Now, in their Spheres, while still adhering to the Ova-
y, Fetos have been frequently found: whence it appears,
that these are a kind of Ova, or Eggs, deriving their Struc-
ture from them, and their Lique from the Humours pre-
pared therein. See Egg.

Hence, also, it appears, that the Fallopian Tubes being
swell'd by a Lique, as of the Azr of Venery, with their 
membranes, Finister, &c., and the Seed in its Swellings, &c.,
the same led to the Conception expand their own 
Mounts: and thus the Eggs, now mature, and detach'd as
before, are conveyed into the Ovary, and thence con-
vey'd into the Cavity of the Uterus, where they may or
may not be nourished and retain'd, as when they meet with the Male Seed;
or, if they want that, again expell'd. See FALLO-
PLAN.

Hence the Phenomena of false Conceptions, Abortion, Fer-
tures found in the Cavity of the Abdomen, the Fallopian 
Tubes, &c. See Abortion, &c.

For, in Conception the Male Seed, abounding with living
Animamalcula, agitated with a great Force, a brilk Host, and,
probable, with a great Quantity of Animal Spirits, is vi-
olenly impel'd into the Mouth of the Uterus, on this occa-
sion is open: and thro' the Vagina of the Uterus,
which on this occasion are larger than ordinary, into the
Uterus is it fell; which now, in like manner, becomes
more alive, tinged, and inflamed, moister'd with the Flux
of its Lympis and Spirits, by means of the Passion exci-
bated in the nervous Papille by the Attaction against
the Region of the Vesica. See Sex.

The Vagina, and the Mouth of the Uterus, is retain'd, heated,
agitated by the convulsive Contraction of the Utens itself fell;
till meeting with the Ova, the fittest and most animat-
Part cures thus the dilated Pores of the Membranula of the
Genital Region, so as an animal Spirit, issued from the
stiff'd, dilated, grows to its Umbilicus, or Navel; titlles
the other lefs lively Animamalcula: and thus is Conception
effecu.

Hence, it appears, that Conception may happen in any
Part where the Semen meets with an Ocean: Thus,
whether it be carried thro' the Fallopian Tube to the Ovary,
and there call upon the Conception, or whether it meet in some
Recess of the Tube it self; or, if by chance, whether it join it in
the Cavity of the Uterus, it may still have the same Effic:
as it appears from Observation it actually has. But 'tis pro-
bable this is not the case, that the Semen, when the two
viz., the Semen and Ova, are carried at the same time into
the Uterus, and there mix'd, &c.

Other Anatomists cluse to suppose the Male Seed taken
up, ere it arrive in the Uterus, by the Vains which open
into the Vesica, &c. and thus mix'd with the Blood 
by which, in the Course of Circulation, it is carried, duly
preapered, into the Ovary, to impeperate the Eggs. See Generation.

For the Progress of the Fetus after Conception, see Nutrition, Circulation, &c. see also Utens, UMBILES, &c.

Conception Immaculate of the Holy Virgin, is a Feast in
honour of the Holy Virgin; particularly with regard to her
having been conceiv'd and born immaculat; i.e. with
out any Defect, in the Month of December. Alas!: in his Protagonists on Damausius, endeavour to prove this Feast to have been celebrated by
several Churches in the East, as early as the VIIIth Century. See Sex.

The Immaculate Conception is the great Head of Contra-
very between the Scottis and Thomists; the former maintaining,
and the latter impugning it. See Scotis, and Thomist.

The Jacobins expound the Party of S. Thomas, and hold
out a long time, in defense of the Virgin's being conceiv'd
in Our Saviour's Month, that they were condemn'd by Pope Clement VII.
in 1558, at the Procession of the University of Paris, and
oblig'd to retract.

The Council of Trent, Sev. V. in the Decree of Original Sin,
pronounced that the Ova, or Eggs, of the Virgin under 14,
include the Virgin under it. Her Conception it calls Immacu-
late, &c., and appoints the Constitutions of Sixtus IV. to be ob-
serve'd with regard thereto.

Some Authors have observe'd certain Passages different in
the old Editions of S. Thomas's Works, which afft
the Immaculate Conception in express Terms; but many of
them are corrupt in the later Editions, say some: tho' others
will have them, as they were in the First Editions.
CONCERT, or CONCERTO, popularly CONSORT, a Number, or Company of Musicians playing, or singing the same piece, or pieces, together. See MUSIC, &c. See MUSICK. The Word Consort may be applied where the Musick is only Melody, i.e. the Performers are all in Unison; but it is more properly, as well as more usually understood of Harmony, and the Performers are called at least, Choir, Voices, &c. See MELODY, HARMONY, PART, &c.

CONCESSI, a Term much used in Conveyances, &c. Its Effect is to create a Covenant, as Deed does a Warranty, see Deed.

CONCESSION, in Rhetorick, a Figure whereby something is granted, or allow'd the Adversary, either to prevent being detain'd by unnecessary Incidents, or to determine some Advantage of the Subject contrary to the Reality of the Controversy, which I plead for is relief against the Justice of it. True, it is fair, but only the more to show Acknowledgements to Heaven for the Favour, by making a Consent, which is beyond my Power.

CONCHA, Shell, in Anatomy, A Name given to the second, or inward Cavity of the Auricle, or external Ear, reaching to the Entrance of the Auditory Duct. See EAR, and Auricle.

Some also give the same Name to the first Cavity of the inward Ear, which others call the Drum; and others to the Vestibulum of the Labyrinth, which is the second Cavity of the inner Ear. See TEMPERANEM, and VESTIBULUM.

The Name has its Origin from a resemblance the Chaldee Carvings, or Conchae, have to Shells. See SHELL.

CONCHILIS, or CONCHOID, in Geometry, a Curve Line, which always approaches a straight Line to which it is inclined, but never meets or touches it. See Curve.

The Line appears in the Right Line A B D, (Plate Anotomistica, Fig. 1.) and another AC, perpendicular to it in E; draw any Number of right Lines, as CM, CM cutting B D in O; make O M = Q N = A E = B E; the Curve whereinto in C, is the Conchoid, or Conchilis sinus, so called by its Inventor Nicomedes.

The others, wherein the Points N NS are found, is the Conchoid secunda; the right Line B D the Rhit, the Point C the Parabola.

The Inventor also contriv'd an Instrument, whereby the first Conchoid may be described mechanically: Thus: In the Rule A D, (Plate Anotomistica, Fig. 2.) take the Points C and D, and move the Scale, the Point D, putting it against the Rule B C, in the movable Rule C B, in the Point E, may slide freely within it; Into the Rule E G is fix'd another Nail in K, for the movable Rule B C to slide upon. If then the Rule B C be so mov'd, as that the Nail F passes along the Canal A D; the Style, or Point in C, will describe the first Conchoid.

Thus let A P A M, (Fig. 1.) A E = 4 E, PE = MR = a - x, wherefore, as x increases, a - x or MR will decrease; and therefore the Curve continually approaches nearer to the Rule B D. When it appears, that the right Line NO must continually decrease; and therefore the second Conchoid, also, must continually approach nearer the Rule.

But insomuch as each Conchoid is a semi-circular Line B C, it is evident, that the Line Q M or N Q, equal to A E; neither of the Conchoid can concur with the right Line B D; consequently, B is an Assymptote of each Conchoid. See Assymptote.

There are other Kinds of Conchoidi produced, if C E: C Q = Q M . A E, or indefinitely, if O E = C Q = Q M = M A = x, wherefore, if G C = b, F A = c, C Q = Q M = y, then, a + b = x, and for infinite Conchoidi, a m + b n = 0, &c.

CONFINNMENTS IN Music. Diford are distinguished into Continuous and Incontinuous Intervals: The Continuous are, both major and minor, such as are not subject to any Change, or Combination with Conchoids; being neither very agreeable nor disagreeable in themselves; but having a good Effect, as by their opposition they heighten the more effectual Principle of the Harmony, or by their mixture and combination with 'em, they produce a Variety necessary to our being better pleased. See Harmony.

The other Difords, which are never used in Music, are called the Unnatural or Discordant. See Discord.

SYSTems are also divided into Concinnous and Inconcinnous. A System is said to be concinnous, or concinnously divided, when the Parts that compose it, are continuous in their Order, and are, besides, placed in such an Order between the Extremes, as that the Succession of Sounds from one Extreme to the other, may have an agreeable Effect. See System.

Where the Simple Intervals are inconcinnous, or ill-disposed between the Extremes, the System is said to be inconcinnous.

CONCEIVE, an Affirmation, or Meeting of all the Cards that are at the Table, for the Election of a Pope. See ELECTION, &c.

CONCEIVED, for its use in the Year 1740, and on this occasion: Clement IV. being dead at Viterbo, in 1267; the Cardinals were two Years without being able to agree on the choice of a Successor. For this Purpose the Bells were carried to that pars, that they were upon the Point of breaking up, without coming to any Conclavation at all.

The Inhabitants of Viterbo, then, being apprais'd of their Duty, assembled at St. Peter's Church in Viterbo, that the Gates of their City, and lock'd up the Cardinals in the Pontifical Palace adjoining to the Church, till they were brought to a better understanding.

Conclave, which has since prevailed, of hurrying up the Cardinals in a single Palace, till they have elected the Pope. Such was the Origin of the Conclave, as related by Olaus. Paphiaenius, Caesarius, and Paprocki.

CONCILE is also used for the Place wherein the Election of the Pope is perform'd; which is, now, at St. Peter's in the Vatican; the Gregory X. and Clement V. appointed it, and it has always been held in the Place where the last Pope died.

While the Affair is in hand, if it be in Winter, the Walls and Windows are all mured up, excepting a single Fagge, to give a little Light; in Summer the Windows are not closed, but the great Door of the Hall is secured with four Locks, and four Bolts; an Aperture being, however, left, to supply the imprudent Fables with Visible Testimony of the Business. In fact, however, there are Cells or Stalls erected for as many Cardinals as are to be present at the Election; the Cells being only separated by Deal Boards. The Cells are marked out before the Alphabet, and are all Cardinals by Lot: Each has a Crystal in his Arms on the Cell that falls to his share. See Cells.

After the Affair has hold three Days, they are only, in one Cell, an Esteemed Person of the City, the Town, the Bed and Water; Tho' this Rule is not over-religiously regard'd.

Each Cardinal is allow'd two Concilliarii, or Servants to attend him, and to be shut up with him.

