BEL
(95)

BEL

M. Perrault, Raincourt, &c. defend the Modern Beer; urging, that the Heus used with us, and which the Ancients were pleased with, did not differ much from that of the Moderns, and removing Objections, serve as a Corrector, and free the Drink from the Inconveniences laid at the door of that of the Ancients. For the Matter of preparing Beer, see Belgum. The Title of Belfort is a contrivance of the Moderns, and though it comes from the old German, Bierse, Pellus, derives it from the Latin, inhere, to drink; others from the Hebrew, Bar, Carn, others from Bous, a Drink mentioned by Pliny.

BELEGRIEG, a Turkish Title for a Governor of a Province, who has under him several Sodajeks, or Sub-Governors. Belegrieghe is the Turkish for the same. Belegrieghe is the Admiral of the Turks. Beg in the Turkish Language, signifies Lord; and Belegrieghe, Lords of Lords. Belegrieghe was one of the Governors of Granada in the 15th Century, who fled to the moorish States in Germany, which sprung up towards the End of that Century. Their Head was one Delicious. Their principal Tenets were, that Man, in this Life, might be impeccable; and, that he might arrive to a Degree of Perfection not to be exceeded; that this State was as happy as Heaven, which, when once obtain'd, they no longer obliged to obey the Laws of the Church, nor obey their Superiors; that every Intellectual Creature is self-happy; that it stands in need of nothing but the Light of Glory to raise it to the Vision and Enjoyment of God; that none, but the Imperfect, apply themselves to practice virtuous Acts; and, in short, that Imagination is the Motion of the Soul, not the Mysteries of his Incarnation be regarded; they condemn good Works, and spread abroad Ignorant Doctrines. These Fanatics, who were the Habits of the Turks, became, towards the End of Otho's Reign, so prejudicial to the Empire, that Pope Clement V. was condemned under Pope Clement V. at the Council of Vienne, in 1311.

BEQUINES are devout Societies of young Women, dedicated to the Virgin of the Assumption, under the Patronage of St. John the Baptist. They maintain themselves by the Work of their own Hands; they lead a middle kind of Life, between the Latch and Religious; but made by a Doctrine, as the others began at Nicodemus. Of late years, and soon spread through France. Their Habit was particular, but modest; they lived in common, and had Men of great Piety for their Priests. They were at first under the Patronage of Cardinal Richard, Pope Clement V. absolved their Institution; upon which they carry'd it on; but, John XII. succed to Clement V. explained 't that Decree, and declared ourselves of the Societies of the Beguines, which had fallen into Heresy.

BELAY on board a Ship, signifies the same as fusten; thus they say, they be, the Steer, or Tack, that is, it fallent into the Stream.

BELCHING. See Ructation.

BEL, a popular Machine, rank'd by Musicians among the number of Musical Instruments of Persia. Its Form consists of a long Cylinder, made of Oak, which is filled with Air; but Morgane says, 'tis of the same Pitch in either Element. BELS are obv'rd to be heard further, placed on Plains, than on Hills; and still further in Valleys, than on Plains; the Reason is, that the Air is more free, and it is to be considered, that the higher the fonderous Body is, the larger is its Medium; consequently, the less Impulse it receives, and the less Proper Vehicle it is to convey to a Distance. Thos. of Bells, that have been made at Nice, and the Compania, whereof St. Paulinus was Bishop; at least, 'tis said, he was the first who brought 'em into the Church. And, that 'tis added, they had their Latin Names, Note and Ode, and they contained twenty or thirty, and were made of Iron. But another thing, not from their being lavished in Compania, but because they were here the manner of raising and balancing of 'em; now the first practic'd; at least, that they were bell'd and hung on the Model of a Balance invented or used in Compania. For, in Latin Writers we find Campani, Sparata, for a Counter-pole, and in Greek, lampan, or lampan, of weight. Theologus Virgil describes the Invention of Bells to Pope Sablonius, St. Gregory's Successor, but by Milake; for St. Jerome, Contemporary with Paulinus, makes mention of a Bell. In effect, Pope Sablonius, St. Gregory's Successor, about the Canonical Hours to be dill'd by 'em; but in the modern School, we find mention made of Bells in Oriol, Tituli, Martinez, Satins, and Manusinus, and the Greek Authors, under the Titles of Church Cymbals and Bells. Dious, Strabo, Polybius, Jopheneus, and others, mention 'em under the Names of Petales, Trinamcollo, Araxemateria, Cremonia, Sigurnia, &c. But these appear to have been little more than Bubbles, and little like the huge Bells in use among us. Hieronymus Maggius, who has a Treatise express on Bells, (wrote, when in Chains, in Turkey, and which is account'd very fine) says, that the City of Adulis, on the coast of Egypt, has an Affinity of any Books) makes large Bells a modern Invention. Indeed, we don't hear of any before the sixt Century; and that it is said, in the 6th Century, we are told, Loup, Bishop of Orleans, being at St. Trovas, he called the Bells of the Church, and the people alarmed, frighted away the Beggars by ringing the Bells of St. Stephen's. The first large Bells in England are mention'd by Bede towards the latter End of that Century. The Greeks are commonly said to have been the inventors of Bells, in the ninth Century, when their Conscriptio was first taught them by a Fenician. Indeed, 'tis not true that the Ule of Bells was entirely unknown in the ancient Eastern Churches, and that they called the People together to Church, and put them under the care of Bells; with wooden Mallets. Leo Alustinus, in his Differtation of the Greek Temples, proves the contrary from several ancie Principles, and says that Bells first began to be made and used, among the Moors, about 1300 years, and were in use in the Ule of Bells in Places remote from the Commerce of the Turks; particularly, very antient ones in Mount Abos; F. Simon thinks the Turksrather prohibited the Christians of the Ule of Bells in the East, out of political, than religious Reasons, inasmuch as the Ringing of Bells might serve as a Signal for the Execution of Revolts. See Minar. The City Bourdeau was deprived of its Bells for Rebellion; and that another City, to whom the same had been given, when they received it, after having ravag't the East and Conveniency of being fired from the Constant Dint and Jingling of Bells. Massacre; and in that antiently the Ule of Bells was prohibited in Time of Mourning. It is said, some of the ordinary Bells, as they make one of the principal Ceremonies of Mourning, Mobileh add, that 'twas an antient Custom to ring the Bells for the Perfomance of some Ceremonies, and to advertise the People to pray for 'em, whence our Pulsing-Bells. Lakanlina, the AntientBells, that the Custom of ringing Bells, at the Approach of Thunder, is of some Antiquity; but that the Design was not so much to fluk' the People against the Natures of Thunder, as to call the People to Church, to pray the Parish may be preferred from that terrible Meteor. The Custom of baptizing, or bell'ing Bells, is very an-tiently mentioned by John X. in 373; but 'tis evidently of an older standing, though an exp'ren Prohibition of the Practice in a Capitulary of Act. XIII. (1254) add 'twas abolished 'long before, but it is the Pope Francis XIII. in 1537 that forbade the Performance of an Order of that Pope, that retiring the Practice which had been disul'd. See Baptism.

Nanaks, a City of China, was antiently famous for the Larst and Bells of its Bells. The Inscription on the Bells brought down the Steeple, the whole Building fell to Ruin, and the Bells have ever since lain on the Ground. One of the Bells is near 12 English Foot high, the Diameter, and 3 tons in Weight; and its Figure is a Cylinder, Cylindrical, except for a Swelling in the middle; and the Thickness of the Medal about the Edges, seven Inches. From the Diameter of the Medal of the Bell, its Weight is computed at 10,000 Pounds, which is more than double the Weight of that of Erforst, paid by Father Kircher to be the greatest Bell in the World. These Bells were cast by the first Emperor of the Mongol Dynasty, about 500 Years since. They have each their Name, the Hanger, Debiter, the Cloke, the Sleeper Clonj, the Will Fr. Father is Clonj add's, that there are seven other Bells in Pekin, cast in the same manner, and which weigh 20,000 Pounds. But the Sounds even of their biggest Bell are as weak, being struck with a Wooden in lieu of an Iron Clapper. The Egyptian have none but wooden Clocks, except one brought home to Catherine by the Missionary of St. Anthania.

BEL: The Sound of a Bell consists of the Motion of the Parts thereof, much like that of a Musical Chord. The Stroke of the Clapper, 'tis evident, must change the Figure of the Bell, and of round, make it say; But the Metal having a great degree of Elasticity, that Part which the Stroke drove forthwith from the Centre will fly back again, and that even violent nearer to the Centre than before: So that the two Points which before were
were the Extremes of the longer Diameter, now become to hole of the Flute. Thus the Circumference of the Bell undergoes alternate Changes of Figure, and by means thereof gives that tremulous Motion to the Air whereunto Sound answereth. M. Perrault maintains, that the Sound of the name Bell, or Cédr, is a Compound of the Sounds of the several Parts thereof. The Flute of the Bell, is not homogenous, nor the Modulations of the Figure uniform, there is such a perfect Mixture of all these Sounds, as constitutes one uniform, smooth, even Sound; and the contrary Circumstances, in the Flute of a Cédr, you will hear, when the Bell is differing in Tune according to the Part you strike; and yet strike it any where there, is a Motion of the whole in all the Parts. He therefore considers Bell as all the Parts in it proportional, according to their different Dimensions, have different Tones, as Cédr's of different Length have: And when trubric, the Vibrations of the Air immediately struck, depend upon the Sounds supported by the Number of consistant Tones in other Parts. See TUNE.

BELLOWS, a Machine used to give a brisk Agitation to the Air, by enlarging and contracting its Capacity by Turns. Bellows are of various Kinds, as Domestick Bellows, Bellows for Furnaces, Bellows for Engines. See FORGE. The Bellows of an Organ are fixe foot long, and four bread, each having an Aperture of four Inches, that the Valve may play easily. There should likewise be a Valve at the Nole of the Bellows, that one mayn't take the Air from the other, and send it into the Pipe. First there are regular and irregular Pair of Bellows. There are none Bellows triangular, which only move on one Side. Others call'd Lancashire-Bellows, from their resembling a Lancashire Standing Spoon, which is a spade with a handle in the Axle end, only with his foot, he could make a Wind to raise two Pound Weight. See the Plan of a Trenchel.

BELOMANCY, a kind of divination by Arrows, from the Greek Belos, and Manteia, Deivination. practised in the Etruscans, but chiefly among the Arabian. Taus was performed in different manners: One was to mark a Parcel of Arrows, and put a close down the middle, which were thrown away afterwards drawn out, and according as they were mark'd, or not, they judged of future Events. Another way was to have but three Arrows, upon which one of which was wrote God order, and two of which was wrote, No God order, and then one of the two was thrown away, and upon the third was wrote nothing at all. Thuse were put into a Quiver, out of which they drew one of the three at case, if it happen'd to be that with the first Inscription, it was let alone; but if it proved that without an Inscription, they draw'd over again. It is the same with the other Oriental sort of Belomancy, which Ezekiel mention, ch. xxxi. 21. At least S. Jerome understant his fonts, and obers that the Practice was frequent among the Assyrians and Babylonsians. Something like it is also practised among the Papists in Rome, and there are many famous places, where it is mentioned instead of Arrows, which is rather Rhomandomy than Belomancy. Grattius, as well as Jerome, confounds the two together, and shews that it prevail'd much among the Magi, Chaldees and Sybarites, &c. where it pass'd to the Germain, and thence to the Germans, whom Tacitus observes to make use of it. See RHOMANDOMY.

BELTS, in Abridgment of Sash, or Girdles, obers'd in Jupiter's Body, more lucid than the rest, and terminated by Parallel Lines, being sometimes broader and sometimes narrower; nor do they constantly take up the same Place. The Belt of Jupiter, according to some, was discern'd in 1569, much broader than those of Jupiter; and possest the middle Part of his Disk, but very obscure. See JUPITER.

BENE, or Byron, a Name given to a Medicinal Root, rank'd among the Cardiacs and Counter-Pulsions; and to an Oil expell'd from this Root, uto by Perfumers, &c. The Root of Beor is divided into many sorts and qualities, 1st. a light and insipid, leaving only a slight Bittersick behind it on the Tongue; the red is fibrous, brown without, and riddish within. While they are both brought from Syria; and have the fame Actions and Effects. The other is a dark and strong odour, and are of an aromatick, sifting Taffle.

BENCHERS in an Inn of Court, the Senators of the House, who have seats and Dignities granted to them; and out of whom is yearly chosen a Treasurer, &c.

BEND, in Heraldry, one of the eight ho- noarable Ordinaries; containing a part of a Circle, when there is a part of the Sun being half above the horizon.

BEND in the treatise of the Eucrhists: it is made by two Lines drawn righthand from the Dexter-Clers to the Sinister-Clers Point; then he breareth On, A Blade Sole. A Blade is subdivided into a

Bentley which is the fifth part of the Shield, a Corner which is the Mynity of a Bend, a Left which is the fourth part of a Bend, and a Ribon which is the Mynity of a Elbow. Therefore the Mynity of a Eucrhist is drawn from the Sinister-Clers Point to the Dexter-Clers, and this is subdivided into the Scape, or Ser, and the Battons; which latter is the fourth part of the Bend. This Battons is a Left, which is the third part of the Bend, and it extends itself quire atherwaist the Shield, but is cut off a little at each End; When two Firet Lines drawn within the Bend run nearly parallel to the outward Edges of it, that is called a Clysant, or Full Cant. A Bend voided thus: He bearres Ermine, a Bend voided Gules.

Bends: At sea they say bend the Cable, when it is made fast to the Flag of the Anchor, and to bend two Cables, is the same as to tie them together. To unbend the Cable, is to loose it from the Flag of the Anchor; which is done always by the Captain of the Main-Seat, to make it fast to the Yard in its proper Place. The Bends, in a Ship are the same with the Wailes, or Wailes, which are the outermost Timbers of a Ship, on which Men for their Feet in climbing up and down from the Water the thirt, second, and third Bends. They help much to strengthen the Ship, and have the Beams, Knees, and Foot-Hooks bolted into them.

