except *Grave*. See ALLEGRO.

The Triple $\frac{3}{2}$ is ordinarily *Adagio*. See TRIPLE.

ADALIDES, in the *Spaniſh* Policy, are Officers of Juſtice, for Matters touching the Military Forces.

In the Laws of King *Alphonſus*, the *Adalides* are ſpoke of, as Officers appointed to guide and direct the Marching of the Forces in time of War.—*Lopez* repreſents 'em as a ſort of Judges, who take Cognizance of the Differences ariſing upon Excurſions, the Diſtribution of the Plunder, *&c.*

ADAMANT, ADAMAS, in Natural Hiſtory, *&c.* an antient Name for a Precious Stone, by us called a *Diamond*. See DIAMOND.

ADAMI *Pomum*, ADAM's *Apple*, in Anatomy, a little Prominence in the middle of the *Cartilago Scutiformis*. See POMUM *Adami*.

ADAMITES, ADAMITÆ, a Sect of antient Hereticks, who took upon them to imitate the Nakedneſs of *Adam*; as if Man had been reinſtated in his original Innocence.

They aſſiſted in the Temples naked, and had to do with Women in publick.

Prodicus was their Author, according to the Account given by *Theodoret*.—They were, in reality, a Branch ſprung out of the *Carpocratians* and *Baſilidians*. See CARPOCRATIAN, and BASILIDIAN.

This Sect is ſaid to have ſtarted up a-freſh in the XVth Century, under *Picard*, their Leader; who pretended to re-eſtabliſh the Laws of Nature, which, according to him, conſiſted in two things, *viz.* Community of Women, and Nakedneſs.—Theſe laſt walked naked in the publick Places; whereas the former only put off their Clothes in their Aſſemblies.—*Jovet* ſpeaks of *Adamites* in *England*.

Præ ADAMITES. See PRÆ *Adamites*.

The Criticks explain the Name *Adam*, אדם from whence theſe Terms ariſe, variouſly; ſome by *Earth*, others by *Red*, others by *Acquieſcence*.——Some of the *Greek* Interpreters explain it Cabaliſtically: According to them, the *A* ſignifies ἀνατολὴ, *Eaſt*; *D*, δυσις, *Weſt*; *A*, ἄρκτος, *North*; and *M*, μεσημβρία, *South*; as being King of the four Quarters of the World: or, in that he was to people it; or that he was a little World, μικρόκοσμος.

ADAPTING. See ACCOMMODATION.

We ſay, to *adapt*, or fit a Recipient to the Capital, *&c.* See RECIPIENT, ALEMBIC, *&c.*

ADDER-*Stung*, is uſed in reſpect of Cattel, when ſtung with any kind of venomous Reptiles; as Adders, Scorpions, *&c.* or bit by a Hedg-hog, or Shrew.

ADDICE, or ADZE, a ſharp Tool, of the Ax-kind, but different from the common Ax.—It is made crooked, and by that means more convenient for cutting the hollow ſide of any Board, or Timber; being what the Coopers generally make uſe of for that Purpoſe.

ADDICTIO, ADDICTION, in the *Roman* Law, a Transferring, or paſſing over Goods to another; whether by Sentence of a Court, or in the way of Sale, to him that bids moſt for 'em. See ALIENATION.

The Word ſtands oppoſed to *Abdictio*, or *Abdication*. See ABDICATION, *&c.*

It is form'd of *Addico*, one of the ſtated Words uſed by the *Roman* Judges, when they allow'd the Delivery of the Thing or Perſon on whom Judgment had paſs'd.

Hence, Goods thus adjudg'd by the Prætor, to the right Owner, were called *Bona addicta*; and Debtors deliver'd up in like manner to their Creditors, to work out their Debt, were called, *Servi Addicti*.

ADDICTIO *in Diem*, denoted the adjudging of a thing to a Perſon for a certain Price; unleſs by ſuch a Day the Owner, or ſome other Perſon gave more for it.

The Word is alſo uſed for taking an Adminiſtration, and paying the Debts of the Deceaſed. See ADMINISTRATION.

ADDITAMENT, ADDITAMENTUM, a thing added to another. See ADDITION.

Additaments, in Phyſick and Chymiſtry, are Things ſuperadded to the ordinary Ingredients of any Compoſition.

ADDITION, the Act of joining one thing to another; or of augmenting a thing, by the Acceſſion of others thereto. See AUGMENTATION, and ACCESSION.

In Matters of Holy Scripture, 'tis forbid to make any *Addition* to the Text, for fear of corrupting and altering the Senſe.—In Phyſicks, we ſay, that Natural Bodies are form'd by the *Addition* or Aggregation of Parts. See AGGREGATION, ACCRETION, *&c.*

ADDITION, is alſo uſed for the *Additament*, or the thing added it ſelf.—In the new Editions of Books, Authors uſe to make *Additions*; they frequently make needleſs *Additions*, in lieu of retrenching Superfluities and Impertinencies.

'Tis an Axiom, that if to equal Quantities you add unequal ones; the Exceſs of the Wholes, will be the ſame as the Exceſs of the *additional* Parts.

ADDITION, in Arithmetick, is the firſt of the four fundamental Rules, or Operations of that Art. See RULE, and ARITHMETICK.

Addition conſiſts in finding the Amount of ſeveral Numbers, or Quantities ſeverally added one to another.——Or, *Addition* is the Invention of a Number, from two or more homogeneous ones given, which is equal to the given Numbers taken jointly or together. See NUMBER.

This Number, thus found, is called the *Sum*, or Aggregate of the Numbers given. See SUM.

The Character of *Addition* is +, which we uſually expreſs by *Plus*. Thus 3+4 denotes the Sum of 3 and 4; and is read 3 *plus* 4. See CHARACTER.

To add any given Numbers together.

The *Addition* of ſimple Numbers is eaſy. Thus it is readily perceiv'd that 7 and 9, or 7+9 make 16, and 11+15 make 26.

In longer, or compounded Numbers, the Buſineſs is perform'd by writing the given Numbers in a Row, downwards; Homogeneous under Homogeneous, *i.e.* Units under Units, Tens under Tens, *&c.* and ſingly collecting the Sums of the reſpective Columns.

To do this, we begin at the bottom of the outmoſt Row or Column, to the right; and if the Amount of this Column do not exceed 9, we write it down at the Foot of the ſame Column: If it do exceed 9, the Exceſs is only to be wrote down, and the reſt reſerv'd to be carried to the next Row, and added thereto; as being of the ſame Kind, or Denomination.

Suppoſe, *e. g.* the Numbers 1357 and 172, were given to be added; write either of them, *v. gr.* 172, under the other, 1357; ſo, as the Units of the one, *viz.* 2, ſtand under the Units of the other, *viz.* 7, and the other Numbers of the one, under the correſpondent ones of the other, *viz.* the Place of Tens under Tens, as 7 under 5; and that of Hundreds, *viz.* 1, under the Place of Hundreds of the other, 3.—Then, beginning, ſay, 2 and 7 make 9; which write underneath; alſo 7 and 5 make 12; the laſt of which two Numbers, *viz.*

1357
172
1529

viz. 2. is to be written, and the other 1, reserved in your Mind to be added to the next Row, 1 and 3: then say, 1 and 1 makes 2, which added to 3 make 5; this write underneath, and there will remain only 1, the first Figure of the upper Row of Numbers, which also must be writ underneath; and thus you have the whole Sum, *viz.* 1529.

So, to add the Numbers 87899+13403+885+1920 into one Sum, write them one under another, so as all the Units make one Column, the Tens another, the Hundreds a third, and the Places of Thousands a fourth, and so on.—Then say, 5 and 3 make 8, and 8+9 make 17; write 7 underneath, and the 1 add to the next Rank; saying, 1 and 8 make 9, 9+2 make 11, and 11+9 make 20; and having writ the 0 underneath, say again, 2 and 8 make 10, and 10+9 make 19, and 19+4 make 23, and 23+8 make 31; then, reserving 3, write down 1 as before, and say again, 3+1 make 4, 4+3 make 7, and 7+7 make 14, wherefore write 4 underneath; and lastly, say 1+1 make 2, and 2+8 make 10, which in the last Place write down, and you will have the Sum of them all.

87899
13403
1920
885
104107

ADDITION *of Numbers of different Denominations*, for instance, of Pounds, Shillings, and Pence, is perform'd by adding or summing up each Denomination by it self, always beginning with the lowest; and if after the *Addition*, there be enough to make one of the next higher Denomination, for instance, Pence enough to make one or more Shillings; they must be added to the Figures of that Denomination, that is, to the Shillings; only reserving the odd remaining Pence to be put down in the Place of Pence.—And the same Rule is to be observ'd in Shillings, with regard to Pounds.

For an instance, 5 Pence and 9 Pence make 14 Pence; now in 14 there is once 12, or a Shilling, and two remaining Pence; the Pence, set down; and reserve 1 Shilling to be added to the next Column, which consists of Shillings. Then 1 and 8 and 2 and 5 make 16: the 6 put down, and carry the 1 to the Column of Tens; 1 and 1 and 1 make three Tens of Shillings, or 30 Shillings; in 30 Shillings there is once 20 Shillings, or a Pound, and 10 over: write one in the Column of Tens of Shillings, and carry 1 to the Column of Pounds; and continue the *Addition* of Pounds, according to the former Rules.

l.	*s.*	*d.*
120	15	9
65	12	5
9	8	0
195	16	2

ADDITION *of Decimals*, is perform'd after the same manner as that of Whole Numbers; as may be seen in the following Example. See also DECIMAL.

630.953
51.0807
305.27

987.3037

ADDITION *of Vulgar Fractions*, see under the Article FRACTION.

ADDITION, in Algebra, or the ADDITION *of Species*, is perform'd by connecting the Quantities to be added, by their proper Signs; and also by uniting into one Sum, those that can be so united. See QUANTITY, SPECIES, &c.

Thus, a and b make $a+b$; a and $-b$ make $a-b$; $-a$ and $-b$ make $-a-b$; $7a$ and $9a$ make $7a+9a$; $-a\sqrt{ac}$ and $b\sqrt{ac}$ make $-a\sqrt{ac}+b\sqrt{ac}$, or $b\sqrt{ac}-a\sqrt{ac}$; for it is all one in whatever Order they be written.

But, particularly, 1°, *Affirmative Quantities of the same Species or Kind, are united by adding the prefix'd Numbers whereby the Species are multiplied.* See POSITIVE.

Thus, $7a+9a$ make $16a$. And $11bc+15bc$ make $26bc$. Also $3\frac{a}{c}+5\frac{a}{c}$ make $8\frac{a}{c}$; and $2\sqrt{ac}+7\sqrt{ac}$ make $9\sqrt{ac}$; $6\sqrt{ab-xx}+7\sqrt{ab-xx}$ make $13\sqrt{ab-xx}$. And in like manner $6\sqrt{3}+7\sqrt{3}$ make $13\sqrt{3}$. Again, $a\sqrt{ac}+b\sqrt{ac}$ make $\overline{a+b}\sqrt{ac}$, by adding together a and b, as Numbers multiplying $\sqrt{ac}$. And so $\frac{2a+3c\sqrt{3axx-x^3}}{a+a}+\frac{3a\sqrt{3axx-x^3}}{a+x}$ make $\frac{5a+3c\sqrt{3axx-x^3}}{a+x}$ since $2a+3c$ and $3a$ make $5a+3c$.