Conclave, the Word Conclave antiently signify'd the Pope's Wardrobe.

'Tis a popular Proverb in Italy, Chi entra a Papa, e'ha Cardinale; He who enters Pope, comes our Cardinal; y d. He who produces a Conclave, which is common Report will be elected Pope, ordinarily is not.

CONCLUSION, in Logic, the last Part of an Argument; or the Consequence drawn from something either affirmative or negative. See Argument.

The Conclusion of an Argument contains two Parts; the Consequent, which is the Matter of it; and the Consequence, which is its Form; and which, of a simple absolute Proposition, renders the Consequence relative to the Premise whence it is drawn. See CONSEQUENT.

The Question, and Conclusion, lay the Schoolmen, are the same Ideas, only consider'd in different Views, or Relations: In a Question, we are consider'd as doubtful; in the Conclusion as void of doubt.

CONCLUSION, in Oratory, confin'st of two Parts: the Recapitulation or Enumeration, and the Persuasion. See RECAPITULATION.

The Recapitulation consists in a Repetition of the principal Arguments. See Recapitulation; see also FASHION.

CONCTION, in Medicine, the Change which the Food undergoes in the Stomach, &c. to become Chyme. See CHYLIFICATION.

This Change consists in destroying the Texture and Cohesiveness of the Food, preparing it for some particular Service of the Animal Frame, and the end to be carried off as Excrement, by proper Emunctories. See FOOTH, EXCREMENT, &c.

They say'd two Conceptions, viz. one in the Stomach, and a second in the Small Intestines, &c. which latter they attributed to the Admixture of the Bile and pancreatic Juice.

The several Conceptions in the Body, with regard to the Propagation of the Species, and the Preservation of the Infant, are considered as three, for the following Causes. Conceptions for Chyme, Hematoblast for Blood, Phlebotomats for Spirits, and Spermatofrs for Seed. See CHYLIZATION, CHYMOMA," HEMATOBLAST, &c. see also CCTION.

CONSECRATE, to dedicate, something that accompanies, or goes along with, another.

Consequent Grace, is that which God affords us during the Court of our Actions to enable us to perform 'em; and the Bless'd Schoolmen say, to render 'em more efficacious. See GRACE.
Consonant Grace differs, at least with regard to its Effect, from prevenient Grace: the latter is given to us to prevent the occurrence of a particular Evil. According to the Roviello Doctrine, the Blood of Jesus is the Accident of Bread, as his Body is the Substantive. Hence, by Concord in Grammar, we mean the Words of a Sentence agree among themselves, i.e., whereby Nouns are put in the same Case, Number, Person, and Sex; and Verbs in Number and Person with Nouns and Pronouns. See Syntax and Nouns.

The Rules of Concord are generally the same in all Languages, as being of the Nature of what is in uo almost everywhere for the heur or圭 غى of Difficulties. Thus, the Difficult of the two Numbers Singular and Plural, obliges us to make the Adjective agree with the Substantive in Number; that is, to put the one either in the singular or the plural, as the case is. But having begun the Thing confusely, the directly mark'd by the Adjective; if the Substantive Word mark several, there are several Subjects; in the Form mark'd by the Adjective, and of the Subject affixed to them in the Plural, Moment, &c. So see Number.

Again, the Diffusion of Masculine and Feminine, renders it necessary to put the Substantive and Adjective in the same Degree. See Degrees. And Verbs should have a Concord Agreement with Nouns and Pronouns in Number and Person. See Person, Case, Sex, &c.

If any thing occur apparently contrary to those Rules, 'tis by a Figure, i.e., something is implied, or the Ideas are considered more than the Words themselves. See Figure. See Concord. Now, if for the two Parties who intend the levying a Fine of Lands to one another, how and in what manner it shall pass. See Fine.

Concord is also an Agreement made upon any Tripartite condition, a Three, Two, or One; and is divided into Concord executory, and Concord executant. Discorden observes, that the first binds not, being imperfect; but the other perfects, and binds the Party. Of the Nature of Opinion, the Concord executory are perfect, and bind no less than thof executant. Concord, in Mitch, is the Relation of two Sounds that are always or always agree to the same Sound, whether applied in Succes or Consonance. See Sounds.

If two single Sounds be in such a Relation, or have such a difference of Tune, as that being founded together, they make a whole Sound, or are perfectly comprehended in the Ear with pleasure; that Relation is called Concord: and whatever two Sounds make an agreeable Compound in consonance, those fame will always be pleasing in Succession, or will follow each other agreeably. See Tune.

The Reverie of a Concord, is what we call a Discord; which is a Denomination of all the Relations or Differences of Tune that have a displeasing Effect. See Discord. See Concord.

The Harmony are when the Custom has applied them differently. As Concord expresses the agreeable Effect of two Sounds in Consonance; it is Harmony, the same Agreement in the two different Sounds in Consonance: Add, that Harmony always implies Consonance but Concord is sometimes applied to Succession: the never but when the Terms will make an agreeable Consonance; they are all in Dr. Holden's and before Writers, ufe the Word Conformance for what we call Concord. See Consonance.

Unison, then, being the Relation of Equality between the Two Sounds of all Unions are Concord in the first Degree: but an Interval being a Difference of Tune, or a Relation of Inequality between two Sounds, becomes a Concord or Discord, according to the Circumstances. See Unions.

This is not to affign the Reafon or Foundation of Concord: The differences of Tune, we have already obferved, take their rise from the different Proportions of the Vibrations of the same Body, i.e., of the Velocity of the Sounds in their recourees; the frequenter the recourees are, the more acute being the Tune, and vice versa. See Tune.

But the essential difference between Concord and Discord lies deeper; there does not appear any natural Aplitude in the two Sounds of a Concord, to determine it to give us a particular Distinction of them in the right or left Hands of a Discord: Those different Effects are merely arbitrary, and must be resolv'd into the divine good pleasure. See Sensation.

We know by experience what Proportions and Relations of Tuneful, numbers, what not; and we know also how to express the Differences of Tune by the Proportion of Numbers; we know what it is pleases us, tho' we don't know why: We know, e.g., that the Ratio of 2:3 constitutes Concord: 2:1 a Difficult, by what original Grounds agreeable or disagreeable Ideas are connected with those Relations, and the proper Influence of the one on the other, is above our reach.

By Expressions, we know that the following Ratios of the Lengths of Chords are all Concord, viz. 2:3, 3:4, 4:5, 5:6, 7:8, 8:9, 9:10, 10:11, 11:12, 12:13, 13:14, 14:15, 15:16, 16:17, 17:18, 18:19, &c. So that the distinguishing Character between Concord and Discord must, be look'd for in these Numbers, expressing the Intervals of sound, not abstracely, and in themselves, but as express'd the length of a Chord.

Now, Unions are in the first Degree of Concord, or have the most perfect Likeness or Agreement in Tune; and therefore the most pleasing: in that accessory to that Agreement, which is found, less or more, in every Concord but 'tis not true, that the nearer two Sounds come to an Equality of Tune, the more Agreement they have; therefore, its not in the Equality or Inequality of the Numbers that this Agreement lies.

Further, if we consider the Number of Vibrations made in any given time by two Chords of equal Tune; on the Principle laid down, they are the same, and therefore, the Vibrations of the two Chords coincide, or come together as frequently as possible, i.e., they coincide at every Vibration; in this frequency of which Coincidence, or united Mixture of the two Sounds, and the Undulations of the two Chords and of the Undulations of the Air occasion'd thereby, it is, that the Difference of Concord and Discord must be sought.

Now, the nearer the Vibrations of two Strings approach to a Concord, the more frequent as possible, the nearer they should approach the Condition and, consequently, the Agreement of Unions; which agrees with Experience.

For if we take the natural Series, 2, 5, 8, 9, 14, 16, and compare each Number to the next, as expressing the Number of Vibrations in the same time of two Chords, whose Lengths are reciprocally as those Numbers; the Rules will be found each, for 1:2 in both, then, the Concordance is unfulfilled; the Coincidences being too rare: there are other Ratios that are agreeable, besides those found in that continued Order, viz. 3:5, and 5:8, which, with the preceding diagrams, are consider'd as Concord, less than an Octave, or 1:5:5; that is, whose acoustical Term is greater than half the Fundamental.

On this Principle, 5:8 will be preferable to 5:7, because being equal in the number of Vibrations of the shorter Term, there is an advantage on the Side of the Fundamental in the Ratio 5:8, where the Coincidence is made at every Eighth of the acoustical Term; the Ratios 5:7 is less perfect than 5:6; because, tho' the Vibrations of each Fundamental are equal; yet in the Ratio 5:6, the Coincidence is at every Eighth of the acoustical Term, and only at every Eighth in the other Case.

Thus, we have a Rule for judging of the Preference of Concord, from the Coincidence of their Vibrations; agreeable to the Concord of their Indispensable parts of the following Table; to which the Names of the Concord in Praxis, the Ratio of their Vibrations, the Lengths of the Chords, and the Number of Coincidences in the same, are explicated.

<table>
<thead>
<tr>
<th>Table of Concord.</th>
<th>Ratio, or Vibrations.</th>
<th>Coincid.</th>
<th>Grave Acute Term.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Union</td>
<td>1:1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Octave, 8th</td>
<td>2:1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Fifth, 4th</td>
<td>3:2</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Fourth, 3rd</td>
<td>4:3</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Sixth, 2nd</td>
<td>5:4</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Third, 1st</td>
<td>6:5</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Sixth, 6th</td>
<td>7:6</td>
<td>7</td>
<td>14</td>
</tr>
</tbody>
</table>

No praise to this Order be fetted by Reason, yet it is confirm'd by the Ear. On this bottom, Concord must still be the more perfect, as they have the greatest Number of Coincidence, with regard to the Number of Vibrations in both Chords, and therefore the Preference will fall on that Interval, whose acoustical Term has fewest Vibrations to each Coincidence; which Rule, however, is in some Cases contrary to Experience; and yet it is the only Rule yet discover'd.

P. Mer-
CONCORDANCE

E. Morison, indeed, after Kircher, gives us another standard for estimating the comparative perfection of Intervals with regard to the Agreement of their Extremes in Time:

The Perception of Concordance, say they, is nothing but the comparing of two or more different Motions which in the same time affect the same Object, and a consequent equality of some Confinement, till the Air be as off struck in the same time by two Chords, as there are Unics in each of them expressing the Ratio of that Concordance. eg. we can't perfectly judge of a Fifth, and the Chord of Three, and three of the other are accomplisht together; which Chords are in length as 3 to 2. The Rule then is, that thse Concordes are the most simple and agreeable, which are produced in the Second, Third, and Fifth, and those Chords, on the contrary, the most compound and harsh, which are generated in the longfime.