BENDY, the Term in Blazonry for an Eucrhists' being divided Bend-crossey into two and sometimes more Parts, which on the 16th odd, the Field must first be named, and then the Number of the Bends.

BENEDICTINES, a Sect of Religious, who profess to live by the Rule of St. Benedict. The Benedictines are divided into several Congregations. They wear a loose black Gown, with large wide Sleeves, and a Capuche on their Heads, and a black Scapula or Mantilla behind. In the Congregations of France are called Black Friars, distinguishing them from the other Orders by their Habit, and not by the Name of their Order, which are otherwise called Monks; but in the Congregations of Spain there is a particular Order, the Liit of Saints of the Benedictines, called Scotch order, and many other Orders, of putting those in the Liit who were never of that Order. See Masons, for the Benedictines, in the present Edition.

BENEFICE, in an Eccelesial Sense, a Church endowment, a Revenue for the Maintenance of a Church minister, or, that Revenue itself, assigned to an Ecclesiastical Person for Life, in return for the Service he is to do to that Church. All Church Preferments, except Bishopricks, are called Benefices; and all Benefices are, by the Canoniasts, sometimes called Dignities: But we now ordinarily distinguish between Benefice and Dignity, using the Word Dignity, for a Benefice, except Bishopricks, Archimandrites, and Prebends; and Benefices for Personsages, Vicarages, or Donatives; which see.

Benefices are divided by the Canoniasts into Simple Benefices, and Benefices for a Life. Some have but one Book or Register for all Benefices, but some have several, as the Read, Prayers, and Eucharist, &c. They are divided by the Canoniasts, as to Persons, into Hymens, Canons, and Hymenels, &c. The Canoniasts make three manners of Benefices, Edward, a Benefice, a Benefice of a judge, by way of Fumishment for certain Crimes or Offences committed by a Judge, as justice Offences. The Romanists, again, distinguish between Regular and Secular Benefices, or Primary Benefices, and such Benefices as are derived from the personal Benefices of some Religious Order, as an Abbey, Priory, Convent, &c. or rather, a Regular Benefice is such as can't be confered on any but Religious, either by its Foundation, or by the Right or Title of the Holder, or by Universality, or by any Monastic Ordinance. Some Benefices, Regular of themselves, are secularized by the Pope's Bull. See See Regular Benefice, &c.
A Benefice in Commentary is that which, the Direction and Mission of the Church in society, is recommended to an Ecclesiastick for a certain Time, till it may be conveniently provided for. See Commentary.

The Term Benefice comes to us from the old Romans, who, in their time, had in conquest on the Frontiers of the Empire to their Soldiers, those who enjoy'd such Rewards were call'd Beneficarii, and the Lands themselves Beneficia, as being held on the sure Confidence of the pleasure of the Beneficiae at first were given for Life only, but afterwards became Hereditary and Patrimonial. From the Romans both the Name and the Thing passed into France and Belgium; and in these States was found that Benefices were not given as mere Gratuities for past Services, but as Warrants for future ones, and were accordingly held by the Tenure of Servage, on occasion, in the Way of a Grant, for what was to be considered as a now converted into a Fee. Hence, doubtless, came the Term Benefice to be applied to Church-Livings for, besides the Riches the Ecclesiastick enjoys for Life, like the Soldiers, the Riches of the Church aright from the Beneficence of Princes.

As to the Origin of Ecclesiastical Benefices, 'tis hard to determine when the Electors of the Church were first divided; 'tis certain, till the fourth Century all the Princes were in the Hands of the Bishops, who distrubed by them their Occasions; they conflicted principally in Alms and voluntary Contributions. In these Inquisitions, Part thereof was affg'd for the Subsistence of the Clergy, and call'd a Benefice, for which we find some footing in the fifth and sixth Century; but then there does not seem to have been any great thing of the Nature of a Life Quota allotted to each Particular, but the Allotments were absolutely ditributary till about the twelfth Century. At first each was considered with a single Benefice, but Future Benefices, or Donations, introduced, on presence of Equity: For, a single Benefice being sometimes scarce thought a competency, the Priest was allow'd two; As his Quality, or Occasions, increased, so did the Number of Benefices correspond; and, if the Quality increased too, some affecting to equal Princes in Quality, pretend to Re-venues answerable therefor.

In this Method, it is, that in his Time there were five Cafes by which Benefices were acquired: By the Nomination, as in royal Nominations; by the Genealogy, as where the Children of Great Men, &c. are provided of Benefices by their Birth, &c. By the Donation, as where Benefices, 'tis said, date, &c. As has been already observed, by the Acquittance, as where by virtue of an Acquittance, either true or false, an Incumbent is dispof'd of, and another admitted; by the Allotment, as where Benefices are taken away by Force from the poor and helpless; but the Vocation Cafe, which is the mott just and legitimate, is out of use. The Nomination is for the King; the Genealogy for the Great; the Donation for the Wealthy and illuminated; and the Allotment for the Ambitious; but the Vocation is reserved for the Holy Ghost alone.

BENEVOLENCE is ued, both in our Statutes and Church Law, as the Foundation and Security of all Duties towards their Sovereign. The first Benevo!ence, Stowe observes in King Edward the IV. 's Days, was granted that Prince in regard of his great Expenses in Wars, &c. There was one given by Act of Parliament to King Charles II. In other Nations this is called Subsidium Charitatis, given sometimes by Tenants to their Lords, by the Clergy to their Mitres, &c.

BENJOIN, or, as 'tis commonly called, Benzoinen, an excellent kind of Resin imported from the Kingdom of Laos, and other Parts of the East Indie. It procured by a Westerner, Duflos, in 1715, and now grown quantify in the Lemmon-Treex. 'Tis of a yellowish Colour, of an agreeable Scent, and easy to melt. There are three Sorts of it: The first is call'd Arzoydolidae, because of its being imported by that Person, those from the African Almonds: This comes from Siam. The second is black and very odoriferous; it drops from young Trees, and comes from Sumatra; its call'd Benzoinum de Sumatra. The third is of the same Sort, and is found in the Islands of Java and Sumatra. 'Tis ued in Psyick, as a Pectoral and Anti-Athmattic; and thrown on live Coals, it serves to perfume Houses, &c. Benzoijen is a French word, taken from the Benzoin Sock, who adher'd to the Opinions of Berenger, Archdeacon of Angiers, who oppos'd the Doctrine of Transubstantiation and the real Presence, a considerate time before Luther. He is further charger'd with having taken up that common Use of all sorts of Women, and afferring the Infant-Baptism of no eftect. His Followers were divided on the Head of the Fuchrist: The they all agreed that the Sacrament and Wife were very necessary, and should be continued; only the one deny'd it to be chang'd in effect, the under an Imposition, which was the Opinion of Berenger himself: Others deni'd any Change at all, and reli^ed all into Figures, others again alter'd the name of it, but not the substance of it, and this Change, with this Reflribution, that to those who professed them selves unworthy it was chang'd back again.

BERGENES Hair, or Caenta Berenices, a Confiniation in the Northern Hemisphire, of the Stars near the Lion's Tail.

BERGAMOT is a kind of Eoffence, drawn from a Fruit, produced in the Lemon-Tree on the Bergamoy-Pear Stock. They are more of the Figule kind of thee Lemons express'd by the Fingers. There is likewise a kind of Smell of the same Name, which is only clean Air, the good Air of a little Town "Bergamo" in the Northern Hemisphire. See the Saxon Berg, Mena, and Aths, Confiniation.

BERLIN, a particular kind of Vehicle of the Charriot-kind, much ued of late; taking its Name from the City Berlin in Germany; the tome attribute the Invention of it to the Emperor Frederick I. in order to "inspect the Roads" the better. Sometimes, for more Security, the Berne is palfedified.

BERNARDINE, the Name of a religious Order extended over greater part of Europe. This Order is an Improvement of that of St. Benedict, made by Pater d'Assisi de Molenaer; and again by St. Bernard de Cierons. Their usual Habit is a white Gown, with a black Scapulary; but when they officiate, they put on a large white Cloak with Great Shoulder-Bands, and a Metallic Cap. They are House-Brothers, and some are Chaplains of the King.

BERIL, of Bery, a precious Stone, much like Chrystal, brought from the Indies; there are some also found on the Banks of the Ganges. There are several Kinds of Beril, as of Beril, Berychall, Beril, the Berylline and the Chrysolite. The Beryl borders much on the Sea-green, whence the Latin name Ayg Haga, Sea-Water. To give it a Luster, it must be cut; for an unpolish'd Stone does not, in general, shew a brilliant, if cut any other Way. The Chrysolite is somewhat grey, and parakes more of the yellow. Chrysolite parakes most of the green, and the Ancients take the Beryl to be the Diamond of the Ancients. This Stone is at present used by modern Jewellers sometimes mistake the one for the other. The Beryl is sometimes found in Pieces large enough to make Jewells; but, being thin, they are much of them em at Carn-baye, Martaban, Pegu, and Cyprus.

The Properties of the Beryl were very wonderful in the Opinion of the antient Naturalists: It kept People from falling into Drownings, even in the deepest and most fearful, cured Difeases of the Eyes and Stomach. It does none of these things now; because People are not simple enough to believe it has the Virtue to do em.

BERRY Grain, a year, or Seed, produced by travel in, being lighter, and left apt to be overturn'd, than a Charriot. The Body of it is hung high by shafts to leasern Brasces; there being a kind of Stirrup or Footstool for the Conductor. The Body of it into : is Instead of Side-Windows, there are Sheds to let down in bad Weather, and draw up in good.

BERNHEM, in Fortification, is a small Space of Ground four or five Foot wide, left without between the Foot of the Rampart and the Side of the Moat, to receive the Earth that rolls down from thence, and to prevent its filling the Moat. Sometimes, for more Security, the Bernhe is palfedified.

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Occidental Beaver, or Beaver of Peru, is very different from the first. 'Tis found in the Belly of several Animals, peculiar to the Country: In some 'tis the Bigness of a Nut, in others of a Fuller's Egg; in some 'tis oval, in others round; in many of them, 'tis a little hard, and of a dark brown, and sometimes dasy; and form'd of Scales, like the Oriental, but much thicker; 'tis smooth and even without bide, but when broke, looks as if it had been fabricated, by reason of the Tidiness of the Beavers weight, and the beautiful Over- pofed, The Animals that produce it are the Guanaco's, the Ochlo's, the Vicuna's, and the Rapagua; the Beaver of which last is the most esteemed, this Animal being much like the Celia, but much larger, and much finer.

The German Beazor, which some call Cox's Egg, is found in the Stomach of some Cows, but more frequently in that of Oxen. It is a large and heavy Egg, that tends to be nothing else but the Hair of those Animals, which being occasionally lick'd off by the Tongue, is swallow'd down, and being impregnated with the Solva, &c. is condens'd into a compact Bigness, and when these Beavers weigh it, they are not much esteem'd, tho' they are used in some Medicines, and by the Painters in Miniature, to make their yellow Colours.

Besides the three Kinds of Beazor which the Shops affird, there are three other Kinds much rarer, viz., the Stone of the Hogs, that of Moleata or Porcupine, and that of the Ave. The first call'd by the Latin, Pedro de Por- 


BEVEIL, a Term in Heradry signifying Broken, or opening like a Carpenter's Rule. It is called by the French, Breche Vel, by the Name of Beveril.

BEE, a Term used for a Government of a maritime Coun- try or Town in the Twelve Books of History. But the Word Bee, or Bee, but pronounce it Be. Properly it signifies Lord, but is principally applied to a Lord of a Banner, whom in the same Language they call Sagingleb- 


BEZAR, or BEZARA, a Medicinal Stone, esteemed a Sovereign Cough-Poison, and an excellent Cardiac. 'Tis also given in Vertigo's, Epilepsy, Palpitation of the Heart, Jumflit, Cholick, and to many other Diseases, that were in Roman Virtues, and of a quality like that of Amber, &c. and Standard, being the Badge of Him who commands in a considerable Place of some Province, having under him a considerable Number of Spirits, &c. or Heric. Each Pro- 


BEZARICUM, or BEZARICUS, is a stone of a peculiar kind, that is so call'd from its being found in the Province of Eusebio, in the Isthmus of Tartary, and is of a hard and very beautiful Neck and Honey-Colour. The Number of Bezarios produced by each Animal is various, some yielding one, two, &c. to six, and one to ten, or more. The largest of the Stone that I have seen of one Ounce and a Half is in the Hands of the Emperor of the East, and one of four Ounces for two Livres. Oriental Bezarios must be well wrought, for otherwise it will split as it arises. They are generally cut to the form of a Bighoz of an Acorn, sometimes of that of a Pigeon's Egg. It is composed of sev- eral Filings Skins, or Coats, like an Onion, sometimes of a Blood, sometimes in the form of a yellow, sometimes of a Blue, green, black, or in the form of a yellow, green, blue, 


BEVIL, a Term in Heraldry signifying Broken, or opening like a Carpenter's Rule. It is called by the French, Breche Vel, by the Name of Beveril.

BEWILDER, or BEWILDERM, a Medicinal Stone, esteemed a Sovereign Cough-Poison, and an excellent Cardiac. 'Tis also given in Vertigo's, Epilepsy, Palpitation of the Heart, Jumflit, Cholick, and to many other Diseases, that were in Roman Virtues, and of a quality like that of Amber, &c. and Standard, being the Badge of Him who commands in a considerable Place of some Province, having under him a considerable Number of Spirits, &c. or Heric. Each Pro- 


BEZAR, or BEZARA, a Medicinal Stone, esteemed a Sovereign Cough-Poison, and an excellent Cardiac. 'Tis also given in Vertigo's, Epilepsy, Palpitation of the Heart, Jumflit, Cholick, and to many other Diseases, that were in Roman Virtues, and of a quality like that of Amber, &c. and Standard, being the Badge of Him who commands in a considerable Place of some Province, having under him a considerable Number of Spirits, &c. or Heric. Each Pro- 


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Acquaintance with which making a considerable Article in Theological Criticisms; we shall here subjoin some Account thereof.