2°, *Affirmative Fractions, which have the same Denominator, are added together by adding their Numerators.*

Thus, $\frac{2}{5}+\frac{2}{5}$ make $\frac{4}{5}$, and $\frac{2ax}{b}+\frac{3ax}{b}$ make $\frac{5ax}{b}$; and thus $\frac{8a\sqrt{cx}}{2a+\sqrt{cx}}+\frac{17a\sqrt{cx}}{2a+\sqrt{cx}}$ make $\frac{25a\sqrt{cx}}{2a+\sqrt{cx}}$, and $\frac{aa}{c}+\frac{bx}{c}$ make $\frac{aa+bx}{c}$. See FRACTION.

3°, *Negative Quantities are added after the same manner as Affirmative.* See NEGATIVE.

Thus, -2 and -3 make -5; $-\frac{4ax}{b}$ and $-\frac{11ax}{b}$ make $-\frac{15ax}{b}$; $-a\sqrt{ax}$ and $-b\sqrt{ax}$ make $\overline{-a-b}\sqrt{ax}$.

When a Negative Quantity is to be added to an affirmative one; the Affirmative must be diminish'd by a Negative one.

Thus, 3 and -2 make 1; $\frac{11ax}{b}$ and $-\frac{4ax}{b}$ make $\frac{7ax}{b}$; $-a\sqrt{ac}$ and $b\sqrt{ac}$ make $\overline{b-a}\sqrt{ac}$.

And note, that when the negative Quantity is greater than the Affirmative, the Aggregate or Sum will be Negative. Thus, 2 and -3 make -1; $-\frac{11ax}{b}$ and $\frac{4ax}{b}$ make $-\frac{7ax}{b}$; and $2\sqrt{ac}$ and $-7\sqrt{ac}$ make $-5\sqrt{ac}$.

ADDITION *of Irrational Quantities.*—If they be of different Denominations, reduce 'em 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 rest as in the *Addition* of Rationals.

Thus, we shall find $\sqrt{8}+\sqrt{18}=2\sqrt{}+3\sqrt{2}=5\sqrt{2}=50$. On the contrary, $\sqrt{7}$ and $\sqrt{5}$ being incommensurable, their Sum will be $\sqrt{7}+\sqrt{5}$.

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

Additions of Estate, or Quality, are Yeoman, Gentleman, Esquire, and such like. See YEOMAN, GENTLEMAN, ESQUIRE, &c.

Additions of Degree, are those we call Names of Dignity; as, *Knight*, *Lord*, *Earl*, *Marquiss*, and *Duke*. See KNIGHT, LORD, DUKE, &c.

Additions of Mystery, are such as *Scrivener*, *Painter*, *Mason*, &c.

Additions of Place, are, of *Thorp*, of *Dale*, of *Woodstock*.—Where a Man hath Houshold in two Places, he shall be said to dwell in both; so that his *Addition* in either may suffice.

Knave was antiently a regular *Addition*. See KNAVE.

By Stat. 1 *Hen.* V. it was ordained, that in Suits or Actions where Process of Outlawry lies; such *Additions* should be made to the Name of the Defendant, to shew his Estate, Mystery, and Place where he dwells; and that the Writs, 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 troubled by the Outlawry of another; but by reason of the certain *Addition*, every Person may bear his own Burden. See CHOP-*Church*.

ADDOUBORS, in Law. See REDUBBORS.

ADDUCENT *Muscles*, or ADDUCTORS, are those which bring forward, close, or draw together, the Parts of the Body whereto they are annexed. See MUSCLE.

The Word is compounded of *ad*, to, and *duco*, I draw, or bring to.

Adducents, or *Adductors*, stand opposed to *Abducents* or *Abductors*. See ABDUCENT, and ABDUCTOR.

ADDUCTION, in Anatomy, the Motion or Action of the *Adducent* Muscles. See ADDUCENT, and ADDUCTOR.

ADDUCTOR *Oculi*, a Muscle of the Eye; so called, because it inclines its Pupil toward the Nose. See EYE.

It is also called *Bibitorius*; because it directs the Eye toward the Cup in drinking. See BIBITORY.

ADDUCTOR *Pollicis*, is a Muscle of the Thumb, which arises tendinous, and ascends obliquely towards a broad Termination, at the superior Part of the first Bone of the Thumb.—Its Office is to bring the Thumb near the Fore-finger. See FINGER.

ADDUCTOR *Pollicis Pedis*, called also *Antithenar*, is a Muscle of the great Toe, which arises from the inferior Part of the *Os Cuneiforme tertium*, and is inserted into the internal Part of the *Ossa Sessamoidea* of the great Toe; which it draws nearer the rest.

ADDUCTOR *Indicis*, is a Muscle of the Fore-finger, arising from the inside of the Bone of the Thumb, and inserted into the first Bone of the Fore-finger, which it draws towards the Thumb.

ADDUCTOR *minimi digiti Pedis*. See TRANSVERSALIS *Pedis*.

ADELING, or ETHLING, from the Saxon *Ædelan*, *q. d. Nobilis*; a Title of Honour among the *English Saxons*, properly belonging to the Successor, or Heir Apparent of the Crown. See PRINCE, &c.

King *Edward* the Confessor being without Issue, and intending to make *Edgar*, to whom he was great Uncle by the Mother's side, his Heir; first called him his *Adeling*.

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 *Edmundling* for the Son of *Edmund*: so that *Adeling* signify'd the *Son of a King*. See KING.

ADEMPTION, Ademptio, in the Civil Law, the Revocation of a Grant, Donation, or the like.

The *Ademption* of a Legacy, may be either *Expreſs*; as when the Teſtator declares in form, that he revokes what he had bequeathed: Or *Tacit*, as when he only revokes it indirectly, or implicitly.

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

The *Adeps* differs from the common *Fat*, called *Pinguedo*; in that it is thicker, harder, and of a more earthy Subſtance. See Pinguedo.

The *Adeps* is much the ſame with what we call *Sevum*, *Suet*, or *Leaf*. See Sevum.

Adeps is alſo uſed by the Phyſicians, as a general Name for Fat of either Kind.

The *Adeps Anſeris*, Gooſe's Fat; *Adeps Canis*, Fat of a Dog; *Adeps Hominis*, Fat of a Man; *Adeps Viperæ*, Vipers Fat; and *Adeps Urſi*, Bears Fat, are all uſed in Medicine, in quality of Ripeners, or Drawers; as being of a penetrating Nature, and thereby ſuited to diſſolve and rarify the Tumors, and bring 'em as it were to Maturity. See Ripener.

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

ADEPTS, Adepti, a Denomination given to the Proficients in Alchymy; particularly thoſe who pretend to the Secrets of the Philoſopher's Stone, and the Univerſal Medicine. See Alchymy, Philosopher's *Stone*, Transmutation, Elixir, &c.

Ripley, *Lully*, *Paracelſus*, *Helmont*, *Hollandus*, *Centivoglio*, &c. are the Principal among the *Adepti*. See Chymistry.

The Word is Latin, *Adeptus*, form'd of the Verb *adipiſcor*, I obtain.

'Tis a ſort of Tradition among the Alchymiſts, that there are always twelve *Adepti*; and that their Places are immediately ſupplied by others, whenever it pleaſes any of the Fraternity to die, or tranſmigrate into ſome other Place, where he may make uſe of his Gold; for that in this wicked World it will ſcarce purchaſe 'em a Shirt.——*Harris*.

ADEQUATE, Adæquatum, ſomething equal to, or co-extended with, another; and filling the whole Meaſure and Capacity thereof. See Equality.

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

Adequate *Ideas*, or *Notions*, are ſuch Images or Conceptions of an Object, as perfectly repreſent it, or anſwer to all the Parts and Properties of it. See Idea.

M. *Leibnitz* defines an *Adequate Notion*, to be that of whoſe ſeveral Characters we have diſtinct Ideas.—Thus, a Circle being defined a Figure bounded by a Curve Line which returns into it ſelf, and whoſe Points are all equally diſtant from a certain intermediate Point therein: Our Notion of a Circle is *adequate*, if we have diſtinct Ideas of all theſe Circumſtances, *viz.* a Curve returning upon it ſelf, a middle Point, an Equality of Diſtance, &c. See Notion, Definition, &c.

All Simple Ideas are *adequate* and perfect; and the Faculty, be it what it will, that excites them, repreſents them entire. See Simple *Idea*.

The Ideas of Modes are likewiſe *adequate*, or perfect; except of thoſe Modes which occaſionally become Subſtances: for when we ſpeak of Modes ſeparately exiſting, we only conſider them ſeparate from the Subſtance by way of Abſtraction. See Mode, Accident, &c.

All Abſtract 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 *adequate*, becauſe it offers to 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 occaſion of which they were excited in us, and of which 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: 'tis created by the Mind it ſelf, and muſt of Neceſſity be *adequate*, or perfect. See Abstraction.

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.

This is evident, in regard our Knowledge of Subſtances is very defective; and that we are only acquainted with ſome of their Properties: Thus, we know that Silver is white, that it is malleable, that it melts, &c. but we do not know what further Properties it may have; and are wholly ignorant of the inward Texture of the Particles whereof it conſiſts.—Our Idea of Silver therefore, not repreſenting to the Mind all the Properties of Silver, is *inadequate* and imperfect.

ADESSENARII, a Sect in Religion, who hold that Jeſus Chriſt is really preſent in the Euchariſt; but in a manner different from what the *Romaniſts* hold. See Eucharist, &c.

The *Adeſſenarii*, call'd alſo *Impanatores*, 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 laſtly, others, that it is under the Bread. See Impanation.

The Name *Adeſſenarii* was firſt framed by *Prateolus*, from the Latin Verb *adeſſe*, to be preſent.

ADFECTED *Equation*. See Equation.

ADHESION, Adherence, in Phyſicks, the State of two Bodies which are join'd or faſten'd to each other, either by the mutual Interpoſition of their own Parts; or the Compreſſion of external Bodies. See Cohesion, and Nexus.

The Word is compounded of the Latin *ad*, and *hæreo*, I ſtick or cleave to.

Anatomiſts ſometimes obſerve *Adheſions* of the Lungs to the Sides of the Thorax, the Pleura, and Diaphragma, which give occaſion to various Diſorders. See Lungs, Pleura, Pleurisy, Phthisis, Peripneumony, &c.

The *Adheſion* of two poliſh'd Planes, or two Hemiſpheres, is a Phænomenon urg'd in behalf of the Weight and Preſſure of the Atmoſphere. See Atmosphere.

The Schoolmen diſtinguiſh two Kinds of Certitude: the one of Speculation, which ariſes from the Evidence of the Thing; and the other of *Adheſion*, which has nothing to do with Evidence, but ariſes purely from the Importance of the Matter, and the Intereſt we have in its Truth. See Certitude, Testimony, Truth, Evidence, &c.