For instance, let 1, 2, 3, be the lengths of 5 Chords 1:2 is a Fifth, 2:3 is a Fourth, 3:4 is a Fourth, 1:2:3 to an Octave and Fifth compounded, or a Twelfth. The Vibrations of Chords being reciprocally as their lengths, the Chord 1 will vibrate once, while the Chord 2 vibrates twice, and the Chord 3 vibrates three times, and an Octave, or a Twelfth does not vibrate at all, because the Chord 5 has not vibratec, nor the Chord 1 thrice, which is necessary to form a Twelfth.

Again, for generating a Fifth, the Chord 2 must vibrate thrice, and the Chord 3 twice; in which time, the Chord 1 will have vibrated 6 times; and thus the Octave will be thrice produced, while the Twelfth is only produced twice; the Chord a unifying its Vibrations found to be thrice as long as that of the Octave, under the same Intervals; and they being longer consequent than the Chord 1 or 2 with that 3.

Whence, that Author observes, many of the Mysteries of the Pythagoreans consituted upon the comparison of Harmonious Intervals and their Succeedion, are easily deduced.

But this Rule, upon examining it by other Instances, Mr. Malcolm has shown defective, as it does not answer in all Problems to their purpose; especially where the Unics are not in a certain Order, wherein they are to be taken, being required; and there being no Rule, with respect to the Order, that will make this Standard answer to Experience in every Case. So that we are left to determine the Degrees of Concord by Experience and the Ear.

Not but that the Degrees of Concord depend much on the more or less frequent uniting the Vibrations, and the more or less frequent repeating the same Note; for that this Mixture or Union of Motion, is the true Principle, or, at least, the chief Ingredient in Concord, is evident: But because there seems to be something more or less regular in the Proportion of the two Motions, necessarily to be known, in order to fix a catholic Rule for determining all the Degrees of Concord, agreeable to Sense and Experience.

The rule of the whole Doctrine is summed up in this Definition.

Concord is the Refrain of a frequent Union, or Coincidence of the Vibrations of two numberous Bodies, and, by consequence, a frequent repetition of the same Sound; and for that Concord, or Union of Motion, is the true Principle, or, at least, the chief Ingredient in Concord, is evident: But because there seems to be something more or less regular in the Proportion of the two Motions, necessarily to be known, in order to fix a catholic Rule for determining all the Degrees of Concord, agreeable to Sense and Experience.

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an aggregate of three Unities, let those Unities be Men, Pounds, or what you please.

CONCREATION, the Act whereby bodily Bodies are rendered by God, or it is an insensible Motion of the Particles of a Fluid or of a Part of the Earth. The Word is used indiscriminately for Seduction, Constitution, Consonation, and Conjugation. See INHABITATION, CONSTRUCTION, CONGENITALLY, CONVERGENCE.

CONCREATION is also used for the Coalition of several little Particles into a sensible Mafs, called a Concreta; by virtue of which Union, the Body acquires this or that Figure, and the one or other Constitution.

CONCLUSIONS, sometimes expresses a criminal or prohibited Commerce between the two Sexes; in which case it comprehends Adultery, Incest, and simple Fornication. See CONTRACTIONS, INCONSIDERATE, AND INCLINATION.

In his more refined Sense, Concluso is used for a Man and a Maid's cohabiting together in the way of Marriage, without having paid the Ceremony thereof. See CONCILIA.

Concluso was antiently tolerated: The Roman Law called it an allowed Consol, seco confutolos. When this Experience occurs in the Confinations of the Christian Emperors, it signifies what we now call a Marriage in Consequence.

The Concluso tolerated among the Romans in the Time of C. Claudius, and of the Hezicoan Emperors, was that between Persons not capable of contracting Marriage together; nor did they even refuse to have Inheritances dehend to Children sprung from such a tolerated Cohabitation. Concluso was also allowed, in all the Factions and Sects of the Hezicoan Emperors, of Marriage, and even allowed it several Privileges: but then this Concluso was confined to a single Person, and was of such a nature as to be viewed as an Obligation, as Marriage itself.

Sorcius obseres, that an Act like that of Concluso long before Julies Ceterf, made Law that whereby every one was allowed to marry as many Wives as he pleased. See Concordat, Sorcius tells us, allow'd every Man two. See Marriages.

Concluso is also used for a Marriage perform'd with legal Solemnity than the formal Marriage; or a Marriage with a Woman whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet to whom the Husband does not pay, yet...
CONCUPISCENCE, among Divines, an irregular Desire, Appetite, or Lust after divers Things, inherent in human Nature ever since the Fall.

For, according to Definition, on his System, to be a natural Effort, which the Traces or Impressions of the Brain make on the Mind, to attach it to fituable Things: The Dominion or Prevalence of Concupiscence, according to him, is the Foundation of our Children's Covetousness, and their later Covetousness, and with like Traces in the Brain, (where the same Sympathies and Antipathies in the same Kind, and whence the same Conduct on the same Conduct) So our first Parents, after their Fall, received such deep Traces in the Brain, by the Impression of fituable Objects, that they might well be suppos'd to communicate them to their Children.

The Text implies the Use of the Concupiscible Appetite, for the Desires we have of enjoying any Good, in opposition to the fituable Appetite, whereby we chuse what is Evil. See Appetite.

CONDENSATION, the Act of pressing or pronouncing Sentence, or giving Judgment against a Man; whereby he is subjected to some Penalty or Punishment; either in respect of Fortune, Reputation, or Life. See Sentence, and Punishment.

CONDENSATION, the Act whereby a Body is rendered more dense, compacter, and heavy. See Density, &c.

Conflagration is a natural or artificial Change of State, or of the form of a Body, from one to another; as that which renders the Body lighter and looser, by setting the Parts farther asunder, and diminishing their Contact, and of consequence their Cohesion. See Respiration, &c.

Conflagration is the act of burning a thing, or the act of burning a thing, on the use of the Word Conflagration to the Ablative of Cold; which is done by external Application, they call Conflagration.

Cold can endanger, either by Cold, or by water. Conflagration, but never condensation; can never be brought into a less space, but will penetrate the most solid Body, even Gold, more than the least of its parts. See Water.

A Syrup conflagrius in Epitome. It was found, in the Observatory of France, during the great Cold of the Year 1670, that the hardest Bodies, even Mobs, were not able to withstand the force of the Cold, and became much harsher and more brittle than before; till their former State were retraced by the ensuing Thaw. See Water.

When water's so cold as to expand by Cold; insomuch as when conflagrius, the Ice takes up more space than the Water before. But this must be rather owing to the Intemperance of some foreign Matter; as the nitrous Particles of the ambient Air; or in some Parts of the Respiration of the Water by the Cold.

The Caretions, indeed, take for granted there is no Vacuum, except such as is produced by Caretations or Respiration. According to them, when a Body takes up more space than it did before, its Parts are diffus'd by the Intumation of a subit Matter thereof; And when its bulk is increased, the Body is put in a situation of the Excursion of Eggs of that Matter thereof; and the forces thereof, by virtue whereof, the Parts of the Body, tho' not the Parts of Matter, come nearer each other. For a Extension and Matter of the Body, according to them, are the same thing; a Body can never take up more or less place, any otherwise than by the Accession or Diminution of Matter; And thus they conclude the Vacuum.

But that, in the Rarefactions of gross Bodies, their Parts are diffused by the accession of Air, is frequently manifested; but this does not follow from the Plentitude of the World, but from the Flux, and Declension of Air; or of its Congest and Pervicence. See Matter, &c.

That there is such a thing as Condensation, without the Laps of any Matter, is evident from Galileo's Experiment: A Drop of Water, put into a Vessel, with a few glasses, balls, or Balls, or, Cylinder, is a Vesica, by means of a mens. Screw, may be applied to it; by working the Vesica, the Air will be forc'd into the Ball, and turning the Cock, will be retaill'd on the Outside, and to the Balance, its weight will be found increased. If the Cock be re-tum'd, the Air will burst out with violence, and the Ball sink to its former weight. For it follows, first, that Air may be crus'd into a less Volumes and Bulk than it could not be, it takes up, and is therefore condensable. For the Quantity of Air Competes, see Conversion.

Secondly, for the Quality of its weight, just as much Air is expuls'd as was injected; and that, therefore, could Air return to its primitive Expansion, if the compressing Force be removed, and has therefore an elastic Force. See Force.

5thly, That's a certain Sign of Condensation, when, upon opening the Office of a Vesica, any portion of Air be observed. For if it be not, it is an indication of a Vesica, and therefore heat, and precipiteth subject Bodies in Lines perpendicular to the Horizon; and is therefore heat, and precipitates subject Bodies in Lines perpendicular to the Horizon; and is therefore heat, according to the Conditions of Gravity. See Gravity.

Condens'd Air, has Effects just opposite to those of rarefy'd Air; Bird, &c. appear bigger and more lively therein than in the common Air. See Vacuum, &c.

CONDENSER, a pneumack Engine, whereby an unusual quantity of Air may be crus'd into a given Space. They can throw in a, 2, 3, or 10 Atmospheres into the Condenser, i.e. twice, three, four, 5, 6, times as much Air as there is in the same compass without the Engine. See Condenser.

CONDERS, or Hurris, in our Climates, are Phenomena who stand on high Places near the Sea Coast, in time of Drenching, to make Signs with Boughs, &c. to the Bathers who are coming towards them, as signs of the sea's coming nearer than usually. making more discernable to those who stand on high Cliff, by means of a blue Colour they cause in the Water, than those aboard the Vessels. See Hurry-Fishery.

The Doctrine also called Condurers, Directors, &c.

CONDITION, in the Civil Law, an Article of a Treaty, or Contract; or a Clause, Charge, or Obligation, stipulated in a Contract; or added in a Donation, Legacy, Testament, &c.

The Doctrine does not lose its Donative, if it be charg'd with any diffident or impossible Condition. The Donation distinguishes three Kinds of Conditions, under which a Legatee or Heir, is charg'd with a fee simple: 1. Those that depend merely on chance, the Possefactor, which is absolutely in our Power; and the Mixt Condition, which is both null and void; and 2. Those that depend on the Inheritance of Some Person, or thing.