Before the Bibles are either Manuscript or Printed. The best Manuscripts are those copied by the Jesui of Spain. Those copied by the Jesui of Germany, are less exact, but more common: The two kinds are equally distiguish'd from each other, as the latter are the more common, and the former are the more exact. So the Hebrew Bibles of Stephens and Plutarch, the latter in Characters like those of Muelius and Gryphenus. F. Sorau observes, that the oldest Manuscripts Hebrew Bibles are not above 6 or 700 years old; nor does Rabbi Menoch, who quotes a vast Number of them, pretend any of them exceed 800 Years.

The first printed Hebrew Bibles are those published by the Jesui of Italy, especially of Pistoza and Ariezzo.

Thole of Portugal also print some Parts of the Bible at Lisbon, before their Expulsion. This may be observ'd in the Notes of the Archeologia Sacra, which I have copied under the Injunction of the Jesui; there being so many Minutiae to be observ'd, that 'tis scarce possible for any other to succed in it.

In the 16th Century Don Despons printed several Hebrew Bibles in Fiano and 400 at Venice, all of which are esteem'd both by the Jesuits and Christianos. The first in 1517, which is the least exact, and general, is the Hebrew Bible of Nartegnus. This was so well received by Father, his printed Hebrew Bible of the Rabbits at Bafdi, in 1618; but in this there are several Faults, especially in the Commentaries of the Rabbits, where that learned Man corrected, that it might suit the Jesuits.

During the same Year appear'd at Venice a new Edition of the Hebrew Bible of the Rabbits by Leo de Moderno, a Rabbin of that City, which is so correct that he himself has no small jealousy of this Bibliography. This by Father, his printed Hebrew Bible at Bafdi, in 1618; but in this there are several Faults, especially in the Commentaries of the Rabbits, where that learned Man corrected, that it might suit the Jesuits.

The second Greek Bible is that of Venice in 1516, printed by Father, his printed Hebrew Bible of the Rabbits at Bafdi, in 1618; but in this there are several Faults, especially in the Commentaries of the Rabbits, where that learned Man corrected, that it might suit the Jesuits.

This is the second Greek Bible of Venice in 1516, printed by Father, his printed Hebrew Bible of the Rabbits at Bafdi, in 1618; but in this there are several Faults, especially in the Commentaries of the Rabbits, where that learned Man corrected, that it might suit the Jesuits.

The fourth Greek Bible is that of Venice in 1631, printed by Father, his printed Hebrew Bible of the Rabbits at Bafdi, in 1618; but in this there are several Faults, especially in the Commentaries of the Rabbits, where that learned Man corrected, that it might suit the Jesuits.

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of Plantin and the rest; so that the common copy has none of the After-Corrections of the same C Interstate VIII., published at Rome in 1592. 'Tis a heavy Charge that lies on the pocket, and the unskilful Reader is not a little surprised at seeing all the new Texts added, and many old ones altered, to countenancethis and confirm what they call the Catholick Doctrine: We believe that celebrated Passage of St. John, fresh from immortal Posterity.  

There are a great Number of Latin Bibles of the third Class, comprehending the Versions from the Originals of the Sacred Books made in the 16th Century, which are divided into a Dominicus, printed at Lyons in 4to, much censured by the Jews. This the Author improv'd in a second Edition: In 1542, there was a beautiful Edition of Herman Uytenbogaert, Bishop of St. Omer, under the Name of Michael Filiosavantus, i.e. Michael Ser- ventius, Author of the Biblia. Thoeh of Zurich have likewise published an Edition of Paggius's Bible in 4to. And R. W. Smith, in 1682, published a Bible, not exceeding the former, pretending to give it more correct than in the former Editions. There is also another Edition of 1586, with four Columns, bearing the Name of the Vulgate: And we find it again in the Editions of the Bible, in four Languages. In the Number of Latin Bibles is also, usually, rank'd the Version of the same Pagnius, corrected, and Alexius, with two Columns, under the Name of the Adventurers being approved by the Doctrors of Laxam, was also in the Polyclet Bible of Philip II., and in one in that of the Church of Ireland. There have been various Editions of it in French, even as the Hebrew Text of the Old Testament, and the Greek of the New. The best of 'em all is the Bible of John 1571. Since the Reformation, there have been several Latin Versions published, as for instance, that of the still-influential Bible of the Reformers, which is more correct and more extended than any other. The most excellent are those of Moultner, de la Fide, Cofinian, and Stromfelius: The third last whereof has been corrected and much extended by the Lamps and people; but there are some who think it too much affected: the best Edition thereof is that of 1573, Leo de Fides' Version, alter'd a little by the Divin of Salve- tion, was added to, and approved of by the Council of Trent, and published by R. Stephens with Notes, under the Name of Var- table. That of Janius and Trenchelius is prefer'd especially by the Calvinists, and has undergone a great Number of Reprintings.  

One may add a fourth Class of Latin Bibles, comprehending the Vulgate Edition correct'd from the Original. The Bible of Hebrew Manuscript is of this Number: That Author not being contented with reforming the ancient Latin Copy, has corrected the Translators in a great number of places, which he thought ill render'd. Some Professors have follow'd the same Method; and among others, Andrewe and Luke Offander, who have each published a new Edition of the Vulgate, correct'd from the Original Text.  

Of the Old Testament, the Author supposed that the Samaritan, that being the most ancient of all, and admitting no more for its Text than the Septuagint, was the most correct, and that all the rest were corrupt. This Translation is made from the Samaritan Hebrew Text, which is a little different from the Hebrew Text of the Jews. This Version has never been printed anywhere, nor has any place in the Vulgate and in Paris.  

Chaldee Bibles are no more than the Goles made by the Chaldees in the Time when they planned the Chaldean Tongue. They call the Name by the Name of Nabonassar, or the Parsees, as not being any literal Version of the Scripture. They have been inserted entire in the large Hebrew Bibles of Venice and Bologna, but are read more commonly in the Polyglot, being there attend'd with a Latin Translation.  

Of the New Testament, in the Year 1582, Wieringenardi printed the whole New Testament in Syriac and Persia, in a beautiful Character: After him there were several other Editions; and it was inserted in the Bible of Philip II., with a Latin Translation. Gabriel Gracchi, in 1588, published a Syriac Edition of the Psalter at Paris, in 1584, with a Latin Interpretation. The whole Bible is printed in Syriac in the Polyglot of London and Paris.  

Elzas, a Professor of Divinity, Bishop of Neus, printed at Geneva an Archev Version of the Scriptures, with the Hebrew Text and Chaldee Parallel, added Latin Notes. In 1557, there were Archeb version in the whole Scriptures in the Polyglot of London and Paris; and we have an Edition of the Old Testament entire, printed at Rome in 1671, by Order of the Council of Trent, made from the Archeb, and newly removed by the Editor, as having been alter'd by the Vulgate Edition. The Archeb Bibles among us, are not the same as those with the Chaldeans by the Chaldees in the East. Some learned Men take the Archeb Version of the Old Testament, printed in the Polyglot, to be that of Sandys: at least, in the main. Their Reason is, that Aben Ezra, a great Annotator of Sandys, quotes some Passages of his Version, which are not in the Vulgate Edition. Others are of opinion, that Sandys's Version is not entire. In 1625, Erpensius printed an Archeb Pentateuch, call'd also the Pentateuch of Masorites, as being made by the Masorites. This Version is very literal, and censur'd very exact. The four Ewange- lists have also been publish'd in Archeb, with a Latin Version, by the Stesich of Paris, and some others. The Archeb Bible, since reprint'd in the Polyglot of London and Paris, with some little Alterations of Gabriel Sainte. Erpensius publish'd an Archeb New Testament, entire, as he found it in his Masoritis.  

Copie Bibles. We have no Part of the Bible printed in Copieck; but there are several Manuscript Copies in the good Libraries, especially in that of the French King. We have a very ancient Copy of the Pagnius Bible printed in English, by H. Milman, in 1754, at Oxford, and in 1797, printed in London, with some little Alterations of Gabriel Sainte. Erpensius publish'd an Archeb New Testament, entire, as he found it in his Masoritis.  

Armenian Bibles. There is a very ancient Armenian Version of all the Bible, done from the Greek of the Septuagint and the N.T. out of the Chaldean, and the Armenisian Chaldean Chal- chyphon. This was first printed entire in 1664, by one of their Bishops at Amsterdam, in 4to. with the New Tes- tament in 8vo.  

Bibles of the Fathers. Some of the Fathers seem to say, that all the Scripture was formerly translated into the Language of the Persians, but we have nothing now remaining of that Translation. It is known to be a doublets, done from the Septuagint. The Persia Testament was printed in 1586, at London, by Polyglot, is doublets, the Work of Rabbi Jacob, a Persian Jew. In the same Polychot we have likewise the Pagnius, but this is not as exact as the one done by the Assyrians, but this appears very modern, incorrect, and of little Use.  

Gibbs Bibles. 'Tis generally said, that Wibibias, a Gathick Bishop, who lived in the fourth Century, made a version of the Bible into the Gathic Language, for the Use of his Country-men. That Book he emitted, by reason of the frequent Mention of the Wars therein; as being much more to the Taste of the military Genius into that People. We have read this in the Polychot, printed in four Editions, printed in 4to at Dussis, in 1665, from a very ancient MS.  

Middle Ages Bibles. An entire Bible in the Scholastic tongue, was printed at Oluresis in Volsciua, in the Year 1513, and this is what we commonly call the Missourie Bible. It was printed at the Expense of Cun. Bello, Duke of Cunobellin, and contain'd an entire Copy of the Scholastic Language, whereas the Missourie is a Dialogue.  

Polyglot Votergc Tongues are too numerous to be here rechorded. See F. Sussa's CASTALIAN. See also the Word Polyglot, Pantarchie, &c.  

BIGES, in Anatomy, a Name common to several Muf. 

Biceps Cubitis, a Muscle of the Arm, one of whose Heads arizes from the upper Edge of the Cavity of the Head of the Scapula, and is round and tender, and inclin'd in the Channel in the Head of the Humerus. The other Arizes from the Procennis Caroades, it is broad and tender; and both unite into the Middle and Fore-part of the Arm, and make the Great Flexor, which is press'd by a strong and round Tendon into the Tuberosity, at the upper end of the Radius. Some of the Fibres of this Tendon form a large and thin Apne- retracto, which covers all the Muscles of the Radius and Ulna, and is call'd the Small Nerve, essential to the Motio- 

ing, not to cut a crost, but according to the Length of the Fibers of this Apneusis. This, with the Brachium ve- versum, bend the Arms.  

See GEMELLAR.  

Biceps Tibiae, a Muscle of the Leg with two Heads; one coming from the Tuberocity of the Fibula, and the other from the midst of the Linea obliqua; both which join together, and are introduc'd one into the superficial and external Part of the Peroneus. Its Use is to bend to the Tibia, and is likewise employ'd to hold the Foot with the Foot and Torus, outward, when we fight down.  

BIDENTALES, Priests among the ancient Romans, institu- ted for the Performance of certain Ceremonies, on occa- sion. The Publican was to be a Bidental, and the chief or principal Part of his Office was, the sacrificing of a Sheep of two Years old, which in their Language was call'd Bi- dou, as having Teeth on each Side; whence also the Place Bruck.
on a Rock, they fly, she is bridged. And Bilge is the Breadth of her Floor when she lies a-ground.

BIL, a yellow, bitter Juice, excreted from the Blood in the Liver into the Bile-Duct, and then into the Bile-Bladder, and thence discharged by the Common Duct into the Duodenum. The Bile is of two Kinds, Hepatic and Gall. The first, properly called Bile, is secreted immediately by the Hepatic Glands, or Gall-Ducts, into the Duodenum. The second, called Gall, is secreted likewise by the Glands of the Liver into the Gall-Bladder, by Roots or Ducts proper to itself. The Cystic Bile is thicker, a darker yellow, and contains the most of the Febrile and putrid Matter, but only when its Receptacle is replete; in which Case the Contraction of the irradiated Fibres propels it into the Duodenum. The Hepatic is thinner, more mild and putrid, and hence is called Bile. The difference is yet more marked in the folse Afections of the neighbouring Humours. The Cystic Bile, or Gall, refines Acids, and, mixed with other Fluids, gives 'em the like Property: It allibrages like Sope, and renders Oils turbid. What Water expells from the liver attains Riffs, Gums, and other tenacious Bodies, rendering 'em homogamous to stercor. 'Tis neither aquatic nor saline, nor is it by any means diluted with Water. By a Chymist and Analyst, Dr. Drake observes it affords some Sulphur, or Oil, some volatile Salt, a good deal of fixed Salt, (in which particularly it differs from all other animal Liquors) and a pretty Quantity of Copper Monumus, or Earth; the Baits is Phlegm. In the Effect of the Bile is, by mixing with the Chyle and the Feces, to assimilate, resolve, abсорbe, and stimulate the Fibre mem-

Bilgy, an improper, or the so-called Bile, is a thick, thin, or congealed, and is a blunder thole that are sharp and fatane, to divide thole that are coagulated, to open the Passages for the Chyle, to excite Appetite, to aid the Part of a Ferment, and to affini-

Bismuth, a kind of metallic Bismuth, or a Ferment, which, with the Pancreastic Juice to enter the Lebels: Which he thinks confirmed by this, that notwithstanding the great Quantity of acid Salts in the Aliments in the Stomach, there are no any acid Salts; it is a Medicine of the Heptum, and been impregnated with the Chyle continually oozing out from the Partus Biliosus.