ADJACENT, or Adjoining, ſomething contiguous, or ſituate near another. See Contiguous.

The Word is compounded of *ad*, to, and *jacere*, to lie.

Adjacent *Angle*. See Angle.

ADIAPHORISTS, Adiaphoristæ, Adiaphorites, a Name given in the XVIth Century to the moderate *Lutherans*, who adher'd to the Sentiments of *Melancton*; and afterwards to thoſe who ſubſcrib'd the Interim of *Charles* V. See Lutheran.

The ſame Name might alſo be applied to thoſe now called *Indifferentiſts*. See Indifferentist.

The Word is originally *Greek*, ἀδιάφορος, *indifferent*.

ADIAPHOROUS, Adiaphorus, *q. d. Indifferent*, or *Neutral*; a Name given by Mr. *Boyle* to a Kind of Spirit diſtill'd from Tartar and ſome other Vegetable Bodies; and which is neither Acid, Vinous, nor Urinous; but in many reſpects different from any other ſort of Spirit. See Spirit; ſee alſo Neutral.

ADJECTIVE, *Noun* Adjective, or Adnoun, in Grammar, a Kind of Noun joined with a Noun Subſtantive either expreſs'd or underſtood, to ſhew its manner of being, that is, its Qualities or Accidents. See Noun, &c.

The Word is form'd of the Latin *adjicere*, to add to; as being to be added to a Subſtantive, without which it has no preciſe Signification at all.

Father *Buffier* defines *Adjective* in a new manner, and ſets it in a Light different from that of other Grammarians.——Nouns, according to him, are Subſtantives, when the Objects which they repreſent are conſider'd ſimply, and in themſelves, without any regard to their Qualities: On the contrary, they are *Adjectives*, when they expreſs the Quality of an Object. See Quality.

Thus, when I ſay ſimply, a Heart; the Word *Heart* is a Subſtantive, becauſe none of its Qualities are expreſs'd; but when I ſay a generous Heart, the Word *generous* is an *Adjective*; becauſe it adds a Quality or Attribute to the Heart.

Adjectives, then, ſeem to be nothing elſe but Modificatives.—In effect, the End of an *Adjective* being only to expreſs the Qualities of an Object; if that Quality be the Object it ſelf whereof we ſpeak, it becomes a Subſtantive; *e. g.* If I ſay, *this Book is good*; *good*, here, is an *Adjective*: But if I ſay, *Good is always to be choſen*, 'tis evident *Good* is the Subject I ſpeak of; and conſequently, *Good* there is a Subſtantive.

On the contrary, it often happens in other Languages, and ſometimes in our own, that a Subſtantive becomes an *Adjective*; as for inſtance, in theſe Words, *the King*, *Hero as he is*, *remembers he is a Man*: Where the Word *Hero*, tho ordinarily a Subſtantive, is yet apparently an *Adjective*.

From this new Idea of an *Adjective*, it appears that many of the Nouns which, in the common Grammars, are accounted Subſtantives are really *Adjectives*, and *vice verſa*; Grammar, in this and a thouſand other Inſtances depending upon Cuſtom. See Substantive.

AD *Inquirendum*, a Writ Judicial, commanding Inquiry to be made of any thing touching a Cauſe depending in the King's Court, for the better Execution of Juſtice; as of Baſtardy, and ſuch like. See Writ.

ADJOINING, Adjunctio, in Philoſophy, &c. See Adjunct, and Adjunctio.

ADJOINING is particularly us'd for the Aſſociating of a Perſon to another; or appointing him a Collegue, or *Adjunct*. See ADJUNCT, &c.

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

In this Senſe, we meet with the Phraſe *Adjournment in Eyre*, for an Appointment of a Day when the Juſtices in Eyre intend to ſit again. See JUSTICE, EYRE, &c.

Adjournments of Parliament differ from Prorogations. See PROROGATION.

Each Houſe has the Privilege of *adjourning* it ſelf. See PARLIAMENT.

The Word is form'd of the Latin *ad*, to, and the French *jour*, Day; *q. d. to another Day*.

ADIPOSA, or ADEPOSA *Membrana*, in Anatomy, is a Membrane inveſting the Body, immediately under the Cutis; ſuppoſed to be the Baſis of the Fat, which is lodg'd in the Spaces between its Fibres, and in peculiar Cells form'd herein. See FAT, CUTIS, CELL, &c.

Anatomiſts are divided as to the Reality of this Membrane; moſt of the later Writers taking it to be no other than the exterior Membrane of the *Membrana Carnoſa*, or *Muſculorum Communis*. See MEMBRANE, CARNOSA, &c.

Vaſa ADIPOSA, *Fat-Veſſels*, make a Part of the Subſtance of the Omentum, or Caul. See OMENTUM.

ADIPOSE *Cells*, *Cellulæ* ADIPOSÆ, or *Loculi* ADIPOSI. See CELLULÆ *Adipoſæ*.

ADIPOSE *Ducts*, *Ductus* ADIPOSI. See DUCTUS *Adipoſi*.

Malpighi ſtarts a Doubt whether the *Adipoſe Ducts* may not be propagated from the Fibres which abound in the Spleen; or thoſe Fibres from them?——As alſo, whether there be not a yet undiſcover'd Communication between the Omentum and the *Membrana Adipoſa*.

ADIT, ADITUS, the Shaft, or Entrance into a Mine, Quarry, or the like. See MINE, QUARRY, &c.

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

We have various Collections of Decrees, Reports, *Adjudg'd* Caſes, &c. See COMMON *Law*.

ADJUDICATION, the Act of *adjudging*; or of giving any thing by Sentence, Decree, or Judgment. See ADJUDGED, and JUDGMENT.

The Word is particularly uſed for the Addiction or Conſigning a thing ſold by Cant, Auction, or the like, to the higheſt Bidder. See ADDICTIO.

ADJUNCTIO, a mere external joining, or adding of one thing to another. See ADDITION.

All *Adjunction* implies a Subordination.—The *Adjunct* is for the ſake of the Thing it is join'd to, not contrarywiſe; as, the Clothes for the Man; not 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 *Adjunction*; viz. *Adheſion*, *Appoſition*, *Adjacency*, *Accubation*, *Incubation*, *Impoſition*, *Aſſeſſion*, &c. See ADHESION, APPOSITION, &c.

ADJUNCT, ADJUNCTUM, in Philoſophy, ſomething added to a Being from without. See ADJUNCTIO.

Or, an *Adjunct* is an Additament or Acceſſion to a thing, not eſſentially belonging to it, but only accidental thereto. See ACCIDENT.

There are two Kinds of *Adjuncts*; the one, a Subſtance (whether Spirit or Body) accidentally ſuperadded to another, as its Subject.—Such is Water in a Spunge, or Veſſel, and the Soul in the Body. See SUBSTANCE.

The ſecond an Attribute, or Mode, accidentally likewiſe ſuperadded to a Subſtance; whether Body or Spirit.—Such is Figure in a Body, Knowledge in the Mind, &c. See MODE.

Some divide *Adjuncts* into *Abſolute*; which agree to the whole thing, without any Limitation: Thus, Paſſions are *Abſolute Adjuncts* of a Man.—And *Limited*; which only agree to their Subject, in reſpect of ſome certain Part thereof: Thus, Man only thinks, conſider'd as to his Mind; only grows, as to his Body, &c.

In Ethicks, we uſually reckon ſeven *Adjuncts*, popularly call'd *Circumſtances*; *Quis*, *quid*, *ubi*, *quibus auxiliis*, *cur*, *quomodo*, *quando*. See CIRCUMSTANCE.

ADJUNCTS, in Rhetorick and Grammar, are certain Words or Things added to others; to amplify the Diſcourſe, or augment its Force. See AMPLIFICATION, &c.

Such are Adjectives, Attributes, and Epithets, which are added to Subſtantives, Subjects, &c. to expreſs their Nature, Qualities, Accidents, &c. See ADJECTIVE, ATTRIBUTE, EPITHET, &c.

Arguments drawn from *Adjuncts*, are Supplements or Inforcements of the Proof ariſing from the Circumſtances of the Fact. See CIRCUMSTANCE, &c.

ADJUNCT, is alſo uſed in Civil Concerns, for a Collegue, or Fellow-Officer, aſſociated to another, to aſſiſt him in his Miniſtry, to ſhare the Functions thereof, or even have an Eye to his Actions. See COLLEGUE.

AD *Jura Regis*, is a Writ that lies for the King's Clerk, againſt him that ſought to eject him, to the Prejudice of the King's Title in right of his Crown. See WRIT.

ADJURATION, a Part of Exorciſm, wherein the Devil is commanded, in the Name of God, to depart out of the Body of the Poſſeſſed, or to declare ſomething. See EXORCISM, POSSESSION, &c.

The Word is *Latin*, form'd of *adjurare*, to adjure; of *ad*, and *juro*, I ſwear. See CONJURATION.

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

Adjutant is the ſame 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 Word is form'd of the Latin *adjutare*, to help, aſſiſt.

ADJUTORIUM, in Anatomy, a Bone of the Arm; ſo called, as being uſeful in lifting it up. See BONE, and ARM.

ADMEASUREMENT, ADMENSURATIO, a Writ which lies for the bringing thoſe to Reaſon, or Mediocrity, that uſurp more than their Share. See WRIT.

This Writ lies in two Caſes; the one termed *Admeaſurement of Dower*, *Admenſuratio Dotis*, where the Widow of the Deceaſed holds more from the Heir or his Guardian, on account of her Dower, than of right belongs to her. See DOWER.

The other *Admeaſurement of Paſture*, *Admenſuratio Paſturæ*, which lies between thoſe who have common of Paſture appendant to their Freehold, or common by Vicinage, in caſe any of them ſurcharge the Common with more Cattle than they ought. See COMMON.

ADMINICLE, ADMINICULE, ADMINICULUM, a Term uſed in ſome antient Statutes, for Aid, Help, or Support. See AID, &c.

In the Civil Juriſprudence, *Adminiculum* ſignifies the Beginning of a Proof; an imperfect Proof; a Circumſtance or Conjecture, tending to form or fortify a Proof.

Among Antiquaries, the Term *Adminicules* is applied to the Attributes, or Ornaments wherewith *Juno* is repreſented on Medals. See ATTRIBUTE.

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

Indolent Princes confide the *Adminiſtration* of publick Affairs to their Miniſters. See MINISTER.

Civil Wars are uſually rais'd on Pretence of *Male-Adminiſtration*; 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 Prerogative Court. See PREROGATIVE.

ADMINISTRATION is ſometimes alſo uſed for the Direction of the Affairs of a Minor, a Pupil, a Lunatick, or the like. See MINOR, PUPIL, 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 Perſons excommunicate. See EXCOMMUNICATION.

In Beneficiary Matters, they diſtinguiſh two Kinds of *Adminiſtration*; *Temporal*, which relates to the Temporalties of a Benefice, Dioceſe, &c. and *Spiritual*, to which belong the Power of excommunicating, &c. See TEMPORALTY, &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 or againſt an *Adminiſtrator*, as for an Executor; and he ſhall be accountable to the Value of the Goods of the Deceas'd, and no further.——Unleſs there be Waſte or other Abuſe chargeable on him.