Condition, in Common Law, is a Manner, Quality, or Restitution, annexed to an Act; qualifying or suspending the same, and making it precarious and uncertain, whether or no it shall take effect.

In a Lease there may be two sorts of Conditions, Conditional collateral, and Condition annex'd to the Rent.

Collateral Condition is that annex'd to a collateral or foreign Execution, and which depends merely on chance; the Possessor, which is absolutely in our Power; and the Mixt Condition, which is both Causal and Collateral.

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CONDITIONAL Propositions, in Grammar, are those which serve to make Propositions Conditional; as, if, whilst, provided that, in case of, &c.

CONDITIONAL Propositions are such as consist of two Parts, joined together by the conditional Particle of, See Proposition.

Of these, the first, wherein the Condition lies, is called the Antecedent, and the second, the Consequent. See Antecedent, and Consequent.

Thus, if the Soul be spiritual, it is immortal; and is a conditional Proposition, wherein, if the Soul be spiritual, it is immortal.

In Theology, we call the Knowledge of Conditional, i.e. of conditional Truths, that Knowledge which God has of Things, considered, not according to their Essence, their Nature, and their Extension, but according to the Supposition, which imposes a Condition never to be accomplished.

Thus, when God said to God the People of Cæsæa, deliver him up to his Enemies; God, who knew what was to be done in case God did command such a thing, told them he would deliver him; which he knew by the Knowledge of Conditional.

These propositions, it is evident, that God has the Knowledge of Conditional; The Jews maintain, that God's Knowledge of Conditional depends on a predetermining Decree; Others deny it.

E. Davids observes, that the Truths which compose the Knowledge of Conditional, being very different from those which compose the Knowledge of Intuition, and that of Understanding, a third Class must be added, and the Knowledge of Conditional divided into Intuition, Intellecctual, and Conditional: See Knowledge.

CONDORMANTES, Religious Sectaries, of which there were two kinds; The first arose in Germany, in the XIXth Century, of noble Leaders of Tendal, who held their Meetings near Cologne; wherein they are said to have worshipp'd an Image of Lucifer, and to have receiv'd Answers and Oracles from him. The Legend adds, that an Ecclæastic having brought the Eucharist to it, the Idol broke into a thousand Pieces; which put an end to the Worship.

They had their Name from their lying all together, Men and Women, young and old.

The other Species of Condormantes, were a Branch of Anabaptists in the XVIIth Century; so called, because they lay all together in their Meetings, in the same Chamber; on promotion of Evangelical Charity.

Soft-CONDUCT. See Safe-Conduct.

CONDUCTOR, a Surgeon's Instrument, which being put into the Elbow, serves to counteract the Operation of cutting for the Stone. See Lithotomy.

CONDUIT, a Canal, or Pipe, for the Conveyance of Water. See Tunnel.&c.

In the Earth are several subterraneous Conduits, through' the Waters pass that form the Sources of Springs; and through' which also pass the Vapours, which form Metals and Minerals. See Dolomite, Coal, Oyster, Iron, Pottery, &c. Artificial Conduits for Water, are made of Lead, Stone, cast Iron, Pottery, &c. See Pipe, and Plumbery.

In the Province of New Mexico, there is said to be a subterraneous Conduit, in form of a Grotto, extending 600 Miles in length. See Depth.

CONDYLOMA, in Anatomy, the knitting of the Bones together in a Juncture or Articulation; from the Greek στοιχείω, to knit together. See JOINT.

The Word is particularly used for the joints of the Fingers, popularly called Knuckles. See Finger.

CONDYLUSION, in Medicine, is a soft, painful Tumor, of the Occipital Bone, which appears in the internal Core of the Anus, and the Mucous of that Part, or in the Neck of the Matrix. See Oedema.

By heat, and in the atmosphere, it grows fibrous, and flowing out as from a Stalk, takes the Denomination Fruit. See Fruit.

Condyloma are frequently the Effects of Venereal Ailments, and, if neglected, sometimes prove Cancerous: Thus, from the Condyloma Marci, which Unions are called, and proper Etiachomorphs to confound them; the Emmatoma, either by either by Literature or Incision, if the Nature of the Part will admit, is the most expedient. A Salivation is often necessary, in order to cut the Tumour, and to remove the Core of the Condyloma.

The Word comes from κονδυλός; in regard the Condyloma has usually Range, or Wrinkles, like the Joints of the Body.

CONDYLUSUS, a Name Anatomists give to a little round Eminence or Preeminence at the Extremity of a Bone. See Bone.

Such is that of the lower Jaw, receiv'd within the Cavity of the Or. Petrotum. See Maxilla.

CONFLUENS, in Geography, a large, or wide Head of the Bone. See Bone.

The Word comes from the Greek κονδυλός, Article, Joint, Knuckle, a Knob, a Ball and Body, having a Circle for its Buds, and terminated in a little Point, or Vertex. See Tab. Conics, Fig. 2. see also Solid.

The Cone is generated by the Motion of a right Line, K,L, called the Base-Circle, along the Circumference of a Plane, called its Basis, M,N,M',N'. It may be conceived as generated by the Revolution of the Triangle KLM, about the right Line K,L, which is called the Axis or Spine of the Cone, or the Base of the Lathe.

But if the Axis be perpendicular to the Base, it is said to be a Right Cone; and if inclined, or oblique, a Flattened Cone.

Flattened Cones are again divided into oblique-angled and acute-angled.

Eulida defines a Cone a solid Figure, whose Base is a Circle, as CD, (Fig. 3) and is produced by the entire Revolution of the Flattened Triangle C A B, about the perpendicular Leg A B.

If this Leg, or Axis, be greater than C B, half the Base, the Solid produced is an acute-angled Cone: If less, an obtuse-angled Cone, if equal a right-angled Cone.

But, Eulida's Definition only extends to a Right Cone: that is, a Cone whose Axis is at right Angles to the Base; and not to oblique ones, whose Axis is not at right Angles to the Base.

We have comprehended a Definition of a Cone, which may take in both right and oblique ones, and a Flattened, an Immoveable Point A, (Fig. 24) without the Plane of the Circle B D E C; and luppus a right Line A B, drawn thro' that Point, and produced infinitely both ways, to be mov'd quite about the Circumference of the Circle C; the two Superficies that will arise from this Motion, are each of them called Superficies, or Surfaces; but, taken conjointly, are called Superficies corporis or Corporis, or of a body: The Immoveable Point A, both to the Superficies, is called the Vertex C E F G H I; the right Line A B, the Vertex A C and B; the Centre of the Base, the Flattened Cone, the Base, and the Solid comprehended under the conical Superficies and the Base, is a Cone.

Properties of the Cone.

1. The Area of Surface of every right Cone, exclusive of its Base, is equal to a Triangle whose Base is the Perimeter, and the Height of the Cone.

2. The Volume of the Cylinder, or the cone Superficies round the Height of the Cone, to the Semidiameter of the Base.

3. Hence, the Surface of a right Cone is equal to a Sector of a Circle, on the Round, by the defect of the Circle of the Base.

4. Or, the curve Superficies of a right Cone, is to the Area of its circular Base, as A C, (Fig. 5) the length of the Hypotenuse of the right-angled Triangle describing it, to C B, the Base of the same triangle, and as the Square of the height of the Cone, to the Semidiameter of the Base.

5. Hence, the Surface of a right Cone is equal to a Sector of a Circle, of the Round of the Base, by the defect of the Circle of the Base.

6. Or, the Area of Surface of the Cone C A B, will be a Reute for the right Cone.

7. Hence, if then, the Side of a truncated Cone be transformed from A to F, and an Arch G H be describ'd with the Radius G F; by finding a fourth proportional to A C, to G H, and to the Radius C A; and the Sector C D E with the Circle C A B will be a Reute for the right Cone.

8. If, then, the side of a truncated Cone be transformed from A to F, and an Arch G H be describ'd with the Radius G F; by finding a fourth proportional to A C, to G H, and to the Radius C A; and the Sector C D E with the Circle C A B will be a Reute for the right Cone.

Hence, we have a Method of describ'g a Reute or Circle that shall just cover a Cone.

Thus, with the Diameter of the Base A B, (Plate 61, No. 1) and the Perimeter of the Base, (Plate 61, No. 1) C D E F G H I, till A C be equal to the side of the Cone, till the Arch A B, determined in Numbers, and 560, find a fourth proportional to A C, to G H, and to the Radius C A; then the Arches drawn to the Numerical Base, the Sector C D E with the Circle C A B will be a Reute for the right Cone.

Hence, we have a Method of describ'g a Reute or Circle that shall just cover a Cone.

For C D B E A is a Net for the entire Cone, G G F H F for the cone cut off; and wherefore, D B E H for the truncated Cone.

2. Cones and Pyramids, having the same Bases and Altitudes, are equal to each other.

3. Now, if every triangular Prism may be divided into three equal Pyramids; and since the triangular Pyramid is one third of a Prism, standing on the same Base, and having the same Altitude.

Hence, a Conical Solid Body may be reduc'd into triangular ones, and every Pyramid is a third part of a Prism, having the same Base and Altitude; since a Cone may be effect'd an infinite-angled Pyramid, and a Cylinder an infinite-angled Cylinder, each with a part of a Cylinder, which has the same Base and Altitude.

A solid, and in the place of the solid, the Surface of a Solid, or a Pyramid.

Thus, if the Solidity of a Prism be e, the Solidity of a Cone, or a Pyramid, Standing on the same Base, and having the same Altitude.

Which found, divide by 3; the Quotient will be the Solidity of a Solid.
For the Surfaces; that of a right Cone is had by multiplying the Periphery of the Base into the Side, and adding the Product to the Base.

Suppose, s, g, H the Diameter of the Cone N.M, (Fig. 4.) and its Altitude CH, the Side will be \( \sqrt{s^2 + g^2} \), and the Product of these--

Suppose the Altitude of the Axx K.L., \( \overline{KL} = 261\frac{1}{2} \) inch, and the diameter of the Base \( \overline{MN} = 18\frac{1}{2} \) inch, the Superficies of the Conic Surface of the Base is \( \overline{MN} = 18\frac{1}{2} \times \sqrt{18.5^2 + \left(261\frac{1}{2}\right)^2} \), or \( 2551.4 \) sq. in., the surface of the whole cone will be \( 2551.4 \times \frac{1}{3} \) or \( 850.5 \) sq. in., and the whole together \( 4150.97 \) sq. in.