Biref, of the Part of the Bile discharged into the Intestines, re-enters the Mejoratic Veins, and mixing with the Blood of the Vena Porta, is again percolated thro' the Liver; and Bierceous forms the fome Opinion. Some of it will have the same Property as the Cystic Bile, and others differ in different Ways, and that it is compos'd of three different Kinds of Bile, whence its new Properties. Bierceous takes those Properties to refute its flagging in the Cystic Bile. When the Biliary is full or engorged, the Partus Biliosus may probably take that Property in the Glandules between the Coats of the Gall-Bladder, which are furnisht from the Cystick Arteries; whence it proceeds better, and mixes with the former.

The Bile is a Juice of very great Importance, with regard to the good or ill Hiberus of the Animal. It was Woodard has traced its Effects throughout the Body very min-

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rupt, parch'd Bile, which, if it arose from a greenish, or palish Bile, is still worse. Too great an Evacuation of the Bile, especially if the cause of it is in the Liver, is a great Infirmity of its main Instrum; hence it prevents Digestion, Scourging, Excretion of the Feces, produces an acid Temperature, Cold, Weakness, Palpitation, Sweatings, &c. if prevailing, it assails the Bile, bringing its Discharges into the Intestinal, it produces a Jaundice.

For the Manner in which the Scourging of the Bile in the Liver is executed, the following circumstances. Stomach, maintain, that the Parts of the Secretory Gall-bladder in the Liver, have a certain Configuration and Magnitude, which to the Parts of the Bile floating in the Blood being full, increases the latter in due Proportion; and, by the aid of a few Substances related to it, and all the rest excluded. Others, with Stibius and Lefèvre, not allowing any Difference in the Configuration, as knowing that the Parts of all the Vessels are Circular, and that Parts of the Bile floating in the Blood, having undergone some Change, have recourse to a Ferment which they suppose to refold in the Liver, by means whereof the Particles of the Blood, in such a manner that the Secretory Drain, affume the Form of Bile. But as this is little, or else altogether the Question, others have recourse to another Hypothesis; maintaining, that the Fluids contain'd in the Blood of the Veins, consist of a Substance, so much different from the Tissue of the Venous Cavae, indifferently apply to the Aperatures of the Secretory Tabules contiguous to the external Branches of the Porta, which are wider, and not like the Blood Vessels, not wide enough, to receive 'em; by which means being separated from the Substance and the Intimacy Motion of the Parts of the Bile floating in the Blood, and the Blood, being no longer agitated by the Vital Arteries, and the Vessels containing the Malign Vessels, and exposed to the Action of the Biliary Vessels, they constitute a new humour distinct from the Blood, call'd Bile.

Leffly, Dr. Keil accounts for this Secretion of the Bile from the strong Attraction between the Particles whereof the Bile is composed. He observes, that the Heart and Liver being so near each other, were they not impregnated with a Substance belonging to them in its way to the Extremities of the Venous Cavae, indifferently apply to the Aperatures of the Secretory Tabules contiguous to the external Branches of the Porta, which are wider, and not like the Blood Vessels, not wide enough, to receive 'em; by which means being separated from the Substance and the Intimacy Motion of the Parts of the Bile floating in the Blood, and the Blood, being no longer agitated by the Vital Arteries, and the Vessels containing the Malign Vessels, and exposed to the Action of the Biliary Vessels, they constitute a new humour distinct from the Blood, call'd Bile.

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BIN

In Parliament, a Paper containing Propositions of
fend to the Houres, to be paid by them, and then pre-

tened the King to pass into an Act or Law. See PAR-

LAMENT.

Bill of Sale, is when a Person wanting a Sum of Mo-

ney, delivers Goods as a Security to the Lender, to whom he

promises to repay him the Money, and if he do not, the

goods in case the Sum borrowed is not repaid, with Interest,
at the Time appointed.

Bill of Store, a kind of Licence granted at the Caffem-

Henge, to a Merchant, to suffer him to trade from one

Country to another, or, we call it, a Free Trade Licence.

Billa Vera, the bill is true. The Grand Inquest im-

peal'd and swore before the Justices of Eyre, &c. endors-

ing a Bill whereby any Crime punishable in that Court is

proved; and thus it is with the Courts of Writ, whereby

the Preterit has furnished his Pretestament with proba-

ble Evidence, and worthy further Consideration; where-

upon the Party preferred is laid to find Indicted of the

Crime, and bound to make an Answer to the Information

being or traversing the Indictment. If the Crime touch

his Life, it is yet refer'd to another Inquest, call'd the In-

quest of Life and Death, by whom if he be found guilty, he

stands convicted of the Crime, and is condemn'd by the

Judge. See INQUEST, INDECENT, &c.

BILLET, in Heraldry, a Bearing in form of a long

Square, which is to be couch'd, or inverted, when its longest

Side is parallel to the Top of the Shield, and the other

perpendicular. These were anciently

coats of arms adjoining, in order to be distinguished from

one another, by the inquiring a Table, or, at least, by the

name of the device, as a clav'd Billet, a Billet of Pomegranate,

wherein 'tis found the name of the person.

BILLON, in Common Law, a kind of base Metal, either of

Gold or Silver, in whole Mixture Copper predominates.

According to M. Pourentrois, Billon of Gold is all metal be-

neath Standard, or 24 Carats, or Billet of Silver, all be-

neath twelve Carats, and its Penniesworths, are properly

base Gold and Silver; and under all those, Billon of Gold,

and Billet of Silver, which is the same thing, is called Me-

tal. The Word is French, form'd, according to Mangeot,

from the Latin, Binus Denarius. We don't find its natura-

lists among us; but the necessity we are under fre-

quently to use it in the Course of this Work, require it to be

explained.

BIMEDIAL, a Term in Mathematicks: when two Me-

dian Lines, as A B and B C, are parallel, and contain-

ning a Rational Rectangle, are compounded, the whole

Area is called a first Bimedian.

BINOMIAL, in Algebra, a Number produced by the

Addition of two Numbers of incommensurable Magnitudes,

or a Root consisting of two Parts, or Members, connected

by the Symbol √, or + or -; the latter, called the

binomial, consisting of the Sum of those two Quantities: if it

have three Parts, as a + b - c, it is call'd a Trinomial; if it

have more than three Members, it is call'd a Multinomial:

for more, a Multinomial.

See NOMBLS.

BIOPHYSIC, an Author who writes the History, or

Life of any Person, or Persons, as Plutarch, Caro, Nofis,

&c. from the Greek, life, life, or lives.

BIQUADRATIC, the next Power above the Cube,

or the Square of a Cube Root. See EXTRATION, POWER,

and ROOT.

BINGO, or the English, an Aspect of the Planets, when

they are 144 Degrees distant from each other.

BIRD-LIME, a solid Substance, prepar'd various Ways,

and from various Materials. The Bird used among us, is

the Thrush, black, with a white Spot at the End of the

green Beak being separata from the other, 'tis cover'd up a

Formity in a mossy Pile, put down'd into a tough Paffe,

that makes it part of the wood, where it lies, and whist in a

running Stream till no Mote appeare put up to ferment

for five Days, skimm'd as often as any thing stirs, and laid up

for use. To use it, a third part of Nut Oil is incorporat

d with it over the Fire. The Birdlime brought from Denizick

is fopp'd to be made of Schistos, their Kerneis being

frequently found in it; but this does not endure either

Frost or Wet; that brought from Spain is an ill Smell; such of

that brought from Saxony is made from the Beak of the

Blackbird, mix'd with Oil, as before to make it bear the Water,

they of Tarsin. 'Tis said, the Bark of our Lantone, or

way-faring Shrub, makes Birdlime as good as the best.

BIRDS OF PREY, they help to keep the Country clear

of vermin. They are two sorts: the one called the Fow-

er: Of Land Fowl, some have crooked Beaks and Ta-

lons; and of thefe fome are carnivorous and rapacious call'd

Birds of Prey; some furious, call'd by the general

Name of Owls: Their Food is composed of Rodents or

Day-time; and of these are reckon'd a greater and leffer

sort. The greater are either of a more bold and generous

Nature, as the Eagle-kind, or of a more cowardly and

fugitive Spirit: The leffer daim: Birds of

Prey, are the Hawk-kind, which are wont to be reclaim'd

and m.mand'd, for Fowling, and call'd Hauk's; and by the

law of the Land, they are to be cut off, and do not take

Laimers, &c. whose Whings reach almost as far as the End

of their Train; or short-eyes'd, as the Gosh-Hawk and

Sparrow-Hawk, whose Whings, when clost, fall much short of

the End of their Train, and are as the Bristled-kind, those

are of a Nature more cowardly, and fugitive, or else inclo-

deed, are neglected by our Falcons, and do live at large;

and of these also there is a greater Sort, as the Buzzard-

kind, and of such the Birds of the Land, as the Bristled-

kind, and the Birds of the Air, as the Blackbird, and found in England.)

The Bird of Paradise is Exotic. Of Birds of Prey with crooked

Beaks and Talions, some are Nocturnal, as the Owl-

kind, which feed by Night; others are diurnal, or are

car'd, as the Eagle-Owl, Horn-Owl, &c. or without

Horns, as the Brown Owl, Grey-Owl, &c. There is a Sort

of Land Birds with crooked Beak and Talions, call'd

fugitives or runners, because they run before they fly; yet

yet they cat Fruits too; and these are known by the

general Name of Parrots, and are disringuished into three

Sorts, according to their Beaks, the greatest Size being

called Macaw, the middle sized, and most common; Par-

rots,
...and Puffin, and the leaf Sor, Parakeets: and all this kind make w'c of their Beak in climbing, and move the upper Jaw. Land Birds that have their Bill and Claws more freight, and the Bully Bird, which has such a Bill, as the Kingfisheri, such as by reason of the Bulk of their Bodies, and Smallest of their Wings, cannot fly at all; there are Exotic Birds of a flagrant kind, such as the Parrot, &c. The midde-fixt kind are divided, by their Bills, into such as have large, thick, strong, and long ones; some of which feed promiscuously on Food, Insects, and Salmon, as the Herring or Whelk, and the Pie-kind, which are partly-bodied: Some feed on Feed only, as the Kingfisheri, and some on Insects only, as the Wood-peaker. And into such as have soft, thin, and long Bills, as the Poultry-kind, or blackish, as the Diving and Troth-kind. The leaf Kind of Land Birds, with freight Bills and Claws, are called Snail Birds, a kind which feed on those Things, who have thicker, freight, and prey longish Bills, most of them, and feed chiefly upon Insects, and hard-bred, which have thick and hard Bills, and feed molely, and Seeds, which may be the more conveniently made in Waters. Of these they reckon two Kinds; one, as the Crane, Shewer, &c. and a leffer, which are either piccerous, feeding on Feed, and the other kind, are principally the kind, which are sometimes crooked, as in the Curlew and Whimbrel; and sometimes freight, as in the Woodcock and Grouse; the other is called the Red-Stork, &c. and a third Sort have short Bills, as the Lapwing and Parrot. Tho'c are reckoned short Bills, which exceed not an Inch and half, or a quarter of a Foot, but have long Bills above two Inches and half, and long Bills above two Inches and half. Tho'c is another kind of Water-Fowl, which swim in the Water; some of which are cloven-footed, and generally have long Legs, and tho' some, naked, or bare of Feathers, a good Winter Clothing. This may perhaps be the more conveniently made in Waters. Of these they reckon two Kinds; a great, as the Crane, Shewer, &c. and a leffer, which are either piccerous or freight, feeding on Feed, and the other kind, which are sometimes crooked, as in the Curlew and Whimbrel; and sometimes freight, as in the Woodcock and Grouse; the other is called the Red-Stork, &c. and a third Sort have short Bills, as the Lapwing and Parrot. Tho'c are reckoned short Bills, which exceed not an Inch and half, or a quarter of a Foot, but have long Bills above two Inches and half, and long Bills above two Inches and half. Tho'c is another kind of Water-Fowl, which swim in the Water; some of which are cloven-footed, and generally have long Legs, and tho' some, naked, or bare of Feathers, a good Winter Clothing. This may perhaps be the more conveniently made in Waters. Of these they reckon two Kinds; a great, as the Crane, Shewer, &c. and a leffer, which are either piccerous or freight, feeding on Feed, and the other kind, which are sometimes crooked, as in the Curlew and Whimbrel; and sometimes freight, as in the Woodcock and Grouse; the other is called the Red-Stork, &c. and a third Sort have short Bills, as the Lapwing and Parrot. Tho'c are reckoned short Bills, which exceed not an Inch and a half, or a quarter of a Foot, but have long Bills above two Inches and half. Tho'c is another kind of Water-Fowl, which swim in the Water; some of which are cloven-footed, and generally have long Legs, and tho' some, naked, or bare of Feathers, a good Winter Clothing. This may perhaps be the more conveniently made in Waters.
In England, the King being certified of the Death of a Bishop by the Dean and Chapter, and his Leave requested to elect another, the Cogge d'Eltre is sent to 'em, nominating the Person that has the best Qualification to fill the Vacancy within 20 Days after the Receipt of the Cogge d'Eltre; and the Chapter, in case of refusing the Person named by the King, incurs a Penairement. After Election, and its being certified to the King, the Prelate is to take the Oaths of Allegiance, in Due Order under the Great Seal for Confirmation, which the Archbishop confings to the Vicar-General; confesting, modestly, in a solemn Citation of such as have any Objections to the Person elected, a Declaration of the Bishop not appearing, and an Administration of the Oaths of Supremacy, and Canonical Obedience. Sentence being read by the Vicar-General, the Confirmation concludes.

The Bishop is also to present the Archbishop and two Assistants Bishops. The Ceremony is the same as in the Roman Church, fave that, having put on the Episcopeal Robes, the Archbishop and Bishops lay their Hands on the Bishop's Head, and dedicate him in a Ceremonial Form of Words. After Communion they go to a Banquet.