If the *Adminiſtrator* die, his Executors are not *Adminiſtrators*; but the Court is to grant a new Adminiſtration.—If a Stranger, who is neither *Adminiſtrator* nor Executor, take the Goods of the Deceaſed, and *adminiſter*; he ſhall be charged and ſued as an Executor, not as an *Adminiſtrator*.

If a Woman have Goods thus committed to her Charge, or Adminiſtration, ſhe is called *Adminiſtratrix*.

ADMIRAL, ADMIRALIUS, ADMIRALLUS, a great Officer, who commands the Naval Forces of a Kingdom or State; and before whom all Cauſes are cognizable, relating to the Sea. See NAVY, SEA, &c.

Authors are divided about the Origin and Denomination of this important Officer, whom we find eſtabliſh'd, with ſome Variation, in moſt Kingdoms that border on the Sea.——Some borrow it from the *Greeks*; the Captain of the Seas, under the Emperors of *Conſtantinople*, being called *Amiralius* or *Almiralis*, of αλμυρ&, *Saline*; or αλμη, *Salt Water*, and αρχ&, *princeps*; in regard his Juriſdiction lay on the Sea, which the *Latins* call *Salum*.—But it is to be obſerv'd, that this Officer had not the ſupreme Adminiſtration of Naval Affairs; that immediately belong'd to the *Dux Magnus*, or grand General; to whom the *Amiralius* was ſubordinate, in Quality of *Protocomes*, firſt Count, or Aſſociate. See COMES.

Others derive the Name from the Arabic *Amir* or *Emir*, Lord; and the *Greek* αλιος, *Marine*: and accordingly, we frequently find *Emir* in *Zonaras*, *Cedrenus*, *Nicetas*, and other *Greeks* of that Time, uſed in the Senſe of a Commander.—Add, that in the Life of St. *Peter Thomaſius*, we meet with *Admiratus Jeruſalem*, for the Governor of *Jeruſalem*, under the Soldan of *Egypt*. And hence, ſome will have both the Name and the Dignity of Oriental, and even *Sarazen* Extraction: As, in effect, there are no Inſtances of *Admirals* in this Part of *Europe*, before the Year 1284; when *Philip* of *France*, who had attended St. *Louis* to the Wars againſt the *Sarazens*, created an *Admiral*.

To ſay no more, *Du Cange* aſſures us, that the *Sicilians* were the firſt, and the *Genoeſe* the next after 'em, who gave the Denomination *Admiral* to the Commanders of their Naval Armaments; and that they took it from the Sarazen or Arabic *Amir*, a general Name for any commanding Officer.—The firſt *Admiral* we read of in our *Engliſh* Affairs, was under *Edward* I.

The *Lord High* ADMIRAL *of England*, in ſome antient Records called *Capitaneus Mariniorum*, is Judge or Preſident of the *Court of Admiralty*. See ADMIRAL's *Court*.

He takes Cognizance, by himſelf, his Lieutenant, or Deputies, of all Crimes committed on the Sea, or the Coaſts thereof; and all the Civil and Marine 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 *Admiral* had alſo Juriſdiction in all Cauſes of Merchants and Mariners; not only on the Sea, but in all foreign Parts.——We have had no *High Admiral* for ſome Years; the Office being put in Commiſſion, or under 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, NAVY, &c.

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

Rear-ADMIRAL. } See { REAR-*Admiral*.
Vice-ADMIRAL. } See { VICE-*Admiral*.

Vice-ADMIRAL, is alſo an Officer appointed by the Lord High *Admiral*, in divers Parts of the Kingdom, with Judges and Marſhals ſubordinate to him; for the exerciſing 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 Admiralty* in *London*.

There are alſo *Admirals of the Galleys*. See GALLEY.

Monſtrelet 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.

When two Ships of War, bearing the ſame 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*.—'Tis pretty much the ſame with the Veſſels that go to *Newfoundland*: that which arrives there the firſt, taking the Title and Quality of *Admiral*, which it retains during the whole fiſhing Seaſon. See FISHERY.

ADMIRAL's *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 COURT, and ADMIRAL.

The Proceedings in 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 *Admiral*'s Juriſdiction. See CIVIL *Law*.

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, in regard no Perſon could be convicted without either their own Confeſſion, or an Eye-witneſs of the Fact, ſo that the greateſt Offenders often eſcap'd with Impunity: there were two Statutes made by *Henry* VIII. enacting, That Criminals ſhould henceforth be here tried by Witneſſes and a Jury; and this by ſpecial 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*, directed by thoſe Statutes. See JURY, TRIAL, &c.

The *Court of Admiralty*, is ſaid to have been firſt erected in 1357, by King *Edward* III.——To the Civil Law, firſt introduc'd by the Founder, were afterwards added, by his Succeſſors, particularly *Richard* I. the Laws of *Oleron*; and the Marine Uſes and Conſtitutions of ſeveral People; as thoſe of *Genoa*, *Piſa*, *Marſeilles*, *Meſſina*, &c. See OLERON, and USES.

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 MERCHANT.

Between the Courts of Admiralty and Common Law, there ſeems to be *diviſum imperium*; for in the Sea, ſo far as the Low-Water Mark, is accounted *infra corpus comitatus adjacentis*; and the Cauſes thence ariſing are determinable 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 Shore. See COMMON-*Law*.

ADMIRALTY.——*Court of* ADMIRALTY, *Commiſſioners of the* ADMIRALTY, &c. See ADMIRAL, ADMIRAL's *Court*, &c.

Among the *Hollanders*, the *Five Admiralties*, are ſo many Chambers, compoſed of the Deputies of the Nobles, the Provinces, and the Towns; to whom belong the equipping out of Fleets, and the furniſhing Proviſions for 'em.

ADMIRATION, in Grammar, a Point or Character, intimating ſomething worthy to be admired or wonder'd at.—It is expreſſed thus (!). See CHARACTER.

ADMISSION, ADMISSIO, in the Eccleſiaſtical Law, the Act whereby the Biſhop, upon Examination, admits or allows a Clerk to be able, or competently qualify'd for the Office; which is done by the Formula *Admitto te habilem*. See PRESENTATION, INDUCTION, INSTITUTION, &c.

ADMITTENDO *Clerico*, is a Writ granted to him who hath recover'd his Right of Preſentation againſt the Biſhop in the Common Pleas. See PATRON.

ADMITTENDO *in Socium*, is a Writ for the Aſſociation of certain Perſons to Juſtices of Aſſize formerly appointed. See JUSTICE, and ASSIZE.

ADNATA, in Anatomy, a pretty thick white Membrane, inveſting the Ball of the Eye; called alſo *Conjunctiva*. See TUNIC, and CONJUNCTIVA.

The *Adnata* makes what we commonly call the *White of the Eye*; whence it is alſo called the *Albuginea*. See EYE, &c.

AD *Octo*, *q. d.* to the eighth Number; a Term uſed by ſome antient Philoſophers, to denote the higheſt or ſuperlative Degree; becauſe in their way of diſtinguiſhing Qualities, they reckon'd no Degree above the Eighth. See DEGREE, HUMOUR, QUALITY, &c.

ADOLESCENCE, ADOLESCENTIA, the State of Youth; or that Period of a Perſon's Age commencing from his Infancy, and terminating at his full Growth. See AGE.

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

It is commonly computed to be between 15 and 25, or even 30 Years of Age; tho, in different Conſtitutions its Terms are very different.—The *Romans* uſually reckon'd it from 12 to 25 in Boys; and to 21 in Girls. See PUBERTY, &c.—And yet, among their Writers, *Juvenis* and *Adoleſcens* are frequently uſed indifferently, for any Perſon under 45 Years.

The Word is form'd of the Latin *adoleſco*, 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 Efforts of the Nutritious Matter, to extend 'em: So that their farther Accretion is ſtopp'd from the very Law of their Nutrition. See SOLID, DEATH, &c.

ADONIA, or ADONIC *Feaſts*, were antient Feaſts, inſtituted in honour of *Adonis*; and obſerved with great Solemnity 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 Paramour.—When they were well weary 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 *Meurſius*, theſe two Offices made two diſtinct Feaſts, which were held at different times of the Year, the one ſix Months after the other; *Adonis* being ſuppoſed to paſs half the Year with *Proſerpine*, and half with *Venus*.——The Feaſt was alſo called *Salambon*.

ADONIC, in the antient Poetry, was a ſort of ſhort Verſe, conſiſting of a Dactyl and a Spondee; as, *Rara juventus*. See VERSE.

It is uſually placed at the End of each Stanza of Sapphic Verſes; and is ſo called from *Adonis*, in whoſe Praiſe it was firſt made. See SAPPHIC.

ADOPTION, ADOPTIO, an Act 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 *adobare*, to make a Knight: whence alſo *Miles adobatus*, a a Knight newly made or dubb'd; he who knighted him, being ſaid in ſome Senſe to *adopt* him. See KNIGHT.

The Cuſtom of *adopting* was very familiar among the antient *Romans*, who had an expreſs Formula for it.—They firſt learnt it from the *Greeks*, among whom it was called υἱωσις, *Filiation*. See ADOPTIVE.

As *Adoption* was a ſort of Imitation of Nature, intended for the Comfort of thoſe who had no Children; Eunuchs were not allowed to *adopt*; as being under an actual Impotency of begetting Children. See EUNUCH.

Neither was it lawful for a young Man to *adopt* an elder; becauſe that had been contrary to the Order of Nature: but it was even requir'd, that the Perſon who *adopted*, ſhould be eighteen Years elder than his *adoptive* Son; that there might at leaſt appear a Probability of his being the natural Father.

The *Romans* had two Forms of *Adoption*; the one before the Prætor: the other at an Aſſembly of the People, in the Times of the Commonwealth, and afterwards by a Reſcript of the Emperor.

In the firſt, the Natural Father addreſs'd himſelf to the Prætor, declaring, that he emancipated his Son, reſign'd all his Authority over him, and conſented he ſhould be tranſlated into the Family of the *Adopter*. See EMANCIPATION.

The latter manner of *Adoption* was practis'd, where the Party to be adopted was already free; and was called *Adrogation*. See ADROGATION.

The Perſon adopted chang'd all his Names; aſſuming the Prename, Name, and Sirname of the Perſon who adopted him. See NAME.

They had likewiſe their *Teſtamentary Adoptions*, wherein Perſons were *adopted* by the Laſt Will of the Deceas'd; but theſe were never eſteem'd valid, till they had been confirm'd by the People. See TESTAMENT.

Of late Years, another Form of *Adoption* has taken place; and this is, by cutting off the Hair of a Perſon, and delivering it to the Father that is to adopt him. See HAIR, and TONSURE.

'Twas this way that Pope *John* VIII. adopted *Boſon* King of *Arles*; which perhaps is the only Inſtance in Hiſtory of *Adoption* in the Order of Eccleſiaſticks; a Law that profeſſes to imitate Nature, not daring to give Children to thoſe in whom it would be thought a Crime to beget any.

M. *Bouſſac*, in his *Noctes Theologicæ*, gives us divers modern Forms of *Adoption*; ſome perform'd at Baptiſm; others by the Sword, &c. See BAPTISM.