As to the Measure of the Surface, and Solidity of a truncated Cone, (see A.B.B., Fig. 7.) its Altitude CH, and the Diameter of its Bases A B C D being given, and their Circumferences. To the Square of the Altitude CH, add the Square of the Semi-difference of the Circumferences of the upper and lower bases, left with a Compass a C : The Semi-sum of the Peripheries, multiplied by that side, gives the Superficies of the truncated Cone.

To find the Solidity of a truncated Cone, (see A.B.B., Fig. 7.) its Altitude CH, and the Diameter of the truncated Cone C H, so is the greater Semidiameter A, to the Altitude of the entire Cone C E. This found, subtract the Altitude of the truncated Cone C F, which will leave that of the Cone taken off E F.

Find the Solidity of the Cone C E D, and A B C D, subtract the other from this; the Remainder will be the Solidity of the truncated Cone A C D.

For the Sections of the Cone, see Conic Section.

For the Ratio of Cones and Cylinders, see Cylinder.

For the Curves of Gravity and of Oscillation of a Cone, see Ellipse.

Cones of the higher Kinds, are those whose Bases are Circles of the higher Kinds; and are generated by supporting a Line moved in a Circle, or in a Plane, on a fixed straight Line, called the Axis, out of, or above, or under the Plane of the Circle (see Circle).

Cones of Rays, in Opticks, includes all the several Rays which fall from any Point of an Object, on the Surface of a Sphere or a Ray, or Projecting a Ray.

Cones, or Cones, in the Sea Language, signifies to guide or conduct a Ship in her right Course. See Course.

He that shows her, shows not, as before here, gives the Word of Direction to the Man at Helm how to steer. See Steering.

If the Ship go before the Wind, or, as they call it, be under the Wind, the helm must be put to the right or left side of the Ship, upon which the Ship always goes the contrary way.

If he says, Helm a Middle, he would have the Ship go right before the Wind, or directly between her two Sheets.

If the Ship fall by a Wind, or on a quarter Wind, the Word is,作风, Keep your Delt, and the like, to have the Ship in a Wind, Have a care of the Lee-Latch : All which Expressions are of the same import, and imply that the Steersman should keep the Ship near the Wind.

In the contrary, if he would have her fall more large, or more before the Wind, the Word is, Fait the Helm, No near, or Nor

If he calls Steady, it means, keep her from going in and out, which is called Yaws, (as they call it) howsoever the less, whether large by a Wind : and when he would have her go just as the do, he cries, Keep her thus, thus, &c.

CONFRONTATION, a Ceremony among the ancient Romans, used in the Marriage of Fathers whose Children were delin'd for the Honour of the Fristhood.

Confession was the most feared of the three manners of acknowledging the Debtors, and People, and confessed, according to Servitus, in this, that the Psalmist Maximinos and Petronius Dinnus did and contradicted the Man and Woman, by making them cast an Oath by the Name of God and the Virgin, and the Children, in the offering up of pure wheat Bread ; reciting a sure, withal, a certain Formula, in presence of ten Witnesses. Diozyrus Helcianxeni adds, that the Husband and Wife, in the case of the same wheat Bread, and threw part on the Victims.

CONFESSION, in Pharmacy, a kind of compound Remedy of the Confession of a soiled by the Diet, with the different Drugs which bear the Name of Confession; three whereof, in the Physicians, Language areCorrelative, and one Purgative.

The corroborative Confessions are those of Alkermes, of Hyssop, and of你觉得。The purgative one is the Confection Heimumb.

The Confession of Alkermes has its Name from the principal Ingredient therein, called the Ketrenes, the Kamerns, or Spherites. See Kamerns, &c.

The other Ingredients are Pearls, Mulk, Cinnamon, Ambergris, Leaf Gold, Juice of Tippins, and Refe-Water.

It is rank'd among the bold Carduacks, and is frequently used for the Palpitation of the Heart, or Syncope ; sometimes in the Small Pox and Measles.

The Confession of Hyssop has nearly the same Virtues with that of Alkermes ; but, besides, is frequently used as a Stimulant. It consists of near triple the Number of the Kalmians, Catherines, Castilians, and is, in the Bases: the chief of the red are red Coral, Boe Arumia, Terra Caglia, Myrth, the Satnals, burnt Harithon, Campbier, Sapphire, Emerald, Topaz, and most of the Ingenuous Stones, and others.

The Anacardium Confection, now disiled in England, is composed chiefly of Anacardium, whence the Name; the other Drugs are Long Pepper, Black Pepper, most Kinds of Spices, &c. It is used to purge the Blood, and is proper in cold Diseases.

The Confection Hamebe takes its Name from that of its Inventor, an Arabian Philosopher, whose Name was Polis, or Polis, (the Son of) Scima, Sona Tamaridan, red Helene, and Moses, Colocynt, &c. It is applied as a Draught for the purging of the greefer Humors and Viscidities; it's also of some respect to the modern Confection of the same name, &c.

The Antients only confided with Honey; at present, Sugar is more frequently used.

Confetti half sugar'd, are those confid'd with a little Sugar and some of the Natural Tule of the Fruit.

Confetti are reduced to eight Kinds, viz. Liquid Confetti, Marmalades, jellys, Puffs, Dry Confetti, Converv, Candies, and Dragers.

To these are added the whole Fruits, either whole, in pieces, in grains, or in clusters, are confided in a fluid transparent Syrup, which takes its colour from that of the Fruits whole in it.

There is a good deal of Art in preparing these well; if they be too little sugar'd they turn ; and it too much, candy.

The most esteemed of the liquid Confetti are Plums, especially those are the Cocoa, Barbary-rum, Cherry, Blackcurrant, Ginger, Orange Flowers, light green citrus from Modern, green Cassia from the Levant, Myrabolans, Ginger, Cloves, &c.

Marmalade is a kind of Puffs, half liquid, the Palp of Fruits, of Fruits, that have some consistence; as Apples, Pears, Plums, Quinces, Orange-Flowers, and Ginger. Marmalade of Ginger is brought from the Indies by way of Holland, and these are not to be kept, being very fat.

Jellies are Juices of several Fruits, wherein Sugar has been dissolvd, and the whole, by boiling, reduced into a pretty thick Confection, or Pudding, not to be kept, to deliver the name of Confection. See Jellies.

Quinces, Apples, Apricots, and Orange-Flowers: Thole of Pitaches are much esteem'd ; though of Ginger are brought from the Indies. See Puff.

A kind of Confection, after having been boiled in the Syrup, are taken out again, drained, and put to dry in an Oven. Dry Confetti are made of so many Kinds of Fruits, that it would be hard to express the Limit of this Variety, the most of the Confection of the same Name, &c.

Mallows, Redemary, of the Capillay Herbs; of Orange-Flowers, Violets, Jeftmann, Pitaches, Citrons and Roses.

Note, that all Confections, under the Title of Concof, consist of all kind of Confetti, both dry and liquid; whether of Fowers, Fruits, Seeds, Room, Banks, Leaves, prepared with Sugar or Honey, to prefer, &c. See Confection.

Confetti and Converv are not to be kept, without having been boil'd in the Syrup; which renders them like little Rocks, crystallin'd: of various Figures and Colours, according to the Fruits included within them.

The best Confections are brought from Italy. See Candy.

Dryresses, or Sugar-Plumbs, are a kind of little dry Confeft, made
made of small Fruits, or Grains, little Pieces of Bark, or odoriferous and aromatic Root s, &c. inculcated and covered with very a hard Sugar, ordinarily very white.

Of these Confections are distinguished by various Names. Some made of Raspberries, others of Barberries, Melon-Seeds, Pitsachous, Fieberle, Almonds, Cinnamon, Orange Peel, Corianders, Aniseed, Carwashes, &c. are made by the King of France, from the Time of Henry IV have been confinently Jefus: before him, the Dominicans and Cordeliers that the Office between them. The Confections of the House of Aufron have also, ordinarily, been Chatles, sometimes called Cordeliers, but the last Emperors have all taken Jefus.

CONCLUSION, the exterior Surface, that bounds Bodies, and gives 'em their particular Figure. See Fussope. This word is of the Greek, and the specific name, or designation of Bodies, is the different Configuration, and the different Situation of their Parts. See Body.

A Short Treatise, depends on the different Configuration of the Crystalline. See Crystalline, Stiff, &c.

Configuration, or Affection of the Planet, in Astrology, is a certain Distance, or Situation of the Planets in the Zodiac, in which they are supposed to aid, or oppose each other. See Aspect.

CONFIRMATION, the Act of ratifying, or rendering a Title, Claim, Pretension, Report, or the like, more firm and indubitable.

CONFIRMATION, in Law, is particularly used for the strengthening or homologating an Estate of one already in its possession.

Thus, if a Bishop grant his Chancellorship by Patent, for the term of the Patentee's Life, this is void by the Bishop's Death, except it be strengthened by Decree of the Bishop's Successor. See Confirmation.

CONFIRMATION, in Rhetorick, is the third Part of an Oration, wherein the Orator undertakes to prove, by Laws, Reason, Authorities, and other means, the Proposition he has made. See Oration. Confirmation is either direct, or indirect, the first confirms what the Orator has the Ueuse for strengthening his own Cae: he is a proper Confirmer, the opposite of an Adversary. See Contrafutation. Confirmation, in Theology, the Converting of the Hearty of the Holy Ghost. The Antients call it Christus and conversion among them it was confirmed immediately after Baptism, and was called in some measure, a part of the Sacrament, whereas in the Greek and in our old and in the Roman Church it is called the Conclusion of Baptism. See Christ. Among the Græci, and throughout the East, it still accompanies Baptism, but in the Roman Church it makes it a distinct inaugurata, or in the Sacrament. See Confirmation.

It appears that Confirmation has all along been ordinarily confirmand by the Bishop; S. Cyprian, and most of the Fathers, speak of it in such Terms as to make it confirmand by the Bishop. S. Hieronymus, and most of the Moderns, from them, say it down as a distinguishing Character between the Offices of a Priest and Deacon, and of that a Bishop, that the former may be confirmand and confirm by virtue of their Succeed to the Apostles, to whom it originally belonged. But from some Fathers in St. Gregory, &c. other parts, that the Confirmation is likewise a part of the Sacrament. To confirm. 'Tis certain, among the Greeks, the Priest who baptiz'd also confirms: Which Practice, Lucas Holipsinus swears, is of so old a standing among them, that it is now generally lock'd on, as belonging properly and of right to the Priest; the same will have it to be borne with by them from the Bishop.