The Translation of a Bishop to another Bishopsrick, only differs in this, that there is no Confirmation. Nat. A Bispick differs from an Archbispick in this, that an Archbispick with Bishops consecrated a Bishop, as a Bishop with Priests ordains a Priest; that the Archbispick visits a Province, as the Bishop the City or Bishoprick; the Provincial Synod, as the Bishop a Diocesan one; and that the Archbispick has Canonical Authority over all the Bishops of his Province, as the Bishop over the Priests in his Diocese.

The Archbishop's Court, an Ecclesiastical Court held in the Cathedral of each Diocese, the Judge whereof is the Bishop's Chancellor, anciently called Ecclesiastics, and Ecclesiastics Canons, the Church-Lawyer, who judges by the Deacon, Canon Law; and, if the Diocese be large, has his Commissioners in remote Parts, who hold what they call Confraternity Courts, for Matters limited to him by his Commissioner. Bishop from Primacy, unless of the first Matter of Tin, while yet imperfect; and found in Tin Mines. Its Substance is hard, heavy, sharp, and brittle, of a large Grain, poliss'd, white, and similar to Lead, but that of Tin also has a particular property, because of its blackness, it flows a vast Number of little poliss'd Substances like Glasses: This also calls Mercureial, by way of Excellence, because furnishing Tin to the World, and being the first Substantial Matter of a new form, being Floating on the Surface of certain Lakes, and others springing from the Ground. Some Bismuth is so hard, that they are used in Forges, instead of Coals; others so Brittle, to be used in the fierce Insect, for making such as are used in Building; of which kind it was, that the famous Walls of Babylon were built; and others so liquid, that they are burnt in Lamps instead of Oil. The Bismuth in most Extremities are to the Salt, and the other Bismuths under their proper Heads. Strabo derives the Word from Biria, Pitch.

Bite, a Vertebrate, used by the Writers of Natural History, for such Shell-Fish as have two Shells, as Cockles, Muscles, Oysters, &c. which are laid to be of the Brittle-kind; and also for the Silica, or Seed-Pods of such Plants as open by the Sun, as: Fruits, &c. as: Pear, Beans, &c. for those the Botanists say have a Brittle Silica.

Biverter, in Anatomy, the fifth Muscle of the Jaw, or Mandible, and lies in the upper jaw, and in the upper Orbital, or Disagreement, as having two Bellies for its two Extremities, and a Tendon in the middle. It takes its Origin from a Scutellum between the Orbital Bone and the Maxillary Apophysis, whence passing its Tendon into a Hole, the Sibyllusians, and an Annular Ligament of the Eye, having a few Fibres which join its second Belly; when going Reflex, and returning upwards, it is inflamed into the Inferior Mandible; by this Contrainv it is enabled to draw the Jaw downwards.

Black, something opaque and porous, that imbibes all the Light falling on it, reflects none, and therefore excludes all Light and the principal Beams of the Sun. In another Sense, the Ends of Black ships which pass in Commerce, such as: Dover Black, German Black, Ivory Black, Stamp'd Black, Lamp Black, &c. Dyer Black, is one of the five Similes and Mother Bodies used in Dying. It made different, according to the different Quality and Value of the Stuff to be dyed. For Black Cloths, fine Rattans, and Druggers, &c. they use Felt, or Wood, and Indigo; the Goodness of the Colour con-
Bla in there not being above six Pounds of Indigo to a Ball of Paste, when the Paste begins to be its blue Flower; and in its not being heated for Uve above twice. Thus blue, the Stuff is boil'd with Alum, or Tartar, then madder'd, and then with the Redd Earth, and then with Nutmeg Mace: To bind it, and prevent its vexing in Uve, the Stuff is well flower'd in the Fulling Mill, when white, and then boil'd after within a Mile of Water, to the lactic or the cellaust, that is to say, the Stuffe is boil'd with Paste, and black'd with Galls and Copper: But no Stuff can be regularly dyed from White into Black, without passing thro' the intermediatly of Brown, as it were, of a black or a brown Colour; so that it is Black, prepar'd of the same Ingredients as the former, but without being first dye'd Blue. Here the Drugs are difficill in Water that had boil'd four Hours, and stood to cool, and then boil'd again before the liquor is spent in it, and again taken out five or six times. Some prefer this Black to the other, but on weak grounds. This Method of dyeing Black is said to have been invented by the Jews in the Time of the second Commonwealth, there they retain Numbers of Dyes, See GRAY. See also Dying.

German or Frankfurt Black is made of the Lees of Wine burnt, and wash'd in Water, and ground in Mills for that Purpooe, together with Iory or Peach-Stones Burn'd. This Black makes the principal Ingredient in the Rolling-Feet Printers Ink. It is ordinarily brought from Frankfurt, Mentz, or Strasburg, either in Lumps, or in Pouder, how made in France is less valued than that of Germany, by reason of the Difference between the Lees of Wine ued in the one and the other; the some prefer that made at Par- ris to all the Others.

Iory or Fellet Black is made of Iory burnt, ordinarily, between two Crucibles well luted; which being, rough, and must be very well querned, and their Ashes, or the Cinders, is taken as Black, and made into Troches, or Little Cakes, u'd by the Painters, as also by the Jewellers, to blacken the Bottom or Ground of their Colours, wherein they set their Diamonds and such like Articles.

Spanish Black, so call'd because first invented by the Spanish, and most of it brought from them, is no other than Burnt Cork; used in various Works, particularly a Amont Painters.

Lamp Black, or Smoke Black, the Smoke of Roffin, prepar'd by melting and purifying the Roffin in Iron Vefl, with a Little of Water. Place made for the Purpos, and lined a atop with Sheep-Skins, or thick Linen Cloaths, to receive the Vapour, or Smoke, which is the Black In this manner they prepare very Quainty Bodies, and the Black is prepar'd from the rubbish Pans of Woods, burn't under a kind of Tent, which receives it: It is ued on various Occa- sions, particularly in the Printers Ink; for which it is mix'd with Oils of Turpentine and Linseed, all bold together it must be observed, that this Black takes fire very readily, and, when on fire, is very difficultly extinguish'd: The body is very injurious to the Air, when it is mix'd with wet Linen, Hay, or Straw; for Water alone won't do it.

Earth Black is a kind of Coal found in the Ground, which, well peule'd, is ued by the Painters in Fresco. This Black is very durable, and ued in making a Bodkin, ued to fill up the Strokes and Cavities of Things engrav'd on.

BLACKNESS, the Quality of a black Body, or a Co- lodge, arises from the Density of the Substance in the Super- ficial Parts of the Body, as does, as it were, deaden, or rather absorb, the Light falling on it, without reflecting any, or very little, of it to the Eye. In which Sense Blackness stands directly in opposition to Whiteness, which consists in such a Texture of Parts, as indifferently reflects all the Rays thrown upon it, of what Colour ever they be. In his essay in his Opticks, nor. that for the Production of Black Colour, he considers the black Body, as composed of animal and vegetable Bodies, and how they exhibit the admirable Effect of Blackness; but, because the Sizes of the component Particles are greater, there is too much Light reflected to be properly Black; but, if there be a little less than is requisite to reflect Light, and yet the body though it should be exactly of the very faint blue of the first Order, they will reflect so little Light, as to appear intensely black; and yet may, perhaps, be perceived, and it is a different thing, till it happen to be filled and loft, by which means they will appear black, in all Petitions of the Eye, without any Transparency.

In the Watts, if anyone asks why Fire, and Paraffinum, by dividing the Particles of the Matter, and the lead them black; why small Quantities of Black Substances impart their Colour very freely, and intensely, to other Sub- stances, the same being the Particles of thin Fluids, by reason of their very Great Number, cause spred- ing the gros Particles of others: Hence also appears, why Galls ground very repeatedly with Sand, on a Copper Plate, becomes Blacker and Blacker, the more with what by rubbing is worn off from the Galls and Copper, become very black; and why Black Substances do, account of all others, become hot in the Sun's Light, and burn, (which Effect may proceed partly from the Multi- tude of Reflections in a little room, and partly from the easy Commotion of so very small Particles;) and also why Black, are usually a little inclined towards a bluish Co- lour, in consequence of the Blue Light, which is the first of all the Orders of Colours, and therefore the most efficacious Rays of that Colour than of any other. It is necessarily al- so, to the Production of Blackness in any Bodies, that the Parts of the Matter be so small, that they are not sensible to the Concussion of the Air; by means of a Burning Glass, &c., more easily than other Bodies; because the Light which falls upon them is not reflected outwardly, but enters the Bo- dies, and is concus'd within them, till it is filled and loft. See LIGHT and COLOUR.

BLACK BOD, or Gentleman-Uffer of the Black Red, is Chief Gentleman-Uffer to the King. He is call'd in the Order of the Garter, the Body, and the breast, and the head, and the neck, and the face, and the fore-arms, and the hands, and where Virg-Baptis. His Duty is to bear the Red before the King at the Feast of St George at Windyfield: He has also the keeping of the Chapter House Door, when a Chapter- of the Order of the Garter is sitting; and, in time of Parliament, attends the House of Peers. His Badge is a Black Red, with a Lion Gold a top. This Red has the Signification of a Mace. The Office was formerly held by Patent.

BLACKS, or Negro's, a Nation of People, so call'd from the Colour of their Skins: For the Relation of their Commerce, See TRADE.

BLAASSER, or a thickened Blood.

BLAADDERS, in Anatomy, a thin expanded membranous Body found in several Parts of an Animal, serving for a Reser- voir, or for some liquid Excrement from whence it takes various Denominations, as Urinary-Bladder, Gall-Bladder, &c.

BLA*'S, by way of Eminance, is a large Veal, which serves for the Fattening of all small Animals, after its Secretion from the Blood in the Kidneys. It is either intercalated between the Duplication of the Peritoneum, and the lower Part of the Abdomen, between the 1st and 2nd arch, or it is a Membrane in the Intestinal Region which is found in the Neck of the Womb in Women. It is tied to the Belly by the Utriculus degenerates into a Lignament, or Sinus vesicalis, or Arteries, and its Neck to it in the Intestine Reum. It is one of the Loops of three Coats; the first a Covering of the Peritoneum; the second is composed of Mucular Fibres, which run inter- mitting several Coats, and the third is a Body full of Wrinkles for facilitating its Dilatation, is both glis- slous and nervous. Its Glands secrete a vitious and slimy Matter, which defends it from the Acrimony of the Sals in the Urine: Around its Neck there goes a small Malign, call'd Spider Vein, which contracts the Orifice of the Bladder, to prevent the Urine from dripping involuntary, and prevents the Eruption of Sore, by the Contraction of the second Coat of the Bladder, which thereby can not be dilated by the Urine, and is proper for Urine. The Bladder has Blood-Veins from the Hypog- yogranches, and Nerves from the Intercoeliac. See UL- CER.

BLAIN, a Distemper incident to Beasts, consisting in a Bladder growing on the Root of the Tongue against the Wind-Pipe; which at length swelling, stops the Wind. It comes on usually several Years after the Animal is fully grown, as some judge, it still grows, and increaseth by more Heat.

BLANCHING, the Art or Manner of Blanching, or Wipping. See BLEACHING.

BLANCHING of Water. See WAX.

BLANCHING, or the Preparation of the Pieces, given 'em before the Fleking, to give 'em the Lutine and Blanched Colour, as more practic, is perform'd by heating the Pieces in Cold Water, in a little Park, in manner of a Reverberatory, so as the Flame palls over the Feet. The Pieces being very slightly heated, and cooled again in Cold Water, and then pass'd through the Pieces of Copper, wherein are Aqua fortis, common Salt, and a Sieve of Montefellor; when they have been well drain'd off this time, in a Copper Sheet, they throw Sand and freth Water over 'em, and throw 'em when they are dry.

The ancient Method of Blanching was, by putting the Pieces, after heating, in a large Veal of common Water, and drawing it twice over; but in different Proportions for Gold and Silver. This is also an ancient Method of Blanching, partly by reason of its Expendible, and partly because it diminishes the Weight of the Metal. See COINING.

BLATTA BIZANTIA, or Uragin Odontus, the upper Part of a Shell call'd by the Latin Conchylia. Their Trails are of different Magnitudes, but the Figure, in all, is that of a Caw of a Wild Beast; whence its being called the first being occasion'd by its being uflually brought from Constantinople, the ancient Bissantia. The Blatta Biss-
BLI

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BLO.

The Colonies of those Wind flows he flies to be no Objec
tion against their being fitted to hatch Insects; differ
eut Insects require different Elements, and if this he
be the case, every Insect has its proper Plant, or Tribe
of Plants, which it naturally requires for its Nourishment,
and will feed on no other; and in which, therefore, to
hatch them, we should plant a Tree, which the Vehicle
of the Egg should be infected, and all the rest escape.
That Wind, e. g. which brings, or hatches, the Caterpillars on
the Apple-Tree, will not infect the Wheat. For plants be
cause they are of the same Species of Insects natural to the Apple,
to light on other Trees mentioned, they would either want
their proper Matrix to hatch in; or, were they ready hatch'd, would
not be so easily transported, nor, as many people afraid of all kinds of Plants should be highted at the same time, unless the Eggs of every kind of Insect natural to each Tree, could be brought at one time with the
Wind; or that, as the Apple-Trees and Wheat..., etc.

By the Microscope, we discover Animals a Million of times
less than the smallest which comes under ordinary Notice:
Thick, the genera of Mollusks and Worms, and even the
smallest Animals of blood contain in it as
once, as many different Degrees of Cold, or Heat, as would
be requir'd to hatch and maintain each different Class of
Insects. Nor is it any Objection, that in Blishes there are
not any Acrid or any想要 any Plants.

But Mr. Boyle, more accurately, makes the Serum
of the Blood, or of the Serum, of the Whole Weight,
or of the Bulk.