ADOPTIVE, ADOPTIVUS, or ADOPTITIUS, a Perſon *adopted* by another. See ADOPTION.

The Emperor *Adrian* preferr'd *Adoptive* Children to Natural ones; by reaſon we chuſe the former, but are oblig'd to take the latter at random.—*Adoptive* Children, among the *Romans*, were on the ſame Footing with Natural ones; for which Reaſon, they were either to be inſtituted Heirs, or expreſly diſinherited; otherwiſe the Teſtament was null.

M. *Menage* has publiſh'd a Book of Eloges, or Verſes addreſs'd to him; which he calls *Liber Adoptivus*, an *Adoptive* Book; and adds it to his other Works.—*Heinſius* and *Furſtemberg* of *Munſter*, have likewiſe publiſhed *Adoptive* Books.

ADOPTIVI, or ADOPTIANI, was an antient Sect in Religion; thus called, from the manner wherein they conceived our Saviour to be the Son of God.

They took their Riſe from *Felix* of *Urgel*, and *Elipand* of *Toledo*; the latter of whom writing to the former, for an Account of his Faith in that Point; was anſwer'd, that according to the Uſe of the Language which obtains in reſpect of Human Nature, Jeſus was not the Natural, but only the *Adoptive* Son of God.

This Opinion they both afterwards propagated, towards the Cloſe of the VIIIth Century.—And both were convicted and condemn'd; and both abjur'd their Error.

ADORATION, the Act of rendering divine Worſhip or Honours, to a Being. See GOD, and WORSHIP.

The *Adoration* of Idols is called *Idolatry*. See IDOLATRY.

The *Romaniſts* profeſs a ſubordinate *Adoration* to Saints, Images, Relicks, the Croſs, &c. See SAINT, IMAGE, RELICK, CROSS, &c.

The Word literally ſignifies, *to apply the Hand to the Mouth*; *Manum ad Os admovere*, *q. d.* to kiſs the Hand; this being, in the Eaſtern Countries, one of the great Marks of Reſpect and Submiſſion.

The Election of Popes is performed two ways, by *Adoration* and by Scrutiny.—In the Election by *Adoration*, the Cardinals ruſh haſtily, as if agitated by ſome Spirit, and fall without more ado to the *Adoration* of ſome one among them, and proclaim him Pope. See CARDINAL, POPE, &c.

In the Election by Scrutiny, *Adoration* is the laſt thing, and follows the Election; as in the other it is the Election it ſelf, or rather ſuperſedes the Election. See ELECTION, and SCRUTINY.

AD *Pondus Omnium*, the Weight of the Whole; an Abbreviation among Phyſicians, &c. ſignifying, that the laſt preſcrib'd Ingredient is to weigh as much as all the others before. See ABBREVIATURE.

AD *Quod Dammum*, a Writ directed to the Sheriff, commanding him to inquire what hurt may befal the King by granting a Fair or Market in any Town, or Place. See FAIR, MARKET, &c.

The ſame Writ alſo iſſues for an Inquiry to be made of what the King or other Perſon may ſuffer, by granting Lands in Fee-ſimple to a Convent, Chapter, or other Body Politick; by reaſon ſuch Land falls into Mortmain, or a dead hand: that is, into ſuch Condition, that the chief Lord loſes all Hope of Heriots, Service of Court, and Eſcheats, upon any traiterous or felonious Offence committed by the Tenant: For that a Body Politick dies not, nor can perform perſonal Service to the King, or their Meſn Lords; as ſingle Perſons may do. See MORTMAIN.

ADRAGANT, or TRAGACANTH, a ſort of Gum. See TRAGACANTH.

ADRESS, or ADDRESS, a Diſcourſe preſented to the King, in the Name of a conſiderable 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 Commons *Adreſs*.—*Adreſſes* were firſt ſet on foot under the Adminiſtration of *Oliver Cromwel*.

The Word is French, *Adreſſe*, form'd of the Verb *Adreſſer*, to ſend or direct any thing to a Perſon.—At *Paris*, their Office of Intelligence is called *Bureau d'Adreſſe*.

ADRESS, is alſo uſed for Dexterity. See DEXTERITY.

ADROGATION, among the *Romans*, was a kind of Adoption, only differing from it in this; That the Perſon here adopted was free, and conſented to be adopted by another; and that it was done at the Aſſembly of the People, while the Commonwealth ſubſiſted; and afterwards by a Reſcript of the Emperors. See ADOPTION.

AD *Terminum qui præteriit*, is a Writ of Entry, which lies where a Man, having leaſed Lands or Tenements for term of Life, or Years, is, after the Term expir'd, held from them by the Tenant, or other Stranger who enjoys the ſame, and deforceth the Leſſor.—The ſame Writ alſo lies for the Leſſor's Heir.

ADVANCE-*Foſſe*, or *Ditch*, is a Ditch of Water round the Eſplanade, or Glacis of a Place; to prevent its being ſurprized by the Beſiegers. See FOSSE, and GLACIS.

ADVANCE-*Guard*, or VAN-*Guard*, is the firſt Line or Diviſion of an Army ranged or marching in Battle-array; or that Part which is next the Enemy, or which marches firſt toward them. See LINE.

The whole Body of an Army is divided into *Advance-Guard*, Arrear-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 in ſight of, the Main Guard.

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

ADVENT, ADVENTUS, in the Calendar, the Time immediately preceding Chriſtmas; antiently employ'd in pious Preparation for the *Adventus*, or coming on, of the Feaſt of the Nativity. See 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 not always obtain'd. In the *Ambroſian* Office, there are ſix Weeks mark'd for *Advent*; and St. *Gregory*, in his Sacramentary, allows five.

The firſt Week of *Advent*, in our way of reckoning, is that wherein it begins; but it was antiently otherwiſe, the Week next Chriſtmas being reputed the firſt; and the Numeration carried backwards.

Great Auſterity was practis'd in the antient Church during this Seaſon.—At firſt they faſted three Days a-week; but were afterwards obliged to faſt every Day: Whence the Seaſon is frequently called in antient Writers, *Lent*, and *Quadrageſima*. See LENT, and FAST.

The Courts of Juſtice were all ſhut.—Under King *John*, it was expreſly declared, that *in Adventu Domini nulla Aſſiſa capi debet*: But this was afterwards alter'd; and it was made lawful, in reſpect of Juſtice and Charity which ought at all Times to be regarded, to take Aſſizes of Novel Diſſeiſin, Mort d'Anceſter, and Darrein Preſentment, in the Time of *Advent*, Septuageſima, and Lent. See ASSIZE.

This

This is alſo one of the Times, from the Beginning whereof, to the End of the Octaves of the *Epiphany*, the ſolemnizing of Marriage is forbid, without expreſs Licence. See MARRIAGE; ſee alſo ROGATION.

ADVENTITIOUS, ſomething accruing, or befalling a Perſon or Thing, from without. See ACCESSION, *&c.*

Thus, *Adventitious* Matter, is ſuch Matter as doth not properly belong to any Body, but is caſually joined to it. See ACCRETION, ADJUNCTIO, *&c.*

ADVENTITIOUS, in the Civil Law, is applied to ſuch Goods as fall to a Man, either by mere Fortune, or by the Liberality of a Stranger, or by Collateral Succeſſion. See GOODS.

The Word is uſed in oppoſition to *Profectitious*; by which are ſignified ſuch Goods as deſcend in a direct Line, from Father to Son. See PROFECTITIOUS.

AD *Ventrem inſpiciendum*, in Law. See VENTRE *inſpiciendo*.

ADVENTURE, an extraordinary, and ſurprizing Enterprize, or Accident, either real or fictitious. See FABLE.

Novels, Romances, *&c.* are chiefly taken up in relating the *Adventures* of Cavaliers, Lovers, *&c.* See NOVEL, and ROMANCE.

The Word is *French*, and literally denotes an Event, or Accident.

Company of Merchant ADVENTURERS, was an antient Denomination of the *Hamburgh* Company. See *Hamburgh* COMPANY.

ADVERB, ADVERBIUM, in Grammar, a Particle join'd to a Verb, Adjective, or Participle, to explain their manner of acting or ſuffering; or to mark ſome Circumſtance or Quality ſignified by them. See PARTICLE, VERB, *&c.*

The Word is formed from the Prepoſition *ad*, and *verbum*; and ſignifies literally a Diction *join'd to a Verb*, to ſhow *how*, or *when*, or *where*, one is, does, or ſuffers: As, the Boy paints *neatly*, writes *ill*; the Book is *there*, &c.

Not that the *Adverb* is confin'd purely to Verbs; but becauſe that is its moſt ordinary uſe.—We frequently find it join'd to Adjectives, and ſometimes even to Subſtantives, particularly where thoſe Subſtantives ſignify an Attribute, or Quality of the Thing ſpoken of, *v. g.* He is *very* ſick; he acts *prudently*; he is *truly* King.

An *Adverb* is likewiſe join'd, ſometimes to another *Adverb*, to modify its meaning, *v.g. very devoutly*, &c. Whence ſome Grammarians chuſe rather to call them *Modificatives*; comprizing under this one general Term, both *Adverbs*, Conjunctions, Prepoſitions, and even Adjectives. See MODIFICATIVE.

Adverbs are very numerous, but may be reduced under the general Claſſes of *Adverbs of Time*, of *Place*, of *Order*, of *Quantity*, of *Quality*, of *Manner*, of *Affirmation*, of *Doubting*, and of *Compariſon*.

ADVERSARIA, among the Antients, was uſed for a Book of Accounts, like our Journal or Day-Book; thus called, *quod adverſa parte etiam ſcriptis impleretur*, becauſe wrote even on the Backſide.

Hence, *Adverſaria* is ſometimes alſo uſed among us for a *Common-place-Book*. See COMMON-*Place*.

ADVERSARY. See ANTAGONIST, OPPONENT, COMBAT, DUEL, *&c.*

The Word is form'd of the *Latin* Prepoſition *Adverſus*, againſt; from *ad*, and *verto*, I turn to.

ADVERSATIVE, in Grammar.—A *Particle*, or *Conjunction Adverſative*, is that which expreſſes ſome Difference, or Oppoſition between what goes before, and what follows. See CONJUNCTION.

Thus, *or* is an *Adverſative*, v. g. Yes, *or* no.

ADVERTISEMENT, an Intelligence, or Information, given to Perſons intereſted in an Affair.

The Word is form'd of the French *Avertiſſement*, from the Latin *Advertere*, to advert, conſider, regard.

ADULT, ADULTUS, one who is come to Years of Diſcretion; who is enter'd upon Manhood, or the Age of Adoleſcence; and is old and big enough to have Underſtanding, and Diſcernment. See AGE.

The Word is formed from the Participle of the Verb *adoleſco*, I grow up. See ADOLESCENCE.

The Anabaptiſts confer the Sacrament of Baptiſm upon none but *Adults*. See BAPTISM, and ANABAPTIST.

There is a notable Difference between the Proportions of Infants and *Adults*.—A Man, M. *Dodart* obſerves, form'd like a Fœtus, would be a Monſter, and wou'd ſcarce be acknowledg'd for one of the Species. See FOETUS, and EMBRYO.