Hence, some of the Latin Doctors acknowledge that the Bishop be the ordinary Minister of Confirmation, yet, that the Priest, in his abstinence, may also confer it, in quality of Minister Extraordinary.

The Sacrament of Confirmation hold in 1737, decrees, that Confirmation be confer'd falling, on the side of the Giver and Receiver.

CONFISCATE, in Law, is applied to Goods forfeited to the Executive by Publick Treaty. The Word is deriv'd from Feis, a Hamper, Parier, or Barker, wherein the Emperor's Money use to be kept. See Fine.

The Title to thoé Goods is given to the Law to the King, which may be by any other. If a Man indicted for stealing the Goods of another, in which Case they become, in effect, the proper Goods of him indicted, he shall be about 'em from Court, and in their Turn, he being afterwards acquitted of the Theft, and the King shall have 'em as Confiscate: but otherwise, he has no right to claim 'em. See Confiscation.

CONFERENCE, or Disputation of Goods or Effects to the Fift, or Treasury. See Treasury.

Thus, the Bodies and Effects of Criminals, Traders, &c. and Merchandizes that are contraband, prohibited, or held abroad.
CONFLUENCE, CONFLUX, the place where two Rivers join, and mix their Waters. See River.

CONFLUENT, in Medicine, an Epithet added to that Species of Small-Pox wherein the Pustules run into one another. See SMALL-POX.

CONFRONTATION, the particular Texture and Confus- 

ition of the Parts of a Body, and their disposition to make a Whole: Thus, we say, Light of different Colours is re- 

flected from Bodies according to their different Conformations; i.e. when they have an angular or convolute figure, it becomes of different Colours, according to the different Con- 

formations of the Bodies that reflect it. See LIGHT, and CO-

LOUR.

Confirmation, we say, that the Confirmation of the Members of an Embryo, is not perfect enough to allow of a Diffusion.

CONFUSION, in Medicine, is used to express that Make and Confirmation of the Body, for which there is no Name. Hence, a main Conformatio signifies some Fault in the first Rudiments; whereby a Puscell comes into the World crooked, or with some of the Vices, or Ca- 

vities undiscovered or imperfectly formed; which are subject to incurable Althamas, from too small a Capacity of the Thorax, and the like violent Conformations.

CONFORMIST, CONFORMITY. See NONCONFORMISTS, and NONCONFORMITY.

Occasional Conformity, S. Occasional Conformity in the School, is the Conformity, in Relation of Agreement between one thing and another: as between the Measure and the Thing measured; the Object and the Understanding; the Thing and the Concept; the Speaker and his Language, &c. See Confirmation.

CONFRONTATION, the Action of setting two People in presence of each other, to discover the Truth of some Fact which they relate differently.

Trench, in the Theory of the Criminal Matters; where, the Witness proves in face of the Accused; the Accused with one another, or the Witness with one another.

Confrontation of Witness, by the Civil Law, is not to be extended.

CONFUSION, in its Metaphysical Sense, is opposed to Order; in a Perturbation whereof, Confusion could, e.g. when things prior in Nature do not precede or, in actions do not follow one another.

In a Logical Sense, Confusion is opposed to Dullness, or Periscopics; and may happen, either in Words, as when mischance of a word or phrase by notal Ideas, as when a man pretexts something along with it, which do not properly belong to that thing. See IDA, and NODUS.

In a Physical Sense, Confusion is a fort of Union, or Mixture by more Continuity. Such is that between Fluids of Contrary Nature, as Oil and Vinegar, &c.

CONJUNCTUS, in Rhetoric, &c. A Part of an Or- 

ation, wherein the Orator forgets his Subject, and begins and concludes his Orations, by inculcating and destroying the oppo-

site Arguments of the Antagonist. See ORATION.

Conjugation makes a Branch of what we call the Conformity, See CONFORMITY. The Conjugation and Conformity are sometimes called the Head of Confection.

CONJUGATION, a Licence, or Permission, granted by a Superi- 

or to a Subject, to go from one Place to another; a Dispensation from some Oath, or promise, which he was before obli'd.

Thus, we say, A Woman cannot obligate her self without the Conju or Licence of her Husband: A Monk cannot go out of his Convent, without the Conju of his Superior.

The Word is French: Mensa deserviet he from it the Latin Conmmissus, used for Commentary, and Commentaries, often seen among ancient Writers: The Italian use Congiungi, which is the Permutation of Con and Join. See a Do and Chapter, in time of a Vacancy, to chuse a Bishops. See CHAPTER, CANON, and COLLATION.

Grant oberserves, that the King of England, as Sovereign of all his Subjects, and of any particular Benefice, had antiquity and the free Appointment of all Ecclesiastical Dignities; investing, first, per Beneficia & Amnities; See INVESTITURE. 
And afterwards by Letters of the Time, he made the Election over to others, under certain Forms and Conditions: As, that they should at every Vacancy, ere they chose, demand of the King his Licence, and to procure his Election; and after Election to crave his Royal Assent, &c.

He adds, that King John was the first who granted this; which was afterwards confirm'd by Sta. Wenceslas, and again by a Crusade.

Conger, in Architecture, a Moulding either in form of a Quarter-Round, or of a Cavoletto; which latter serves to separate two Members from one another.

Thus, as this which joins the Shaft of the Column to the 

Cincture, call'd also Apogryph; which, in Greek, signifies 

Height; the Column seeming to arise hence: By the Latin it
It is called Contra, the Shaft of the Column. See APOLOGY.
CONGELATION, Freezing, the Act of fixing the Fluidity of any Liquid, by Cold, or the Application of cold Bodies in which it resides. See also Congregation, which is produced by several Causes. See Cold, etc.
Thus, Salt-petre congeals Water in Summer. See Ice.
Metals and Minerals are said to be Juices congealed in the cold, and the Steam, or vapor, of Liquids, when mixed with another, or with other heterogeneous Bodies, or by the Consummation and Evaporation of their first Parts. See Metel.
Rock Crystal is usually held to be nothing but Water congealed in a Cold State.
The Bites of Apech's are mortal, by the sudden Congela-
tion which they induce on the Blood, which stops its Circu-
ation. See Acinonyx, Boar, etc.
CONGIARIES, Latin Word, sometimes used for a collection, or heap of several Particles, or Bodies, united into one Mole.
CONGESTION, in Medicine, a Mole, or Collection of Humours, crowded together, and hardened, in any Part of the Body; and there forming preternatural Tumors. See Tumor.
Congestion is effected by little and little; in which it differs from a Dehiscence, which is more sudden. See Dehis-
cence.
CONGLIUM, CONGLYARIUM, among Medallists, a Gift, or Donative represented, on a Medal.
The Congyarii was properly a frequent Made by the Emperor to the People of Rome: Those made the Soldiers were not called Congyarii, but Donatives. See Donative.
Verisus gave a Congyarii of three hundred Pieces of Money to the Senate, for their Acceptance of their Imperial Seilesco a head: Nero, whose Congyarii are the first that we represented on Medallis, gave four hundred. See Sec-
averi.
The Legend on Medalls representing Congyarii is CON-
Giarium, or LIBERALITAS.
The Word comes from the Latin Congius; in regard, the first made by the Romans, of Oil extracted from the Press of the Olive and Oil, which were meaus'd out to them in Congia.
CONGIUS, an ancient Roman Measure for things Li-
quid; containing its Sextaries; equal to about a Gallon and a half, or more. See Measure, etc.
The Congius was used in England, as appears by a Charter of King Edward in 934, etc. See Sextary.
CONGLOBATION, etc. In Anatomy, those Glads which are divided in their parts only, but first, entire, and continu-
ual; and their Surface smooth and uniform. See Glads.
They are thus called, in opposition to conglomerate Glads.
Conglobate Glads have each of 'em an Artery which brings 'em Blood, a Vein which carries it back again, after the proper Juice has been filtrated; and several excretery Ducts.
Some of 'em have a Cavity in the middle, with Lymphatic Vessels, which discharge themselves into a common Refera or Canal. See Lymphatics.
CONGLOMERATE, etc. Matter which are composed of several little ones; or they are glandulous Bodies joint'd together under the same common Membrane. See Glads.
Such are the Organ Glads, Lachrymal Glads, the Pan-
creas, etc. which fec.
The Conglomerate Glads, besides their Arteries, Veins, and Nerves, are also each furnished with an excretery Vessel, ra-
ther througout their own Substances; by means whereof they discharge the Liquors they have filtrated into Refer-
ces.
CONGLOMUTATION, the Act of giving, or softening two Bodies together, by the Intervention of some third, whole Parts are unchangeable and conaceous, in the Nature of a Glue, and from whence the Word is form'd. See Glue.
Thus, in the Animal Economy, the Parts of the Body are formed of or by a few basic Elements derived from the Moi-
ture; by the help of Bandages, as in several Cases of Sur-
gery; or by the Supply of vital Particles. In which last Accident, Conglomutation differs little from Accretion, or Concretion.
See NUTRITION.
CONGREATION, an Assembly of several Ecclesias-
ticks, united so as to constitute a Body.
Congregation, the joint Affiliations of Cardinals, appointed by the Pope, and distributed into several Chambers, to discharge several Offices, or Jurisdicctions, after the manner of our Offices, or Courts. See Cardinal.
Congregation, an Assembly for the Ins-
piration: The second, the Jurisdiction over Bishopfs; and Regulars; The third that of Canonics; this has Power to interpret the Council of Trent; The fourth that of Canons, Commissioners, in all Cases relating to the Administration of the Church, etc. See Congregation of Rites.
The fifth that of St. Peter's Fabric: which takes cognizance of all Causes relating to Perty and Church matters; is due to the Church of St. Peter.
The sixth that of Water, Rivers, Roads: The seventh of Fountains, Stews: The eighth that of the Index, which examines the Books to be printed or cancelled. The ninth that of the Government of the whole State of the Church: The tenth the Pope's Regiments; of which two last, the Cardi-
nal's Nepew is chief. The eleventh that of Money. The twelfth is that of the Finance of the Church, which is recon-
menced to Bishopps in Italy are examin'd: This is held befor the Pope. The thirteenth that of Congifal Matter-
ials, which are taken care of out of this. There is also a Congregation of Alium, which takes care of what re-
lates to the Subsidies of Rome, and the State of the Church.
Congregation is also used for a Company or Society of Religion, who retire from the World for the Maintenance as it were, an inferior Order, or a Subdivision of the Order it self. See Order, and Monastery.
Such are the Congregations of the Oratory of Chrys, Re-
monge the Benedictines. See Oratory, Clery, Benedict-
ines, etc.
Also for Allems of pious Perfections, in manner of Fra-
tries; frequent among the Jesuits, in honour of the Vir-
gin, etc. See Relics, and Veneration.
Congregation, in Physics, is used by Dr. Grew for the least degree of Mixture; or that wherein the Parts of the Mixt are not different. The degree of such a Mixture, or interface, is inconsequential, whether to 1 or 1 or at each other, but only "in touch on one Point. See Mixtur.
That Author declares himself of Opinion, that the Par-
ticles of all Fluids only touch in this manner; or that their Cohesion must amount to a Congregation. See Fluid, and
cohesion.
CONGRESS, Congressus, is used for an Assembly of Commonwealths, Deputies, Envoys, &c. from several Courts, meeting together for the purpose of their mutual Interest.
The Congress at the Hague, which held during the Course of the War, terminated in 1657, by the Treaty of Refugia, was conducted by Envoys of all the Princes in the Con-
ference against France.
Congress is also used in an obbligone Sense, for an Edify, or Treat, made by Appoinnement of a Lay or a Spiritual Judge, by the Representation of Churches and States. It obtiain'd for a space of 120 Years, and was annul'd by an Act of Parliament in 1657, as being found precarious; some having fail'd under the Experiment made of many Modelly and Shaken, and must have to the fame dillaced with such Impolicy.
Congruity, or CONGRUITY, in the Schools, a Suitableness or Relation between Things; whereby we come to a Knowledge of what is to come to pass therein.
The first Congruity is that discovered in Nature, and which consists in this: that God, who knows perfectly the Nature of Grace, and the Dispositions of the Will in all the Circumstances that shall be in a Man, gives Grace, as it were by Right, to the Will of a Man, that the Will of Man, confider'd in his own Circumstances, Man shall always infallibly, but not ne-
cessarily, do, what God would have him do: In regard, the Will, in the Language of the Figures of some Infal-
Uibly, the voluntariness, follow what appears best.
Congruity, in Geometry, is applied to Figures, Lines, etc. which excellently correspond when laid one on another; as having the fame Terms, or Bound.
Those Things between which there is a Congruity, are equal and Similiar. See Equality, and Similiar.
Equidistant, and by his Example, most other Geometricians, demonstrate the ABCD of Congruity, etc. from the same Principle of Congruity: M. Leibnitz, and after him Wofuss, subsist the Notion of Similitude in lieu of that of Congruency. See also Congruity.
Congruity, in a lax Sense, is also used to express an Ap-
itude in some Bodies, to unite, or incorporate, from some similitude or fitness of their Figures: as Incongruity donates an Incompatibility, or Unfitness of one to another.
Thus, Quickfixer will unite with Gold, and many other Metals, but will roll off from Wood, Stone, Glass, etc. and Water, which will wet Salt and dissolve it, will fit off from Copper, etc. Taller will unite with Salt, as also from a daily Surface, and from the Feathers of Water-Bow.
Two Drops of Water, or of Mercury, will, on contact, immediately join and coalesce; but Oil of Tobacco, when upon the Feather of the Quill, will not be Tolerated on that, and Air over all, will remain in the same Vessel without any manner of Union, or Mixture with each other.
And the Case here, in the Law, the Figures of some Bo-
dies will not admit other Bodies near enough to be within their Spheres of Attraction, whare they cannot join, and