By the Microscope, the Blood contains a little
red Globules, swimming in an aqueous Liquor, suppose'd to be
composed of a great part of the Bulk of the Body. While in its Veins, it appears to the naked Eye,
uniform and homogeneous; but, when let out and cold,
separates spontaneously into two different Parts; the one
is thinnest and contains the bulk of the Blood, and is
called the Chor; the other thin and transparent, which retains
its Fluidity when cold, and, being supposed specifically
heavier, is called the Corpuscula, and, as it is put up, and
served with the Serum. The Proportion of the Serum to the
Cora, Dr. Drake makes at a Medium, as one and an half to one;
but Mr. Boyle, more accurately, makes the Serum
of the Blood, or of the Serum, of the Whole Weight,
or of the Bulk.

The Colonies of those Winds flows he flies to be no Obje

The Blindness, a Privation of the Sensation of Sight, arising from a total Deprivation of the Organs thereof,
and an Inflammatory Obstruction of their Fundaments. The
Gus of Blindness are various; proceeding from Cataracts, Glau

The Taphymas Seye their Veils are Blind, which have
no Opening bar at one Side. See CORCUS.

BLINDS, in Fortification, Defences made of Wood, or
Brick, and erected upon a Wall, or a Bank, for the

BLO. A Piece of Marble, as it comes out of the
Quary, or it has affum'd any Form from the Workman's
Hand. See MARBLE,

BLUES, in Music, the Pitch wherein the Bode of
Pitch is to be cover'd with Cloth.

BLOCKADE, the Siege of a Place, intende'd to be

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The Source, or Origin, of the Blood is the Cleft, which passing the Liver, is delivered into the Subclavias; which, entering the Body, is divided by the Right Ventricle of the Heart; and there, being yet more intimately mix'd, they circulate together through the whole Body, till after several Circulations, and Secretions, at last, the Lungs receive the same Blood, as delivered by the Heart, to be mix'd as before, as to make one uniform Compound, which appears to be nothing else but Cleft, alter'd by the Artifice of Nature and Time, and which is therefore Blood, not being extraneous mix'd with the Air, as was the case in the Blood-Fluits, but Cleft; excepting what had been before separated from it, for some particular Purposes. For, this Blood is mixt with such a quantity of Air, that, perhaps, it may receive some Portion of Air in the Lungs. That there is Air mix'd in the Blood, and circulating with it, is past doubt; but, whether any more than was at first contained in the Blood be mixt with the Air, whether, as a Question not yet decided. The principal Arguments used for it, are, the NeceCity of Respiration, which is accounted for on another Principle; and the fluid Colour the Blood rec'd from the Liver, is not, as was before imagined, the Chymis, which is countenanced by an Experiment made with the red grumous Part of the Blood after Coagulation on Blood-sheets, for, upon turning the Under-Surface, which was before black, it becomes red and expeditious in the Air, by its Contact therewith, it acquires a fluid Colour, like that of the Blood in the Fera Pinnulatoris. But this Effect is not produced for from the extraordinary Agitation and Communion of the Blood in the Lungs. Indeed, Dr. Keill and some others go further. Mr. Boyle, having examin'd the Specific Gravity of Blood, and found that the denser Part is mixt in the Body, than the Air, which is the Proportion of 190 to 1045, i.e., nearly as 9 to 1, it follow'd, that the Cretus, or Blood Globulins, were specifically lighter than the Serum, and that in a great degree; which was further confirm'd by the Globulin being sink'd in the Serum, both while circulating, and when let out. Hence it was consequently, that these Globulins were nothing else but thin Vehicles fill'd with a subtile aerial Substance. And this Opinion is, I think, more frequent, and is being support'd by the Circulation by a Microscope, that a Blood Globulin, in passing thro a very narrow Vessel, would change its Shape from a Globular to an Oval Form, and would again recover its Roundness, whenever it was placed within a much larger Passage; which Appearance was naturally enough ascrib'd to the Elasticity of the included Air. And, from this Conjecture, it is natural to suppose, that the Globulars or Globulins of the Animal Oconomy, particularly Dr. Keill's Theory of Muscular Motion. But this Principle Dr. turfus has examin'd, and appears to have overthrown. He made several Experiments in his time, and has, in one of them, cut a-slip of the Serum, by its Adhesion to the Sides of the Poringer being cut off, and put in another Vessel of Ser- rum, immediately thick. In others, the Cretus buoy'd up in a Vessel of Water, without the Air. Adhering to the Sides of the Glass, and merely by the Bubbles of Air adhering to its Surface, upon it in a Receiver, and exhausting the Air, the Bubbles burstling, the Cretus would sink; whence he concludes, that the Globulins are mixt with the Blood, and the Serum: And, from other Experiments, he ascertains the Proportion of the Gravity of Blood to that of Serum, to be as 1954 to 1050, whence the Quantity of the Globulins and Globulins must be in the Serum proportionally to 7.56. The Blood-Globulins are not found to dilute, or undergo any Alteration, in an exhausted Receiver, when view'd thro a Microscope; whereas the Fluids of Blood, any how quick they would either burst, or at least dilate into, or go round the Space.

As to the Heat of the Blood, Authors are excessively divided about it. The School of Dr. Willis, and those who adhere to a vital Flame, or innate Heat lodg'd in the Heart, and thence communicated to the Blood. Dr. Willis imagines a kind of Assimilation in the Blood; and thinks its Heat reflets from the Heart. But, they who attribute it to an Excitation in the Serum, and chiefly to the Globulins. Dr. Harfouch solves it from an Ebulition consequent on the Mixture of the two Fluids, so dissimilar as the Cleft and Blood. Others have recourse to the chymical Principles, and Conceptions of the Tincture of the Elements, and the Composition of the Principals, or component Parts of the Blood, which means, what is, the Heat of the Blood, or the Air as mix't together with it in the Vesselis: For, Air being included in the Blood-Vessels, will endeavour to expand it, and so, in an empty Vessel, to rise upwards, and works outwards the Parts of the Body that incline it; by which means it causes the Blood to beat against the Sides of the Vessels, which having mucus, contractile Coats, do in their Turn's compress it again, and so cause a reciprocal Action in the Blood, greater than the mere circulatory Motion conjoin'd to it. For, as the Enemy is mix'd, the Particles of the Blood being put into a confin'd Agitation, a Heat is produc'd in both, which mutually impart to each other. Laplace, Dr. Barthez accounts for it from the Action of the Heart, and the Body being loaded with Blood, which is driven by the Heart obliquely against the Sides of the Arteries, presseth them, and sends almost its whole Momentum against the Curvity thereof, and is, by its Figure and Elasticity, augmented; and thereby, every Particle of Blood acquires a new Motion, a new Nius and Rotation; Hence follows a perpetualAttrition, or rubbing off of Angles, and a Similitude and Homogeneity of the Parts of the Body. The Portion of the Mafj derives its Fluidity, Heat, Division into Particles accommodated to all Vessels, Prefure into the Lateral Vessels, and so on to the Extremities.

Nor is the Cause of the Redness of the Blood left obscure: The Chymists account for it from the Exalation of its Sulphur; others from the Mixture of false and lubed Juices fill'd with dark Colour, and others again attribute it to the Chymis. The French Philosophers attribute this Redness to the Smallest of the Sides, and Roundness of the Figure of the Particles that compose the Cretus; notwithstanding, that red being the Colour of all others, least refrangible, that Figure seems, of all others, least apt to produce this Colour. Others forch the Colour of the Blood from the Impregna- tion of the Air, and from the Nius in Blood, or to produce such an Effect, appears from the Experiment a-bove. But others, more refer'd, extend this Effect of the Air no further, than to account for the Difference of Redness between the Blood and Air. And dr. Miller and others, that after its Colour has been heighten'd, and render'd more florid by the Mixture of the Air in the Lungs, it retains it a pretty well in the Arteries, but that circulating in the Body, and carried thro the Vessels, a part of the Air has been 

dr. Keill, to ascertain the Cause of the Redness, took a Parcel of the Cretus, after it had been separat'd itself as far as was possible from the Air; it was placed into a Vessel that it frequently in Water, found it separable into a viole, 

or, and flavours with some Substances, dissolv'd in it; and a deep red Powder, which precipitated pretty plentifully to the Bottom. Hence it appears, that the red Col- 

gour of the Blood is mix'd in it by red ting particles, as in the common Cafe de Dyonin. By examination of the Precipitate apart, and finding which of the Elements it confi'd chiefly of, a Man who would reason about the Go- 

lour of the Blood, and from Principles of the Chymists, might carry that Matter nearer an Issue.

However, this red Colour, so generally found in all ter- 

retrial Animals, is not yet absolutely necessary and effec- 

tial: there are some that contain but little of it, as the 

Ding Liqueur, or Blood, white and limpid: To which Dr. 

Drake adds an Imitation of a pure white Blood, like Milk, 

which he let out of the Median Vein of a Man, and which, 

when cold, did not coagulate into a Graffement, as the 

red usally does; nor yield a Skim, or Cream, or turn four 

upon keeping, as Milk docs. Dr. Beals gives us another 

Influence of the like kind; and Dr. Lower adds a third, of a 

Porion of the Blood of the Booth, that on the Booth he drank, flow'd, little alter'd, that Way as Blood.

From the Principals, or constituent Parts of the Blood 

above-mentioned, to be mixt and distributed by the Circulatory Motion inspir'd by the Heart, and by the Olivary, expansive Motion of the inter-dors Air, and the Respiration of the Contralve 

Bulbantes, Blood, Blood Globulina, and Blood Colours from this Mixture of Elements, and their lax Composition, it becomes susceptible of various Alterations and Imprefini- 

ions; the principal whereby are, Coagulation, which usually 

are mixt in the Blood, being so in a high Proportion, 

without an artificial Procurement, but also mortal: and 

Disfloration, which is just oppoite to the former, and con- 

forms in such a Combination of the Fibrous Parts of the 

Blood, as is not mixt in the Blood. A mixture of the 

Serum. This is frequently the Conqueance of Malign- 

and Pellettaneous Fever, &c., and is likewise occasion'd by 

or some Kinds of Poisons. These two contrary Affections of the Blood are mixt and compounded of Balsamic, Salts, Acids, and Volatile Alcales. For tho, adds he, in a 

human Body no fencies Acid is found, nor cou'd it, indeed, 

be conishted with Life; yet it may, and does often enter the Blood to compround it, and be urine of the Volatile, Alca- 

lous Salt of the Blood, and fo hinder the duo Atteuation 

Pf and
BLOOD and Mixtures of the Several Parts, as is the Cafe in a Diabetes, and, perhaps, in a Cholera, where the Blood is thick and torpid: On the other hand, where the Alcali are so copiously secreted that the Blood becomes very watery fluid, so that the Difference of its constituent Parts is lost.

Another Affection frequent in the Blood, is a too great Absurdance of Oils, or fatty Particles, by means whereby the cells and Trophs, the Nutrient and Nutriens, the Parts which should be focused for peculiarUses in the Body, are detainted; and perhaps the Solids, thro' which it pallets, are too much Thrombosed, Fibrinized, pettifalled &c. so that Stagnations and Infections fret the Parts. The contrary Affection to this, is the deficit of Oil in the Blood, which being, as it were, its Ballast, lines it, and prevents it from being almost impregnated by the Salts, whose bones, Sculpia, or Edges, are, as it were, fleasted in this fast Ballast Matter, and their Atrition against the solid Parts prevented. This State of the Blood is of use in a great many Arteries insomuch as it prevents the Distention, Peculation, and Corrosion, of some particular Parts; whence furious Diffusions, Aposthasions, and Ulcers, especially in the Lungs, where tender, vulnerable Substances is more easily amyloid than any other, by the Acrimony of the Ulcers.

There are other less considerable Affections of the Blood, relating from its Temperature and Mixture, with regard to the earthy Parts, in the Blood-cake, or Phlegmasiae, the Stone, &c. &c. and others that don't originally spring from any Dysergy, or undue Mixture of the Elements, but from an Alteration in its Motion; such as an Augmentation, or Di- minution of its Motion, or the hurry of it in its Staffick Motion where superficialer Maturations are induced: The Occasions here may be various; sometimes feverish or intemperate, or occasion'd by Surfeits, Debits, Bouts, or other Lys. affecting the Blood, catching Cold, violent Touches, or other provoking Fire and Fro- miasis; at other times, some latent Malady of the Air, whence Epidemic Diseases.

The Blood is thus variously compounded and circumstissans, visits even the minutest Parts of the Body, by means of its Circulatine Motion: The Caeve and Courie wherefor fees under CIRCULATION. In this Round, theo Particles of the Blood which is the Figure and Manner of the Peculation of the Parts thro' which they pass, are appointed to 'em, either for their Acretion, or for the Reparation of such as the rapid motion of the Blood shall have occasioned its Loss.