ADULTERATION, ADULTERATIO, the Act of debaſing a Medicine or other thing, with bad Ingredients; or the putting one thing for, and into another. See SOPHISTICATION.

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 mingling ſomething foreign to any Subſtance.

ADULTERINE, in the Civil Law, a Child iſſued from an *adulterous* Amour, or Commerce. See ADULTERY.

Adulterine Children are more odious than the illegitimate Offſpring of ſingle Perſons.—The *Roman* Law even refuſes 'em the Title of Natural Children; as if Nature diſown'd 'em. See BASTARD.

ADULTERY, ADULTERIUM, in our antient Law-Books call'd ADVOWTRY, a Crime committed by married Perſons, againſt the Faith pledged to each other in Marriage; by having carnal Commerce with ſome other: or even by a Perſon not married; by having to do with another that is. See FORNICATION, MARRIAGE, *&c.*

The antient *Romans* had no formal Law againſt *Adultery*; but both Accuſation and Puniſhment were arbitrary.—The Emperor *Auguſtus* was the firſt who brought them into a Law; which he had the Misfortune to ſee executed in the Perſons of his own Children.——This was the *Julian* Law.

But, tho this Law left the Accuſation of *Adultery* open to every body, yet 'tis certain, *Adultery* has been always look'd upon as a private and domeſtick Crime, rather than a publick one; ſo that Strangers were ſeldom ſuffer'd to proſecute, eſpecially where the Marriage was peaceable, and the Husband made no Complaint.

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 ſetting the Husband and Wife at Variance, throwing the Children into a State of Uncertainty, and bringing Contempt and Deriſion upon the Husband; for as the Husband is the nearlieſt intereſted in the Matter, 'tis ſuppoſed he will examine the Wife's Actions with more Circumſpection than any other: So that where he is ſilent, 'tis not fair any body elſe ſhould ſpeak for him. See ACCUSATION.

For this reaſon, the Law, in ſome Caſes, has made the Husband both Judge and Executioner in his own Cauſe; and has allow'd him to revenge himſelf of the Injury, by taking away the Lives of the *Adulterers* whom he ſhould apprehend in the Act.—'Tis true, where the Husband made a Trade of his Wife's Infamy, or where having ſeen her Shame with his own Eyes, he yet ſuffer'd patiently, and diſſembled the Affront; in theſe Caſes, *Adultery* became a Crime of publick Concern: and the *Julian* Law provides Puniſhments for ſuch Husbands, as well as their Wives.

In moſt *European* Countries, at this Day, *Adultery* is not a publick Crime; and none but the Husband is ſuffered to intermeddle, excepting where the Scandal is very notorious. —Even the King's Advocates, Attorney, or the like, may not intermeddle.

Add, that tho the Husband who violates the Conjugal Bond be 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.*

Socrates relates, L. V. c. 8. that under the Emperor *Theodoſius*, in the Year 380, Women convicted of *Adultery* were puniſh'd by a publick Conſtupration.

Lycurgus puniſh'd the *Adulterer* as a Parricide.—The *Locrians* tore out his Eyes; and moſt of the Orientals puniſh him very ſeverely.

The *Saxons* formerly burnt the *Adultereſs*, and over her Aſhes erected a Gibbet, whereon the *Adulterer* was hang'd. —In *England*, King *Edmond* puniſh'd *Adultery* as Homicide; but *Canutus* ordained the Man to be baniſh'd, and the Woman to have her Noſe and Ears cut off.——*Qui uxoratus faciet* Adulterium, *habet Rex vel dominus ſuperiorem*; *Epiſcopus inferiorem*. *L.* Hen. I. *c.* 12. *De* Adulterio *per totam Client. habet Rex hominem*, *Epiſcopus mulierem*. Domeſday, tit. Ceſtre Civit.

In *Spain*, they puniſh'd *Adultery* by cutting off that Part which had been the Inſtrument of the Crime.—In *Poland*, before Chriſtianity was eſtabliſh'd, they puniſh'd *Adultery* and Fornication in a very particular manner: The Criminal they carried into the Market-Place, and there faſten'd him by the Teſticles 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 ſtrip the *Adultereſs* of her Dower, is all her Puniſhment among us: In the *Romiſh* Countries, they alſo ſhut 'em up in Nunneries.

The *Lacedæmonians*, inſtead of puniſhing *Adultery*, permitted it, or at leaſt tolerated it; as we are told by *Plutarch*. See CONCUBINE.

According to ſome of the Papal Deciſions, *Adultery* renders Marriage between the two Criminals unlawful; this making what the Schools call *Impedimentum Criminis*.

The *Greeks*, and other Chriſtians throughout the Eaſt, adhere to the Opinion that *Adultery* diſſolves the Band of Marriage: So that the Husband, without more ado, may marry another.—The Council of *Trent* condemns that Opinion; and even in ſome meaſure anathematizes thoſe who hold it. *Seſſ.* XXIV. *Can.* 7.

ADULTERY is also used by some fanciful Astronomers and Astrologers, for an Eclipse of the Sun, or Moon; happening in an unusual, and as they suppose, irregular manner: as in the Case of horizontal Eclipses; where, tho the Sun and Moon be diametrically opposite, yet they appear as if above the Horizon, by reason of the Refraction. See ECLIPSE, REFRACTION, &c.

ADVOCATE, ADVOCATUS, among the *Romans*, a Person skill'd in their Law, and who undertook the Defence of Causes at the Bar. See LAW.

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

The *Roman Advocates* answer'd to one Part of the Office of a Lawyer among us, *viz.* the Pleading Part; for as to the giving Counsel, they never meddled with it: that being the Business of the Juris-consulti. See JURISCONSULTUS.

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 crouded with Senators and Consuls; they, whose Voices commanded the People, thinking it an Honour to be employ'd in defending them.

They were styled *Comites*, *Honorati*, *Clarissimi*, and even *Patroni*; as if their Clients were not less oblig'd to them, than Freedmen to their Masters. See PATRON, 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 Sharer in them.—Then it was that the Senators let out their Voices for pay, and Zeal and Eloquence were sold to the highest Bidder.——To put a Stop to this Abuse, the Tribune *Cincius* procured a Law to be passed, called from him, *Lex Cincia*; where the *Advocates* were forbid to take any Money of their Clients.—*Fred. Brummerus* has publish'd an ample Comment upon this Law.

It had before been prohibited the *Advocates* to take any Presents or Gratuities for their Pleading.—The Emperor *Augustus* added a Penalty to it: notwithstanding which, the *Advocates* play'd their Parts so well, that the Emperor *Claudius* thought he did a great thing, when he oblig'd 'em not to take above eight great Sesterces, which are equivalent to 35 Pounds Sterling, for pleading each Cause.

ADVOCATE is still used in Countries where the Civil Law obtains, for those who plead and defend the Causes of Clients trusted to them. See CIVIL *Law*.

In *Scotland* they have a College, or *Faculty of Advocates*, 180 in number; appointed to plead in all Actions before the Lords of Session.——They have a Dean, Treasurer, 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 *Proctors*, or *Procurators*. See PROCTOR, and PROCURATOR.

In *France*, they have two Kinds of *Advocates*, viz. *Pleading Advocates*, *Avocats Plaidants*; and *Counsel Advocates*, *Avocats Consultants*.

This Distinction was form'd with a View to the two Branches among the *Romans*, *Advocati*, and *Jurisconsulti*.—Yet there is this difference, that the Function of the Jurisconsulti, who only gave their bare Advice, was of a different Kind from that of the *Advocati*; being a sort of private and perpetual Magistrature, principally under the first Emperors; as, on the other hand, the *Advocati* never became *Jurisconsulti*. Whereas in *France*, after the *Advocates* have attain'd to Reputation and Experience enough at the Bar, they quit so busy a Province, and become as it were Chamber Council.

They have also their *Advocate General*, and King's *Advocate*, *Avocat du Roy*.

Lord ADVOCATE, in *Scotland*, is one of the Officers of State, whose Business is to give his Advice about the making and executing of Laws; to defend the King's Right, and Interest in all publick Meetings; to prosecute all Capital Crimes before the Justiciary; and concur in all Pursuits before Sovereign Courts for Breaches of the Peace; and also in all Matters wherein the King, or his Donator, has Interest.—He intents no Processes of Treason, except by Warrant of Privy Council.

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

Fiscal ADVOCATE, *Fisci* ADVOCATUS, was an Officer instituted by the Emperor *Adrian*, to defend the Cause, and Interests of the *Fiscus*, or private Treasury; in the several Tribunals where that might be concern'd. See FISCUS.

Consistorial ADVOCATE, is an Officer of the Court of *Rome*, whose Office is to plead upon the Oppositions made to the Provisions of Benefices in that Court. See PROVISION.——They are ten in number.

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

ADVOCATE *of a Church*, or *Ecclesiastical* ADVOCATE, a Person to whom it antiently belong'd, to defend the Rights and Interests of a Church, both in a Legal and a Military Capacity; more usually called *Advouee*, or *Avowee*. See ADVOWEE.

The Word *Advocatus* or *Advowee* is still retained, for what we usually call the *Patron*, or he who has the Advowson, or Right of Presentation in his own Name. See PATRON, ADVOWSON, PRESENTATION, &c.

The Monasteries had also their *Advocates*, or *Advowees*. See MOMASTERY, &c.

ADVOCATIONE *Decimarum*, a Writ which lies for the Claim of the fourth Part, or upward, of the Tithes that belong to any Church. See TITHE.

ADVOW, or Avow, *Advocare*, in Law, to justify or maintain an Act formerly done.

Thus, if one take a Distress for Rent, or other thing, and he that is distrained sues a Replevin; the Distrainer, justifying or maintaining the Act, is said to *avow*. See DISTRESS, REPLEVY, &c.

Bracton uses the *Latin* Term *Advocare*, in the same Signification; as, *Advocatio disseisinæ*, L. IV. c. 26. And in *Cassaneus de Consuet. Bur. Advocare* is used in the like Sense. The Author last cited does also use the Substantive *Desavohamentum*, for a Disavowing, or refusing to *avow*.

The original Use of the Word was this.—When stoln Goods were bought by one, and sold to another, it was lawful for the right Owner to take them wherever they were found; and he in whose Possession they were found, was bound, *Advocare*, *i. e.* to produce the Seller to justify the Sale, and so on till they found the Thief.

Afterwards, the Term was applied to any thing which a Man acknowledg'd to be his own, or done by him; in which Sense, it is mentioned in *Fleta*, L. I. pars 4. *Si vir ipsum in domo sua susceperit, nutrierit & advocaverit filium suum.*

ADVOWEE, or AVOWEE, or ADVOCATE *of a Church*, was heretofore the Patron, or Defender of the Rights thereof. See ADVOCATE, PATRON, &c.

The Word is French, *Advoué*, or *Avoue*, of the Verb *Avouer*, to avow, own, acknowledge Dependence, Subjection, &c.——Whence also *Advowson*. See Avow, and ADVOWSON.