concerned, but where their Times of Figure will let them approach near enough to feel each others' Attractive Power, then they close and hold together. See Construction.

II. If the Sphere of a Cone, or a Plane Surface of a Cone, parallel to the Base, be not unusually crowded in that Capacity. See Circle.

The the Equations, Genus, and many of the Properties, with the Ratio, Distance, Diameter, of Objects given under their respective Articles in this Work, Ellipsis, Hyperbola, and Parabola; and, yet, the Construction of Conics, which is to considerable a Part of the Theory of Figures, is comprised under the name of the new Astronomy, the Motion of Projects, &c.; more complete, we shall here put the whole in a new Light, and bring it together into one contained view.

Therefore, if we project, from this Plane with a Cone Superficies, we observe, is called a Cone Section: And this Section varies, and acquires a different Name, according to the different Inclination of the cutting Plane, A B C, (Fig. 12) to be a Cone any how cut by a Plane A D E, thro' the Vertex; and again by another Plane parallel to the former Plane A D E, then the Section B F G H, made in the Superficies thereof, is called an Ellipses.

If, ydi, that the THREE of a Cone, a Plane D A E, passes without the Superficies thereof, that is, neither cutting nor touching it, and the Cone be again cut by a Plane parallel to the former Plane A D E, then the Section B F G H made in the Superficies thereof, is called an Ellipses.

If, ydi, that a Plane D A E touches the Superficies of a Cone, and the Cone be cut by a Plane, the Section is a Surface, a Circle, a Parabola, or a Hyperbola.

Point of Consideration. The Curves given under Section of the Cone is few, their Description, Nature, and Properties, are found more easily of Conception, when confeder'd as drawn on a Plane, and as written by some Declarative Writers, we shall rather choose to lay 'em down in this second manner.

Genus, or Construction of the Ellipses.

To construct a Circle, an Ellipsis, and a Parabola. Let an Ellipsis, then, and I, (Fig. 13) be two Points, Nails, or little Pegs, about which put a Thread B H I, then putting your Finger to the Thread, and keeping the same always in an equal Tension, move your Finger Reel, after these Cases, and these Points are not only immovable in Magnitude, but in Species also; and reach from a Circle to a right Line; For, as when the Points H and I should come together, into one, the elliptic Curve would become a straight Line.

But by how much greater the distance is betwixt those Points, the same length of the Thread still remaining; so much the farther is this Figure removed from the Circular. So that the Ellipsis is the Proportion of the Distance I to the Thread B H I, or to the Line D K, which is equal to the same Thread, divers Species of Ellipses will be described.

Peremptorily, if the Length of the Thread be increased or diminished, in the same Proportion as the Distance of the Points H and I is increased, or diminished, there will indeed be described divers Ellipses, but all of the same Species; whereas it appears, that the Points H and I are not only immovable in Magnitude, but in Species also; and reach from a Circle to a right Line; For, as when the Points H and I should come together, into one, the elliptic Curve would become a straight Line.

In the Ellipsis D F K. R., (Fig. 14) the Point C is called the Centre, the Points H and I the Foici, D K the greater Axis, or transverse Axis, or the principal Diameter, or Lauris transverse, and R the minor Diameter, or Lauris direct; and the Lines passing through the Centre C are Diameters, and all right Lines terminated at the Periphery, and divided into two equal Parts by any Diameter, are called Ordinates. That Part of every Diameter intercepted between the Vertex thereof, and the Ordinate as M M, is called the Abscissa thereof. A Line drawn from the Vertex of the Diameter, parallel to the Ordinate thereof, as A B, is a Tangent to the Ellipsis in that Vertex. A Diameter parallel to the Ordinate to any two Points, and the Ordinate to the greater Axis, which parallel thru' either of the Foici, as MA is termed the principal Lauris Reftum, or the Parallel Ordinate. See Cen-

Properties of the Ellipsis.

1. The Ordinates of every Diameter are demonstrated to be parallel to each other.

2. The Ordinates of the Diameters or Axes are perpendicular to the Axes themselves; but the Ordinates of the other Lines are parallel to the Axies, and in the Ellipsis of divers Species, so much the more oblique at an equal Distance from the Axis, by how much the Proportion of the greater Axis to the less is the greater; but in the same Ellipsis, and in the same Species, by how much the more remote the Diameters are from the Axes.

3. There are only two Conjugate Diameters, which are equal each to each; ydi, whose whole Vertices are at equal Distance from the Centre, and the Ordinate V F is conjugate, and equal to each other GM, where V F is equal to M F, and V D equal to M K.

4. The oblique Angle V G M of these two Diameters, is greater and the acute Angle V C G is less than every other Angle contained in the rest of the Diameters that are conjugate to each other.

5. If the Ellipsis be equal to the Semi-ordinate M F, the Square of the Semi-ordinate is equal to the Square of the Semi-ordinate B, as is the Rectangle M x G, to the Rectangle M x G, which is ydi, to the Circle, the Square of which is equal to the Circle, in which the Diameter is divided by the Ordinate K P, as K P is to the Rectangle under the Part of the Diameter made by the Ordinate A B.

6. The Ellipsis is called the Q Multi-ellipses or Lubus Reftums of any Diameter, is a third Proportional to that Diameter and its conjugate; that is, (in Fig. 15) if the Diameter D K is to its conjugate Diameter E F, as E F is to F Y, then is the Perpendicular A B to the Ellipsis at the Points A and B, equal to the Third Proportional to the Diameter D K and one of the Points A or B, an Ordinate to the Axis thro' the Points A is, as above, equal to the principal Parameter, and is a third Proportional after the greater and leffer Axis, or to any other Ordinate, as M, (Fig. 15,) is less than the Rectangle made of any Abcissas whatever; as IK drawn into the Lauris Reftum of its own Diameter, or than M K.

7. The other Points of Contact, as the other Ellipses made of the Abcissas M N, and the Lauris Reftum of MG: from which Defect, or I, this Section hath its Name.

8. If, for instance, at B, as in the Bift Figure, you draw the Lines B H and B 1 to the Foci, the Sum of them will be equal to the greater Axis, as was shewn above; And if the Angle I B H, comprehended by those Lines, be LAT, the Line B L drawn into the Lauris Reftum of B L, is equal to the Tangent V B in the Point B; that is, to the Curve in the Point of Contact.

9. The Distance of a Body turn'd round in an Ellipsis, and then proceeds to the fame Focus, is the greatest of all in the Point K, lest of all in the Point D; and mean in the Points E and F, and that mean Distance H F is equal to the greater Half-Axis DC or CR, as is manifest from the times being according to the same Proportion, as to the Distance accelerated or retarded, both describe the Area D H B, 2
D HB, proportional to the Time; the angular Motien K1B
about the other Axes I will, as almost proportional to the
Time, and consequently without any notable Acceleration or
any notable Variation in the Distance, and nearly equal to the
f1y, where the Ellipsis do not differ much from a Circle.