About the Matter of Nutrition, or the Source whence the Nourishment is derived, great Conveys have arose among the Physicians and Antemistims; some contending for a nutri- tious Blood, which is the Nutrient of the Lungs; some setting up the Lymph, others the Cleyre, some the Serum of the Blood, some the Blood, or the Universal Success essalts; &c. However, all the same, as they who bring the Nutritivum thro' the Nerves, may make it, the blood of the Physitian, that conveys the Alimentary Parts thro' the Body, whatsoever they be, and whenever derived: But, perhaps it was on the score of these controversies that Aristotle, when he spoke of the Matter of Nutrition, said that they did not make it felt the Nutritious Fluid, without refraining that Faculty to some particular Parts thereof. But Dr. Drake makes no Scruple to say, that the Blood, in its chief Affections, doth contain, as Dr. Monro at about 5 per cent. of the Weight of the whole Man, there is a certain quantity of it about to 8 or 10 Pounds: But Dr. Keill, from a more acurate Calculation, built on the Proportion of the Coats to the Vessels, that in a Body of 80 Pounds, there were 40 Pounds thereof are Blood. Hence he propounds the Method of determining the Velocity of the Blood: For, as each Measure of that Blood is capable of receiving an Ounce of Blood being full in about 30 Seconds, when they throw out about an Ounce each Syllable. Now, the Heart beats about 400 times in an Hour; therefore, considering the Velocity of the Blood, which is auy the Heart, so that a Quantity of Blood can pass in a certain time, in the whole Male, pallets in two Hours and a half: but, the Sum of the Sections of the Branches of an Artery being always greater than that of the Veins, it is possible that patent Blood may continually decrease as the Arteries divide; and the Ratio of its greatest to its least Velocity in the Arteries may be thus found 5 to 15: Again, the Veins are to the Ar- teries, as 44:4 to 3:45; whereas, at the Blood returns to the Heart by the Veins, its Velocity will be still further dimin- ish'd; and may be found to move more slowly in the Veins than in the Arteries, 116 times. Again, the farther the Veins the more slowly; so that in all the Veins it returns. The Times of these are directly as the Space; but, procerally as the Velocities; consequently, some Parts may be some thousand of times longer in returning to the Heart than in passing out of it. From this follows that the Quantitie of Blood driven out every Pulse, the Velocity of the Blood in the Arteries is easily determin'd, and found to be at the rate of 52 Feet in a Minute. But Dr. Jurin shows, that the Quantities of Blood, the Momentum of the Blood is greater in the Artery more remote from the Heart than in that nearer, but the Supercession of it is greater in all the capil- lary Arteries together, than in the Artery; and, that the Momentum of the Blood is greater in any of the Veins, than in the Artery corresponding to it; and therefore greater in the Stomach, than in that of the Heart. Lastly he shows, that the Momentum of the Blood in the Front Cases, is equal to that of the Quentity of Blood thrown out into the Arteries at each Syllable, whole Velocity is such as would pull the whole Length of the Arteries and Veins in the Interval of Time between two Pulses; and that the absolute Momentum of the Blood in the Case, without any regard to the Restfulness, is equal to the Mo- mentum of a Weight of 70 Pounds puffing over the Space of an Inch in a Second. But note, that the Motion of the Blood is here supposed equal, which in reality it is not.

As to the Transfusion of the Blood of one Animal into the Veins of another, first set on foot by Dr. Leseur, see the Method and Effect thereof under Transfusion.

The Blood is not only free from several very uncommon Influences of spontaneous bleeding particularly of a Child that bled at the Noe, Ear, and hind-part of the head; but from that to the fifth, the fluent Blood from the Head; or the fifth, Blood at the Shoulders, and Wafle; and for three Days more continued to bleed at the Toes, Bend of the Arms, Joints of the Fin- gers, and above the Knees, and every Kind till the died: After her Death were found, in the Pasion, the Blood lus.ted, little Holes like the Prickings of a Needle. For the Stanching of Blood, see SPPRIFIC.

In the Order of the Knights, a £ was ordered inflicted at Mentana in 1608, by Fin. Gonzaga IV. The Devile of this Order was Donnie profits me for; or that, Nihilo boot es, says that, Hernandez speaks of this, and observes that none is his Name from it, and that, in the Ordonnance that was said to have been prefix'd in the Cathedral Church of Mentana. Their Number was refrain'd to 20, besides the Grand Master, the Office whereof was attd to himself and his Successors.

There is also a Congregation of Nuns at Paris call'd by the same Name, reform'd from the Bernardines.

BLOOD: Inglez, an Englishman. BLOOD-SOTTEN, a Dystermer of the Eyes, where the Blood-Veigs are greatly distended, so as to make the Eyes tremulous.

BLOODY-HAND, one of the four kinds of Troupaies in the King's Fore, by which the Offender being taken with his Hands or other Part bloody, is judg'd to have killed, or attempted to kill, the he be found Hunting or Fishing.

BLOOM. See FLOWERS.

BLOWING of Glace, one of the Methods of forming the divers kinds of Works in the Glace Manufacture. This is performed by dipping the End of an Iron Pipe in the meted Glace, and blowing it with the Mouth, according to the Circumstances of the Glace to be blown. See GLASS.

BLOOMING, the State of Plants in their Primitive Colours, otherwise call'd A VURO. See COLOUR.

The Painters Blue is made different, according to the different kinds of Paintings. In Luminar, Fryer, and Middle, they use Indigo, blue Alum, and Smoke; these are their natural Bittor, except in the Red and Blue, which is partly natural, partly artificial: See each under its proper Head. In Oil and Miniature they allow us to use all the colours they wish; as also a situla UTRA- MARINE, which see. Esmalturers and Painters on Glace have Glace proper to themselves; each preparing 'em after their own manner. See ESMALTING, and PAINTING on Glace.

BLOOD of the Dryer, is one of their, simple or Mother, colours, used in the Composition of others: 'Tis made of Bitter Alum, and Indigo, and is a blue colour; but under the Earth, the three, the Pottlick is citron'd the best, and the most necessary: Wood, tho' of Lies Force and Ectricity, yet makes a noturable Colour: Indigo only makes a furious Colour; and it is a great Mistake to tint any colour with it, till you have the Pottlick and, lest mix't in too great a Proportion. Wood having but little Substance, can neither be used alone, nor is it capable of correcting the Indigo, without the Affi-
BOAT (III) BOD

tance of Prosect. Some Diver heighten their Blue by adding Brænil and other Woods. The ways of brightening Blue are, by putting the Stuff, when dyed and well wash'd, thro' Luke-warm Water; or, which is much better, by working it well in Cold Water, as that sometimes finish'd; but then they overhear it well. Blues are dyed immediately from the Wires, without any other Preparation than Evelyning.

Turfo Blue, is the Blue in use in Ireland, and the blue of that Plant. This prepared by boiling four Ounces of Turfio in a Pint and half of Water wherein Lime has been black'd. See TURNER.

Flaxen Blue, or Flax Blue. Colour bordering on Green, seldom used in Landships.

Antiquely, Blue was the Symbol of the Sea; for Reacon, in the Crewfian Games, the Combatants who received the Reward, were invested in Blue, and those who had distinguish'd themselves by any notable Exploit at Sea, were rewarded with a blue Epitaph.

BLUEING, of Metal, is the having the Metal till it affume a Blue Colour, particularly practiced by Gilders, e.t.c. who blue their Metals, e.t.c. they apply the Gold or Silver Leaf. See GILTING.

BLUENESS, the quality of a Body that is Blue; or, for shortness, the Blueness of the Veins; which comprehends the Surface of a Body, as dips 'em to reflect the blue or azure Rays of Light, and thole only, to the Eye. See LIGHT and COLORE. For the Bluefins of the Skies, sir John Newton observes, that seeing the Vapours, when they begin to condense and coalesce into natural Particles, become fill'd of such a Body as to reflect the azure Rays, e'tc. they can constitute Clouds, or Vapours, or even a whole fog, or a mist. The whole of this Colour they begin to reflect, must be that of the finest and most transparent Skies, in which the Vapours are not arrived to a Grownfins sufficient to reflect on.

M. de la Hire, and before him Leonardo da Vinci, observes, that any black Body view'd thro' a white object, gives the Sensation of blue; and this he affirms as the Rea
don of the Bluefins of the Sky, the immense Depth whereof by being wholly devoid of Light, is view'd thro' the Air illuminated and whitened by the Sun. For the same Rea
don, he adds, that Soot mix'd with a white makes a blue. For this reason he and others believe these mixtures will reflect the blue, or black, or black and brown, or black and white, or blue and white,

BLUISHING, a Phenomenon in the Animal Oconomy, except from a Scarcity of Shamrocks, which is to be produced by a kind of Contempt, or Sympathy, between several Parts of the Body, occasion'd by the flame Nerve being extended to 'em all. Thus the fifth Pair of Nerves being the chief, it affects the Heart, and that the Blood they fill'd with a deep red; for red, he ob
terves, unless view'd in a clear, strong Light, appears a dark brown bordering on black. Being then in a kind of Obscurity in the Veins, it must be the appearance of a black; and this, view'd thro' the Membrane of the Vein and the white Skin, will produce the Perception of Bluefins.

BLUSHING, a Phenomenon in the Animal Oconomy, except from a Scarcity of Shamrocks, which is to be produced by a kind of Contempt, or Sympathy, between several Parts of the Body, occasion'd by the flame Nerve being extended to 'em all. Thus the fifth Pair of Nerves being the chief, it affects the Heart, and that the Blood they fill'd with a deep red; for red, he ob
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BOAT-SWAIN, is an Officer on Board a Ship, who has charge of her Rigging, Ropes, Anchors, Sails, Flags, Colours, Pendants, &c. He takes care of the Ship's Long-Boat, which is his own property, or that of his Master in his own right. He calls out the several Gangs aboard, to the due Execution of their Watches, Works, &c. and he is likewise a kind of Proctor-Marshal, who sees and enforces all the laws and regulations which his Master, or anyone commissioned by him, or by the Court, is at liberty to make.

BOAT, a vessel, or a vessel of war, employed in the service of commerce or war; and this includes all vessels of any size, which are employed in the service of commerce or war.

BOAT, the smallest vessel; a small vessel, which is to be used by a single man, is a Boat; and this includes all vessels of any size, which are employed in the service of commerce or war.

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The Order in which we arrive at the Knowledge of the Existence of Bodies, seems to be this: We first find we have Sensations; then observe we have those Sensations when we please; and thence conclude, we are not the only Subjects of some (amongst which may be some other Causes for their Production. Thus we begin to know, that we don't exist alone, but that there are several other Things in the World together with us.

Thus, Dr. Clarke concludes, that the Proof of the Existence of a corporeal World, is that, all the Proof we have of it is this: That God would not create us such, as that we have not at least some Sensations of Things, but must necessarily be false. If there be no External Bodies, it follows, that 'tis God who represents the Appearances to us, and that he does it in such a manner, as that we may believe him, and his manifestation of the Affairs of the Demonstration: 'Tis evident God can't deceive us; 'tis evident he does deceive and delude us every Moment, if there be no Bodies: 'tis evident therefore, there must be Bodies.

Against the Existence of Bodies, or any External World, Mr. Berkeley argues very strenuously, 'That neither our Thoughts, nor our Ideas form any idea of the mind, on exist without the mind, he observes is absurd; and that the several Sensations impressed on the mind, whatever Objects they compose, cannot exist otherwise than in a Mind perceiving them, is not left evident.

This appears from the meaning of the Term Exist, when applied to Sensations. Thus, the Table I write on the Table may exist in my mind, or not; but if you have not had the Experience of finding true, you will say it cannot exist, because it is not possible to separate, even in Thought, any of these from Perception.

The several Bodies then, that compose the Frame of the World, cannot exist, or be represented to me in any way, unless this sense, that one of them perceives, are Colour, Figure, Motion, &c. that is, the Ideas of the things: But, has an Idea any Idea, out of the mind? To have an Idea, is the same thing as to perceive. That therefore wherein Colour, Figure, &c. exist, must perceive them. 'Tis evident, therefore, there can be no unthinking Substances, or Substratum of Things.

Besides, But, it may be argued, If the Ideas themselves do not exist without the Mind, neither can the Things themselves, like 'em, whereas they are Copies of or Relics, which exist without the Mind: 'Tis absurd, an Idea can be, or be perceived, without the mind existing. This is nothing else but another Figure of Colour. It may be further asked, whether, the idea supposed Originals, or External things whereof our Ideas are the Pictures, be any way the same, or coexistent; or whether, Ideas are not, in some respect, Ideas; if they be not, I appeal to any one whether it be true, that one of them perceives, A Colour is like somewhat which is Inviisible, not so much because it is not visible, but because it is in a way inconsistent with both Primary and Secondary Qualities; the former, viz. Extension, Solidity, Figure, Motion, Roll and Number, they maintain a real Existence without the mind; and it is their opinion, that all other sensible Qualities, as Colours, Sounds, Tastes, &c. they allow the Ideas we have of 'em, are not Reflexions of any thing within the mind, or unperceived, but depend on the Size, Taste, Motion, &c. of the minute Particles of Matter; Now, 'tis certain, that those Primary Qualities are inseparably united with the other Secondary ones, and cannot exist in Thought be abstracted from them; and therefore must only exist in the Mind. Can any Man conceive the Existence of Colour, Figure, Motion, and all the other sensible Qualities? For my part, I find it impossible to frame an Idea of a Body extended and moving, without giving it some Colour, &c. In effect, Extension, Figure, Motion, and all the other sensible Qualities, are inconceivable: Where the others, therefore, are, there 'tis must be; i.e. in the Mind, and no where else. Again, Great and small, Swift and slow, are able to exist, in the Mind, and in no other, and are not conceivable, as the Frame or Portion of the Organ changes: The Extension therefore that exists without the mind, is neither great nor small, the Motion neither swift nor slow: In short, they are nothing at all.

For her is a Creature of the mind, is plain (even the other Qualities were allow'd to exist) from this, that the same thing bears a different Denomination of Number, as the Mind views it with different Respect: Thus a Body is white in some, and round in others; and it is fit that it should be so, when we are to take it from one, and to Fiders it, with reference to a Yard, a Foot, or an Inch. Nay, many of the modern Geometers hold, that a thing is white in one, a round in another, and so on, in infinitum: So that the same Thing is either Unity or Infinity, either no Number or number infinite, &c.

The same thing is true of all the other qualities, which modern Philosophers prove Colours, Tastes, &c. to have no Existence in Matter, or without the Mind; the same thing may be proved of all feliciable Qualities whatsoever, and is take up, in the same manner, that has been done of the former, for the proof of the existences of the Mind, not at all Patterns of real beings existing in corporeal Substances; for that the same Body is white in one, and Round in another, &c.