There were also *Advowees* for Cathedrals, Abbies, Monasteries, &c.—Thus, *Charlemaign* had the Title of *Advocate* of St. *Peter's*; King *Hugh*, of St. *Riquier*; and *Bollandus* mentions some Letters of Pope *Nicholas*, 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 *Advowees* were the Guardians, Protectors, and, as it were, Administrators of the temporal Concerns of the Churches, &c. and under their Authority, were pass'd all Contracts which related thereto. See GUARDIAN, &c.

It appears also, from the most antient Charters, that the Donations made to Churches, were conferr'd on the Persons of the *Advowees*.—They always pleaded the Causes of the Churches in Court, and distributed Justice for them, in the Places under their Jurisdiction.——They also commanded the Forces furnish'd by their Monasteries, &c. for the War; and even were their Champions, and stood Duels for them. See COMBAT, DUEL, and CHAMPION.

This Office is said to have been first introduc'd in the IVth Century, in the Time of *Stilico*; tho the Benedictines don't fix its Origin before the VIIIth Century. *Act. Sanct. Benedict.* S. III. P. 1. Præf. p. 91, &c.

By degrees, Men of the first Rank 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 *Conservators*; but these, without the Name, had all the same Functions with *Advowees*. See CONSERVATOR.

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

Hence, Husbands, Tutors, and every Person in general, who took upon him the Defence of another, were also called *Advowees*, or Advocates.—Hence several Cities, also, had their *Advowees*; which were establish'd long after the Ecclesiastical ones, and doubtless from their Example.—Thus, we read in History of the *Advowees* of *Augsburg*, of *Arres*, &c.

The Vidames assumed the Quality of *Advowees*; and hence it is, that several Historians of the VIIIth Century, confound the two Functions together. See VIDAME.

And

And hence alſo it is, that ſeveral Secular Lords in *Germany* bear Mitres for their Creſts; as having antiently been Advocates of the great Churches. See MITRE, and CREST.

Spelman diſtinguiſhes two Kinds of Eccleſiaſtical *Advowees*.—The one, of Cauſes, or Proceſſes, *Advocati Cauſarum*: the other, of Territory, or Lands, *Advocati Soli*.

The former were nominated by the King, and were uſually Lawyers, who undertook to plead the Cauſes of the Monaſteries.

The other, which ſtill ſubſiſt, and are ſometimes called by their primitive Name, *Advowees*, tho more uſually *Patrons*, were hereditary; as being the Founders and Endowers of Churches, &c. or their Heirs. See PATRON.

In this Senſe, Women were ſometimes *Advocateſſes*, *Advocatiſſæ*.—And, in effect, the Canon Law mentions ſome who had this Title, and who had the ſame Right of Preſentation, &c. in their Churches, which the *Advowees* themſelves had.

In a Stat. 25 *Edw.* III. we meet with *Advowee Paramount*, for the Higheſt Patron; that is, the King. See PARAMOUNT.

There were alſo *Advowees of Countries*, and *Provinces*.—In a Charter of the Year 1187, *Berthold* Duke of *Zeringhen*, is called *Advowee* of *Thureg*; and in the *Notitia* of the *Belgic* Churches, publiſh'd by *Mirœus*, the Count of *Lovain* is ſtiled *Count and* Advowee *of* Brabant.——In the XIth and XIIth Centuries, we alſo meet with the *Advowees* of *Alſatia*, of *Suabia*, &c.

Raymond de Agiles relates, that after the Recovery of *Jeruſalem* from the *Saracens*, it being propoſed to elect a King thereof; the Biſhops pleaded, *Non debere ibi eligi Regem, ubi Deus paſſus & coronatus eſt*, &c. That "they "ought by no means to appoint a King, in a Place where "God had ſuffer'd and been crown'd; but ſhould content "themſelves with electing an *Advowee*, or *Advocate of the* "*City*, to take Care of the Garriſon, &c."——In effect, *Dodechin*, a *German* Abbot, who wrote a Voyage to the Holy Land in the XIIth Century, calls *Godfrey* of *Bulloign*, *Advowee of the Holy Sepulchre*.

ADVOWSON, or ADVOWZEN, *Advouerie*, *Advocatia*, or *Advocatio*, the Quality, or Office of an *Advowee*, or Advocate, &c. See ADVOWEE, &c.

ADVOWSON, or ADVOUZEN, in Common Law, ſignifies a Right to preſent to a Benefice. See PRESENTATION.

In this Senſe, the Word imports as much as *Jus patronatus* in the Canon Law. See PATRONAGE.

The Reaſon of the Name *Advowſon*, *Advocatio*, is, that antiently, thoſe who had a Right to preſent to a Church, were Maintainers of it, or great Benefactors to it; and were ſometimes called *Patroni*, and ſometimes *Advocati*, or *Advowees*. See ADVOCATE, &c.

In the general, an *Advowſon* is where a Biſhop, Dean, or Chapter, and their Succeſſors, or any Lay Patron, have a Right to preſent whom they pleaſe to any ſpiritual Benefice, when it becomes void. See VACANCY and BENEFICE, &c.

This *Advowſon* is of two Kinds.—*Advowſon in groſs*, that is, not immediately reſtrained, or adhering to any Manor, as Parcel thereof.

And *Advowſon appendant*, which depends on a Manor, as appurtenant to it: This *Kitchin* calls an *Incident*, which may be ſeparated from its Subject.

Add, that as the Builders and Endowers of a Church were the Patrons of it; ſo thoſe who founded any Religious Houſe, had the *Advowſon* or Patronage of it.

Sometimes the Patron had the ſole Nomination of the Prelate, Abbot, or Prior; either by Inveſtiture, (or Delivery of a Paſtoral Staff) or by direct Preſentation to the Dioceſan: And if a free Election was left to the Religious, yet a *Conge d'Elire*, or Licence of Election, was firſt to be obtain'd of the Patron, and the Perſon elected was confirm'd by him.

If the Founder's Family was extinct, the Patronage of the Convent went to the Lord of the Manor.

ADVOWTRY. See ADULTERY.

ADUST, ADUSTUS, is applied, among Phyſicians, &c. to ſuch Humours, as by long Heat become of a hot and fiery Nature. See HUMOUR.

Such is Choler ſuppoſed to be.—Melancholy is uſually conſider'd as black and *aduſt* Bile. See CHOLER, MELANCHOLY, &c.

Aduſt Blood, ſays *Blanchard*, is, when by reaſon of extraordinary Heat, its more ſubtile Parts are all evaporated, leaving the groſſer, with all the Impurities therein, half torrify'd, as it were. See BLOOD.

The Word is form'd of the Latin *aduro*, I burn.

ADYTUM, Ἄδυτον, a ſecret or retir'd Place in the Pagan Temples, where Oracles were given, and into which none but the Prieſts were admitted. See TEMPLE, ORACLE, &c.

AE, or Æ, a Dipthong, or double Vowel, borrow'd from the *Greeks* and *Latins*. See DIPTHONG.

Authors are by no means agreed as to the Uſe of the *æ*.—Some, out of regard to Etymology, inſiſt on its being retain'd in all Words, particularly Technical ones, borrowed from thoſe Languages; while others, from a Conſideration that it is no proper Dipthong in our Language, its Sound being no other than that of the ſimple *e*; contend that it ought to be entirely diſuſed, except in Words which retain their *Latin* and *Greek* form in every thing elſe.

For our own part, till the Point is a little better ſettled, we muſt be contented to ſteer a kind of middle, or neutral Courſe; conforming our ſelves to Cuſtom as nearly as may be.—Such Articles, therefore, as are omitted under *Æ*, the Reader will find under *E*.

ÆACEA, in Antiquity, ſolemn Feaſts and Combats, celebrated in *Ægina*, in honour of *Æacus*; who had been their King, and who, on account of his ſingular Juſtice upon Earth, was ſuppoſed to have a Commiſſion given him, to be one of the Judges in Hell. See FEAST, &c.

ÆCHMALOTARCHA, in Antiquity, a *Greek* Term, ſignifying, Chief or Leader of the Captives.

The *Jews* who refuſed to follow *Zorobbabel*, and return with him to *Jeruſalem*, after the *Babyloniſh* Captivity; created an *Æchmalotarcha*, to govern them.—Not that the *Jews* themſelves call'd him by this Name, as ſome Authors have aſſerted; for that People ſpoke *Hebrew*, or *Chaldee*, not *Greek*. But *Origen*, and others, who wrote in the *Greek* Tongue, render'd the *Hebrew* Name ראש גלות *Roſch galuth*, q. d. *Chief of the Captivity*, by a *Greek* Name of the like import, ἀιχμαλωταρχη, form'd from ἀιχμαλωτος, of ἀιχμη, *a Point or Pike*, and ἀρχη, *Command*.

However, the *Jews* muſt have had Officers of this kind before the Return from *Babylon*: Witneſs the Hiſtory of *Suſannah*; the two Elders who condemn'd her, being *Æchmalotarchæ* that Year.—The *Jewiſh* Writers aſſure us, that the *Æchmalotarchæ* were only to be choſen out of the Tribe of *Judah*.

ÆDES, in Antiquity, an inferior kind of Temple, diſtinguiſhed by this, that it was not conſecrated by the Augurs. See TEMPLE, AUGUR, &c.

Such was the *Ærarium*, or Treaſury; called *Ædes Saturni*. See ÆRARIUM.

ÆDILIS, EDILE, in Antiquity. See EDILE.

ÆGILOPS, a Tumor, or rather Ulcer, in the great Canthus or Angle of the Eye, by the Root of the Noſe; either with or without an Inflammation. See EYE, TUMOR, and ULCER.

The Word, in its original *Greek*, ἀιγιλωψ, ſignifies a *Goat's Eye*; in regard, Goats are ſuppoſed extremely liable to this Diſtemper.

If the *Ægilops* be neglected, it burſts, and degenerates into a Fiſtula, which eats into the Bone. See FISTULA.

Authors frequently uſe *Ægylops*, *Anchylops*, and *Fiſtula Lachrymalis* promiſcuouſly: But the more accurate, after *Ægineta*, make a difference.—The Tumor, ere it becomes ulcerous, is properly called *Anchylops*; and after it has render'd the *Os Lachrymale* carious, *Fiſtula Lachrymalis*. See ANCHYLOPS, &c.

If the *Ægilops* be accompanied with an Inflammation; it takes its Riſe from the Abundance of Blood, which the too great Plenitude diſcharges upon the Corner of the Eye.—If it be without an Inflammation, it is ſuppoſed to proceed from a viſcous pituitous Humour, thrown upon this Part.

ÆGIPAN, in Antiquity, a Denomination given to *Pan*, and the *Panes*. See PANES.

The Word is compounded of αιξ, αιγος, *Goat*; as being repreſented with the Horns, Legs, Feet, &c. of that Animal.

The Antients alſo gave the Name *Ægipans* to a ſort of Monſters mention'd by *Pliny*, *Solinus*, and *Pom. Mela*, L. I. c. 8.—*Salmaſius*, in his Notes on *Solinus*, takes *Ægipan* to have ſignified the ſame in *Lybia* with *Sylvanus* among the *Romans*. See SYLVAN.