Now why may we not as well argue, that Figure and Extension are not Patterns or Relics of Qualities existing in Matter, because to the eye, at different times, the same Body, under different direction in the Station, they appear various! Again, Sweetness, 'tis proved, does not exist in the thing, and because the Thing remaining unalter'd, the Sweetness is chang'd to Bitterness, as in a Fowl, or otherwise visaged Platale, it is as not reasonable to say, that Motion does not exist out of the Mind, &c. for the same Reason as above.ора, 'tis evident Perceiv'd, whether, putting a flower, 'tis not possible to separate, even in Thought, anything, from Perception.

Again, it was possible to see for solid figures Bodies to exist out of the mind, yet it were impossible for us ever to believe that they could exist out of the mind: For 'tis certain, we can't conceive them in any other way, they are

Both Bodies at all forward, in conceiving how our Ideas should come to be produced. The Materialists own, that they cannot conceive in what manner Body can act on Spirit, nor how Spirit can act on Body: But, that we cannot conceive in what manner Body can act upon Body, or vice versa, is not in the Nature of the Ideas, but don't tell us that any Thing exists without the mind, or otherwise: It is evident from the Phaenomena of Dreams, Phrensies, &c. that we may be affected with the Ideas we now have, the there were no Bodies existent, or so affected, that the one may produce the other.

And, suppose that the Idea of the Mind, to suppoze therefore Bodies existing without the mind, is little else than to suppoze, God has created an immeasurable Being, entirely unfeeling, and serving for no Purpose at all. On the whole, it appears that the Existence of Bodies out of a mind perceiving 'em, is not only impossible, and a Contradiction in Terms; but were it not for this, it might be supposed, that our Sensation and those Bodies 'Tis evident from the Phaenomena of Dreams, Phrensies, &c. that we may be affected with the Ideas we now have, the there were no Bodies existent, or so affected, that the one may produce the other.

We cannot conceive in what manner Body can act on Spirit, nor how Spirit can act on Body: But, that we cannot conceive in what manner Body can act upon Body, or vice versa, is not in the Nature of the Ideas, but don't tell us that any Thing exists without the mind, or otherwise: It is evident from the Phaenomena of Dreams, Phrensies, &c. that we may be affected with the Ideas we now have, the there were no Bodies existent, or so affected, that the one may produce the other.

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not the Effect of that or this Motion or Collision of Natural Bodies, but the Sign thereof. The Cartesians own somewhat like this: The Action of Bodies on our Senses, by which we have knowledge thereof, that was not there before, is the Signal of this, that previous Extract, call’d Animal Spirits, the only invisible Agents, of the former, are workflows of the whole Fabric, is secreted from the Blood. See Brain, Spirits, Blood, Heart, Etc.

In the Camera Obscura and the Academy, the Retainers to the Doctrine of Virginization maintain the Brain to do the Office of the Beam of a Prism, the Heart of a Piston, the Lenses of Waters, the North of a Millstone, and the Tenth Part of a Virgin’s Milkmaid, whose Milk, in the Office of a Referreer, the Veilis of Swans or Sarracens, and the Air of a Pansy, or Spring that sets the Machine a going. See Tropicus, Virgin, Virginization.

The Most Rehabe or well observers, is not the Form of the Human Body, So far is the Animal Life from depending on the Soul, because of its ceasing when the Soul is separated; that, contrary, the Continuance of the Soul depends on the Body; on the contrary, the Body, if the former never quitting the latter, till its Occurrence or Order is interrupted. The Cartesians maintain the Soul and Body to be caus’d by the Motions of Bodies, and vice versa: Thus, the reciprocal Motions nor being able to be the direct Cause of the one and the other, are only deemed the Occasion, or occassional Cause: God, on occasion of the Motion of a Body, imparts an Idea or Sensation on the Soul; and again, an occasion of the Idea of the Soul, communicates a Motion to the Body: by consequence, God is, as it were, the Mediator of all the Actions of the Universe.

Physicians divide the Body into three Vessels, or Cavities, the Head, Thorax, and Lower Vessels; which see: The rest of the Body they call Members. See Parts.

Bones, ligaments, &c. are also a private matter, particularly: I mention particular Parts of the Animal Fabric: As the Colusus Body of the Brain; the Carcinous or Spongy Bodies of the Penis, &c. See Corpus Callosum, Corpus Cavernosum, &c.

Body in Man. A Man is laid to be bound, or held, in Body and not in Blood. He who is laid to be bound, is he to whom the Execution of the Sentence is given, in default of Payment. In France, by an Ordinance of 1667, all Refrainers of Body for Civil Debts, are mul after four Months, unless they exceed 500 Livres. A Woman, who in other Refrainers is considered as a minor, whose Husband, may be taken by the Body, when she carries on a separate Trade.

Bodies in War, is an Affirmation or Collection of Forces, whereof the Chief is the Army, and the Subordinate Chief an Army, rank’d in Form of Battle, is divided into three Bodies; the Vant-Guard, the Rear-Guard, and the Main Body; each which is ordinarily the General’s Poll. See Const. of the Body of War. Etc.

Bodies, in the Physics of the ancients, are divided into two Classes, the sensible and the insensible; and according to these two Classes into three Dimensions: In which Sense, Body makes the Subject of Anatomy. See Anatomy.

Bodily, with regard to Animals, is said in opposition to the Soul, in order to denote all those Parts of the Body, Nerves, Canals, Joints, Nerves, &c. In which Sense, Body makes the Subject of Anatomy. See Anatomy.

the whole is a Compound which we can only admire, and whereof the greatest Part escapes our admiration itself. The principal Chymical Apparatus in the whole Body, is the brain, brain, brain, etc. The Cartesians maintain that, that previous Extract, call’d Animal Spirits, the only invisible Agents, of the former, are workflows of the whole Fabric, is secreted from the Blood. See Brain, Spirits, Blood, Heart, Etc.

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BOL (114) BOM

Attracting of the Particles of Water round 'em; or by breaking and separating the little Spheres of Water, and so increasing the Ratio of their Surface to their Solid Content. There will therefore be a confluent Flux of Water from the Bubbles of Air, and the Air and Water which are at the Interface of the Air and the Water included in the Interfaces of the Water, must be allowed a good place in this Appearance; for that, Air being distilled, and its Spring freighted by the Action of the Fire, the Water will rise or be drawn up in the Air; carrying with it some of the contiguous Spheres of Water, so many as shall hang in its Filis, or as can adhere immediately to it. The Particles of Air in the several Liquids of the Universe, upwards, will meet and condense in their Puffage; by which means great Quantities of the Water will be heaved up, and let fall in an Alternation, as the Air riseth up, and again fall to the Water. For the Air, above Contemplation, it may buoy up a great heat of Water, by its Elasticity while in the Water, yet can't carry it up together with itself into the Atmosphere; since when once gave free from the Surface of the Water in the Veilct, it will unbind itself in the Atmosphere, and so its Spring and Force become just equal to that of the common unheated Air. Add to this, that while the Air is heaved up, the Water is not. The Water will not rise up with it, yet it would not have that Effect; but the Water would run off at the Extremities of the Air, all except so much as could be either entangled in its Place, or formed into another Conception: And hence we see the Reason of the principal Phenomenon of Boiling, etc. The shifting of the Surface of the Water, and the consequent Pulls of Expansion, and Eruption.

Water, only lukewarm, boil'st very vehemently in the Recipient of an Air-Pump, when the Air is exhausted: The Reason is obvious, for the Freer the of the Atmosphere behind; the Parties that are off from its Surface the Air included in the Intersections of the Water, diluted by a feeble Heat, has Spring enough to heave up the Water, and dilagnge it all. When the Water is Boiling, it is again expanded by the Presence of the Air, and the Water being expanded and quenched to such a Point that when it boil'st the most vehemently, ceases by pouring on her Water: The Reason whereof is scarce guessed at. See at Heat, etc.

BOL, or Boiling. Gas which is not sufficient to produce Sume; but soft, flat, feeble, easily pulv'rd, andlicks to the Tongue. 'Tis cet'mile Deferenda and Sipitice; in which Quality 'tis said in several Dicata, both internal and external, 'tis not the same with Air, and is the least frequently felt Leuvmum-Emcum in lice thereof. Mutilated says, 'tis found in Gold, Silver, and Copper Mines. See Airs.

BOL-ARMONIC or ARMONIA, is a kind of Earth, of a white Colour, and of the Taste of Armonia. The Physicians sometimes call it Rubrica Symphica, from the City of Symphi, where it is lapped to be found. 'Tis of a white Colour, and of the Taste of Armonia. The Parts of it are Cod's; but soft, flat, fat, friable, easily pulv'rd, andlicks to the Tongue. It is not one of the commonest of the Earths; and is very frequent in Leuvmum-Emcum in lice thereof. Mutilated says, 'tis found in Gold, Silver, and Copper Mines. See Airs.

BOL of the Leucan, is a Medicinal Earth brought from the Leucan; nearly of the same Nature, and having the same Uses with the Bol-Armonia. Powerays says, there is no such thing among us as a true Bol-Armonia, or Bol of the Leucan; and that all the Bol's now in use, are brought either from the Provinces of France, or the neighbouring Countries. But this does not seem sufficientley: There were many Persons who are said to have been imported into France, which mention 'em both, make it credible that there are of either kind imported into France, and which appears as a fact, that it is an Earth which passes among all grinding Stones. This Stone takes several Compositions, particularly Disodiumum to give it the Colour, &c.

BOLANDISTS, a modern Term, now become of some Consequence in the Republick of Letters. The Bolandists, are certain Jefus of Armonia, who have been a confederate Body of men, who have still employed in Collections of the Lives of the Saints. A very notable Obsercation to quote that learned Body in this Work, and are indebted to 'em for several excellent Observations that occur throughout this Work. He died in 1629, and the Life was begun. The following, 'Tis doubtfull, a Jest of the same

Hovius, took up the Design; and whereas Reystuck only proposed to collect the Lives already compiled, Bolandius undertook, where there was no Life of a Saint extant, to compose new ones from the Authors who had mention'd them in old Works, and made them come to him; and in 1641, publisht the Saints of the Month of January, in two large Volumes, Folio. In 1652, F. Pape- lewier, in his Nosce Te, and Magdehijdsrying, F. Bau, Juncker, Solier, and Reystuck, were all engaged in the same Work, and I will alive, and continue the Work: whereof, in 80 Years, there have appear'd 4 Volumes, for the first six Months of each Year.

BOLT-HEAD, the same as Matras; a Veillet used by the Chymists, see Matras.

BOLTING, a Method of Praising, or Arguing, in ule in the Sciences, see Eulogia, where the Argument is guard'd by five Students, then by two Barristers: a Se- nicor fitting Judge. The Word came from the Saxon Bolt, as Hege, because done privately without Doors for Instruction.

BOLTS of Iron, in Building, are distinguish'd into three Kinds, Plate, Round, and Springs and Bolts. Bolts, or Iron Pins in a Ship are of several forms: As Ring-Bolts, serving for the bringing to of the Planks, Gr. Drive- Bolts, used to drive out others; Set-Bolts, employ'd for forcing the Planks and other Works, and bringing them close together; and Third-Bolts, made like Cross Bolts, and driven to prevent flaring out Fender-Bolts, made with long and thick Heads, thracv to the uttermost Board or Wheels, and drove far Sides from Beuties and Harts.

BOLS or Bolus, or the Inclosed Mould of a Form of a Medicine, of a soft Confinement, somewhat exceeding that of an Eleuther, and of the Quantity of one of the eleuter's; and such as have an Avernon to potable Medicines, as all for the better Conveyance of certain Preparations of Merycury, Antimo- ny, &c. which by their Weight would sink to the bottom of the Pot, and thereby spoil the Quality of the Medicine. The Boul's of various kinds, made with Elixirates, Confec- tions, Conerves, Pulps, Powders, Salts, Oils, Elixirates, Etc., mention'd, &c. some of which Ingredients must always have Solf or Dextrin mixed enough, to give a Confinence to those that are Liquid.

BOMBA, a large Granada, or hollow Iron Ball, or Shell filled with Gunpowder and suffr'd to爆 by fusil, or wooden Tabo fail of a Combatible Matter, to be thrown out from a Mortar. See MORAX.

The Method of preparing a Bomb is as follows: A hollow Iron Sphere (E. or H. Turrit). Fig. 1. is full of gunpowder about an inch thick, having a round Aperture A, by which it may be fill'd and lighted, and circular Handles C.D, for the commodious Exhaling and Women. To prove whether it be thurns, after heating it red hot on the other Place, and exposed to the Wind, so as it may cool gently; for since Fire dilates Iron, if there be any hidden Chinks or Perforations, they will thus be open'd and shown. The whole Surface of the Spring of the included Air continually acting from within, together with the Cavity of the Globe is fill'd with hot Water, and the Aperture well fill'd; and the outer Surface was fill'd with cold Water and Scap. So that if there be the smallest Leak, the Air, rarefy'd by the Heat, will now perspire, and form Bub- bles on the Surface. If no Defect be thus found in the Globe, its Cavity is fill'd with whole Gunpowder; a little Space, or Liberry is left, that when a wooden Tabo A.E. of the Figure of a truncated Cone, is driven into the Aperture, and follow'd with a Cement made of Quick Lime, Alkys, and similar Things, is fasten'd together in a glutinous Water; or, of Four Parts Fire, Three Parts Lime, and one of Turpentine, and one of Wax; the Powder mayn't be bruc'd. That is still fill'd with a Combatible Matter, made of two Ounces of Parched Barley, and three of Gunpowder, and four of powder-dast, well ram'd. This Fusee set on fire, burns slowly till it reach the Gunpowder, which goes off at once, curtly cutting the Shell they are in, or will burst into pieces with incredible Violence: Without the use of Bowls or Bombas of this Sort, it is impossible to agitate a battle without immense Loss.

Bombs being made of different Magnitudes, it may be proper to exhibit some of their Dimensions; as in the follow-