Voſſius rejects the Opinion, and ſhews, that the *Ægipans* had not Faces like Men, as the *Sylvans* had; but like Goats. In effect, the whole upper Part of the Body reſembled that Animal; and as to the lower, they painted it with a Fiſhes Tail. The Monſter repreſented on ſome Medals of *Auguſtus*, by Antiquaries called *Capricornus*; appears to be the true *Ægipan*.

ÆGYPTIACUM, in Pharmacy, a kind of deterſive Unguent; ſo called from its duſky Hue or Colour, which reſembles the ſwarthy Complexion of the *Ægyptians*. See DETERSIVE, and UNGUENT.

It is compoſed of Verdigreaſe, Vinegar, and Honey, boil'd to a Conſiſtence.

The Preſcription is *Meſue*'s.—It is chiefly uſed for eating off rotten Fleſh, and cleanſing foul Ulcers; particularly Venereal ones in the Throat, &c. It alſo deſtroys thoſe cancerous Eroſions apt to grow in Childrens Mouths.

ÆNIGMA. See ENIGMA.

ÆOLIC, or ÆOLIAN, in Grammar, the Name of one of the five Dialects of the *Greek* Tongue. See GREEK, and DIALECT.

It was firſt uſed in *Bœotia*; whence it paſs'd into *Æolia*, and was that which *Sappho* and *Alcæus* wrote in.

The *Æolic* Dialect throws out all the ſharp, harſh Accents; and agrees in ſo many things with the *Doric* Dialect, that the two are uſually confounded together. See DORIC.

ÆOLIC, or ÆOLIAN *Mode*, in Muſick. See MODE.

ÆOLIPILE, ÆOLIPILA, a hydraulick Inſtrument, conſiſting of a hollow metalline Ball, with a ſlender Neck or Pipe ariſing from the ſame; which being filled with Water, and thus expos'd to the Fire, produces a vehement Blaſt of Wind. See WIND.

This Inſtrument, *Des Cartes* and others have made uſe of, to account for the natural Cauſe and Generation of Wind. —And hence its Name, *Æolipila*, q. d. *pila Æoli*, *Æolus*'s Ball; *Æolus* being reputed the God of the Winds. See GOD.

Sometimes the Neck is made to ſcrew into the Ball, which is the moſt commodious way, becauſe then the Cavity may the more readily be filled with Water: If there be no Screw, it may be fill'd thus.—Heat the Ball red hot, and throw it into a Veſſel of Water; the Water will run in at a ſmall Hole, and fill about two thirds of the Cavity.

If, after this, the *Æolipile* be laid on, or before, the Fire; ſo that the Water and Veſſel become very much heated; the Water being rarified into a kind of momentary Air, will be forced out with very great Noiſe and Violence; but it will be by Fits, and not with a conſtant and uniform Blaſt.

Theſe Phænomena, the Reader will be eaſily enabled to ſolve, from what is ſhewn under the Articles, AIR, WATER, RAREFACTION, &c.

The Air or Vapour iſſuing out of the *Æolipile*, is found ſenſibly hot near the Orifice; but at a farther diſtance, cold; like what we obſerve of our own Breath: The Cauſe of which is controverted.—The *Corpuſcularians* account for it hence, that the Fire contain'd in the rarified Vapour, tho ſufficient to be felt near the Orifice, diſengages it ſelf in the Progreſs of the Stream; and becomes inſenſible ere arriv'd at the Journey's End. See FIRE.—The mechanical Philoſophers, on the other hand, hold that the Vapour, at its Exit from the Ball, is endued with that peculiar Species of circular Motion, which conſtitutes the Quality Heat; and that the further it recedes therefrom, the more is this Motion deſtroy'd, by the Reaction of the contiguous Air; till the Heat at length becomes inſenſible. See HEAT.

Chauvin ſuggeſts ſome further Uſes of the *Æolipile*.—1°, He thinks it might be applied inſtead of Bellows to blow the Fire, where a very intenſe heat is requir'd. 2°, If a Trumpet, Horn, or other ſonorous Inſtrument were fitted to its Neck, it might be made to yield Muſick. 3°, If the Neck were turn'd perpendicularly upwards, and prolong'd by a Tube or hollow Cylinder fitted to it, and a hollow Ball laid on the Orifice of the Tube; the Ball would be blown up, and kept fluctuating or playing up and down: As in the Stream of a Fountain. See FOUNTAIN.——And, 5°, it might ſerve to ſcent, or perfume a Room, if fill'd with perfum'd, inſtead of common Air.

ÆON, EON, Αἰων, q. d. *Age*; literally ſignifies the Duration of a thing. See AGE, and DURATION.

But ſome antient Hereticks have affix'd another Idea to it; in order to which, they have made uſe of the Philoſophy of *Plato*: giving Reality to the Ideas, which that Philoſopher had imagin'd in God; and even perſonifying them, and feigning them diſtinct from God, and to have been produced by him, ſome Male, others Female. See IDEA, and PLATONISM.

Theſe Ideas they call *Æons*; of an Aſſemblage whereof they compos'd the Deity, calling it πλήρωμα, a *Greek* Word, ſignifying Fulneſs.

Simon Magus is ſaid to have been the firſt Inventor of theſe *Æons*; which were afterwards brought to Perfection by *Valentinus*, who acknowledg'd thirty of 'em. See GNOSTICS, VALENTINIANS, &c.

ÆQUAL.	See	EQUAL.
ÆQUALITY.		EQUALITY.
ÆQUATION.		EQUATION.
ÆQUATOR.		EQUATOR.
ÆQUINOX.		EQUINOX.
ÆQUINOCTIAL.		EQUINOCTIAL.
ÆQUIPOLLENT.		EQUIPOLLENT.
ÆQUIVALENT.		EQUIVALENT.
ÆQUIVOCAL.		EQUIVOCAL.
ÆQUIVOCATION, &c.		EQUIVOCATION, &c.

ÆRA, in Matters of Chronology, ſignifies the ſame with *Epocha*; that is, any Point of Time, determin'd at Pleaſure, whence to begin the Computation of the Years elapſed ſince. See EPOCHA.

The generality of Writers agree, that the *Æra* was originally uſed in reſpect of the manner of reckoning Time among the *Spaniards*; whoſe *Æra* was thirty eight Years older than the Chriſtian Epocha, or Year of Grace.—— *Peter* the fourth King of *Arragon*, was the firſt who aboliſh'd the *Spaniſh Æra* in his States, in the Year 1350: As did *John* I. King of *Portugal*, in 1451.

The Origin of the Word is ſomewhat obſcure.—*Favyn* ſays, that in *Cicero* and *Lucilius*, the Word *Æra* is plural, and ſignifies the ſame thing with *Commentaria*, Leaves of a Book of Accounts, or a Merchant's Journal.

Others, according to the ſame Author, are of opinion, that *Æra* was uſed inſtead of *Hera*, for *Herus*, Maſter, Lord; and that it ſignify'd the Dominions of a Prince.

Others, according to *Iſidore*, derive it from *Æs*, *Æris*; on account of the Tax of a Piece of Silver, impos'd by *Auguſtus* on the Heads of all the Subjects of his Empire.

Others ſay, that the Word is form'd from the initial Letters of the three firſt Words in the publick Acts, *Annus* ER*at Auguſti*; but theſe three laſt Etymologies are rejected with good Reaſon.

ÆRARIUM, the publick Treaſury of a State or People. See TREASURY.

The Temple of *Saturn* at *Rome*, being the great Treaſury of the State, was firſt called *Ærarium*; from *Æs*, *Æris*, Braſs; that being the only Money in uſe before the Year of *Rome* 485. *Pliny*, L. III. c. 33.—See MONEY.

The *Ærarium Militare* was a Fund of Money, deſtin'd for the Maintenance of ſeveral Companies of Soldiers, to be in readineſs for the better Defence of the City.—It was firſt erected under *Auguſtus*, and maintained by a yearly voluntary Contribution; but that proving inſufficient, the twentieth Part of all Legacies and Inheritances, except of ſuch as fell to the next of kin or the Poor, were conſign'd to this Treaſury.

For the Cuſtody hereof, three of his Lifeguard were conſtituted *Præfecti Ærarii*. See PRÆFECTUS.

AERIAL, AERIUS, ſomething that conſiſts of Air, or has a relation or reſemblance to Air. See AIR.

The *Eſſeni*, the moſt refined and rational Sect among the *Jews*, held that the human Soul conſiſted of an *Aerial* Matter. See ESSENI.

Angels or Spirits, whether Good or Evil, ſaid ſometimes to appear, are ſuppoſed to aſſume an *aerial* Body, in order to come ſenſibly. See ANGEL.

Porphyry and *Jamblicus* admit a ſort of Demons or *aerial* Spirits, to which they give various Names. See DEMON, GENIUS, &c.

The Roſicrucians, and other Viſionaries, fill the Atmoſphere with *aerial* Inhabitants. See ROSICRUCIAN, SYLPH, GNOME, &c.

AERIAL *Perſpective*, is that which repreſents Bodies weaken'd and, diminiſh'd, in proportion to their diſtance from the Eye. See PERSPECTIVE.

Aerial Perſpective, has chiefly to do with the Colours of Objects, whoſe force and luſtre it takes off more or leſs, to make 'em appear as if more or leſs remote. See COLOUR, and CLAIR-OBSCURE.

It is founded on this, that the longer Column of Air an Object is ſeen thro'; the weaker do the viſual Rays emitted from it affect the Eye. See VISION.

AERIANS, AERIANI, in Antiquity, a Sect in Religion, denominated from *Aerius*; a Perſon alive in the Time of St. *Epiphanius*.

The *Aerians* had much the ſame Sentiments, in reſpect of the Trinity, as the *Arians*; beſide which, they had ſome Dogmas of their own, and particularly this: That there is no difference between Prieſts and Biſhops; but that the Prieſthood and Epiſcopate are abſolutely one and the ſame Order, or Dignity: An Opinion ſince ſtrenuouſly aſſerted by many modern Divines. See BISHOP, PRIEST, PRESBYTER, &c.

Aerius built his Doctrine chiefly on ſome Paſſages in St. *Paul*; and, among others, that in the firſt Epiſtle to *Timothy*, Ch. IV. v. 14. where that Apoſtle exhorts him not to neglect *the Gift he had receiv'd by the laying on of the Hands of the Presbytery*. Here, obſerves *Aerius*, is no mention of Biſhops; but *Timothy* evidently receiv'd his Ordination from the Presbyters or Prieſts.

St. *Epiphanius*, *Hær.* 75. ſtands up briſkly for the Superiority of Biſhops, againſt the *Aerians*.—The Word *Presbytery* in St. *Paul*, he obſerves, includes both Biſhops and Prieſts; the whole Senate, or Aſſembly of the Eccleſiaſticks of the Place: And in ſuch an Aſſembly had *Timothy* been ordain'd. See PRESBYTERY.

AEROMANCY, AEROMANTIA, a Kind of Divination, perform'd by means of the Air. See DIVINATION, and AIR.

The Word is compounded of the *Greek* ἀηρ, *Air*, and μαντεία, *Divination*. See HYDROMANCY.

AEROMETRY, AEROMETRIA, the Art of meaſuring the Air, its Powers and Properties. See AIR.

Aerometry