**Geometrical of a Parabola.**

Let D be an Argent on the Curve and LL another per-
pendicular to it; (Fig. 15.) Then, taking, in the Line D L,
any Point, F, let the Line F L be bisected in the Point T,
and let there be taken two Threads joined together in the
Point T, which are parallel to the Threads in the Point T
moved to the right and left, in such a manner, that when the Pin is in any other Position, as in Fig. 1, the Thread TL which here becomes F L, be always perpendicular to the Line LT, and that the distance of the Thread from the Point T, is to the distance of the Point T from D, but equal to the Thread TF, which in this case becomes PF, ever passing thro' the Point F.

The Curve thus generated by the Pin indefinitely produced becomes a Curve described by a Plane Figure or Plane Curve, having the Point of Contact as a common Point to the Tangent of the Vertical Point: which bisected Lines are called **Ordinates.**

The Ordinates of the Axes are perpendicular thereto, but they are not parallel to the Plane of the Ellipsis, or of the Plane of the Figure or Plane Curve, having the Point of Contact or Tangent of the Vertical Point: which bisected Lines are called **Ordinates.**

The Latus Rectum, or Parameter to every Diameter, is a third Geometrical Proportion to every Abcid, and its Semi-ordinate; that is, if the Latus Rectum of the Diameter of the Ellipsis, or of the Plane Curve, be $q$, and the Abcid $i$ is the Semi-ordinate to the Latus Rectum, $q$, then is $i$ to $q$, as the Latus Rectum of the Ellipsis in 9 to 9.

**The principal Latus Rectum**, that belonging to the Axis of the Ellipsis, or the Ordinate $p$ passing thro' the Focus; and quadruple of $F T$, the least Distance of the Focus from the principal Vertex.

**The Latus Rectum** belonging to any Vertex or Diameter, is also quadruple of the distance of that Vertex from the Focus: Thus, the Latus Rectum of the Vertex $s$ is quadruple $F T$, and so it is every where.

**The Square of any Semi-ordinate, as $g^2$, is equal to a Rectangle made of the Latus Rectum, of the same Vertex as $Y$, and $i$ the Abcid of the Diameter of the Vertex, or the Plane Curve, and the rectangle of the Ordinate of the Focus of the Curve, or the Rectangle of the Square of $F T$, the least Distance of the Focus from the principal Vertex, as in the Latus Rectum of the Ellipsis, or the Plane Curve.**

**The Angle, comprehended by any Tangent whatever, and a Line from the Focus, is equal to an Angle comprehended by the same Tangent, and any Diameter, or the Angle $F T E$, and that of the like nature is equal to the Right Angle, by the way, all the Rays of Light which fall on the Concave part of the Surface, produced by the Convolution of the Parabola about the Axis of the Ellipsis, which fall, we say, on the face of the Plane of the Figure, are reflected from a concave paraboloid Figure to the Focus F, and there begins a most vehement burning; from which Property, the Point F has the Name Focus, and has corresponded to the Latus Rectum and Ellipsis. See Focus.

**The Parabola, like an Hyperbola, does not inclose a space, but stretches out in infinitum.**

**The Curve of a Parabola.**

This Curve expands more and more, in infinitum, to a Parallellim with its Diameter; but can never arrive there.

If two Parabolas be described, with the same Axis and the same Ordine which are the common Axis will be cut off by the Parabola in a given proportion, and the Areas comprehended by the same Axis and Ordinate, and the respective Curves, will be in the same given Proportion to one another.

**Every Parabola Space comprehended betwixt the Curve and the Ordinate, is to the Parallelogram made of the same Rule and Altitude in a subquadrature Proportion; that is, as $a$ is to $b$ and to the external Space in a double figure, as $a$ is to $b$ and to $IT$, as is to $I T$; and to $IT$ as is to $I T$.

From whence it becomes only to make the Parabola. See QUADRATURE.

11. In the Parabola, the Point of Contact of the Axis, and the Point where any Tangent intersects it, is, as is to the Abcid of the Axis which belongs to the Ordinate applied from the Point of Contact: So $T L$ is equal to $F T$; $F T$ and $T L$ being in the same proportion to $F T$, as the other Abcids of the Parabola are to the Ordinate applied from the Point of Contact.

12. All Parabolas are like, or of the same Species, as are also all Circles.

13. If a Diameter be continued thro' the Point of Contact of a second Parabola; this Diameter will bisect the Line that joins the Contacts; which Property of the Parabola may likewise be understood of the Ellipsis, and Hyperbola.

Suppose a Staff or Rule of a sufficient Length, as $E F$, (Fig. 16.) let I and H be two central Points, answering to the Foci of an Ellipsis, in which let Nails be fastned, then, there being tied to one end of the Stick, a Rope or Thread as long as again the Stick, let the other end thereof be bound thro', and so fixed upon the Nail I; and fix the other end of the Rope, by a Knot, upon the other Nail H; which done, and the Staff being in the middle, while the Nails are fastned, and the Staff are tied together, let your Finger defend so long, till you have thereby applied, and joined the whole Rope to the Staff, or to Rule; the Staff having been in the middle, while all the Time the Ropes were not crossed, but only tied together, thus, with the Point B, the Vertex of the Angle HBI, you will have described a Curve Line XBD, which is pair of an Hypocycloid, the Curve Line of the Compasses of the Clock, and it will relate from the Curve XBD; which hath added to it the Curve XBD, the Product of the Rule and Work, as turn'd to the other Side.

Thus far, your Compasses for the Hole, or Knot of the Rope to the Nail I, and fastening the End of the Staff on the Nail H, you will describe another Hyperbola, vertically oppositio to the former, which is altogether like and equal therein, but in a contrary manner: But if you only apply a longer Rope, you will have an Hypo-

14. A Parabola is the Curve Line described by the Compasses of the Clock, and it will relate from the Curve XBD; which hath added to it the Curve XBD, the Product of the Rule and Work, as turn'd to the other Side.

But if you after the Distance of the Nails, in the very same proportion in which you change the Difference betwixt the Length of the Rope, and that of the Stick, in the Case you will have Hyperbola mark'd out, which are altogether like the last Species, but have their similar Parts differing in magnituade.

Lastly, If the length of the Rope and Rule be equally increased, their Difference in the mean while, and the Interval which remains between the Hyperbolas, either as to Species or Magnitude, will be describ'd, nor any other than a greater Part of the same Hyperbola, if you only move the Staff, together with the Rule, and you will have Hyperbola of another Species, but have their similar Parts differing in magnituade.

In this Case you will have Hyperbola mark'd out, which are altogether like the last Species, but have their similar Parts differing in magnituade.

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Theorem 35 of Euclid's Elements, as mentioned in the text:

The Conch of the Polygon is the area enclosed by the line segments connecting the midpoints of the sides of the polygon.

The text then elaborates on the properties and applications of the Conch of the Polygon, discussing its significance in various geometric contexts.

The text concludes with remarks on the generalization of the Conch to higher dimensions and its role in the study of polyhedra and higher-dimensional shapes.
CONJUNCTION, in Anatomy, is understood of a Pair of Nerves, or two Nerves, arising together, and serving for the same Operation, Scission, or Motion; there being scarce any Case where but their Fellow. See NERVES.

The ancient Physicists only knew of Seven Pairs, or Conjunctions of Nerves; the Moderns have discovered thirly seven new ones. See PAIR.

CONJUNCTIO in Astronomy, the Consecutive, or Conjunction of two Stars, or Planets, in the same optical Point of the Heaven, i.e. in the same degree of the Zodiac. See PLANET, PLANES, &c.

If the two Bodies concur both in the same degree of Longitude and Latitude, a Right Line drawn from the Eye tho' the Centre of one of them, passes thro' that of the other; and the Conjunction is said to be true: if the lower hides the upper, the Body that is hidden is called Corporal; if the same Right Line, continu'd back from the two Centres thro' the Eye, do also pass thro' the Centre of the Earth, the Conjunction is said to be terrestrial: if the Line pass without the Centre of the Earth, the Conjunction is said to be Particulator: And if the Bodies don't meet precisely in the same Degree, but are juxted with some Latitude, the Conjunction is said to be Conjunction in Latitude.

Conjunctions are also divided into great and greater; Great Conjunctions are those which only happen at considerable distances of Time from each other; as that of Saturn and Jupiter, which happens every 20 Years. Great Conjunctions are those which happen in Times very remote; as that of Conjunction of the three superior Planets, Mars, Jupiter, and Saturn, which only returns once in 300 Years. But this Division has been principally formed for convenience, being on the Notion of the particular Influences, &c. of the heavenly Bodies in such and such Aspects.

The Astronomers maintain, that the Deluge was owing to a Great Conjunction of Planets in Conjunction, in which case the Conjunction will be occasioned by their Conjunctions in Cancer; whence they pretend to forecast the End of the World.

The Conjunction is the first, or the principal of all the Aspects, and that whence the other Aspects commence; as Opposition is the last, where they terminate. See ASPECT, and OPPOSITION.

The Moon is in conjunction with the Sun every Month.

See MOON.

Her Conjunctions and Oppositions are called by a general Name, Aspects; See STYX.

The Eclipses of the Sun never happen, but when there is a Conjunction of the Sun and Moon in the Nodes of the Eclipse. See ECLIPSE.

Conjunction, in Grammar, a Particle which expresses a Relation, or Dependence between Words and Pronouns; thus called, because serving to join, or connect the Parts, or Members of a Sentence. See SENTENCE, CONJUNCTION.

The Conjunction is the sixth of the eight vulgar Parts of Speech. See SPEECH.

Conjunctions render the Discourse more smooth and fluent; and in a Lively and expressive Manner, the Arguments and Narrative Style: but must ever be omitted where a Periphrasis speaks with Emotion; as only serving to weaken and enervate it. Bolsocher observes, that nothing gives more heat and spirit to a Speech, than to drop the Conjunctions; See COPULATIVE: A Puffon, adds, bemmarsahl'd with Conjunctions and ufelis Particles, loes all the Fire and Vehe
cence it would get in its progress.

Conjunctions are of various Kinds; Consecutive or conjunctive Conjunction, express a Relation of Union, or Conjunction between Things; and, et; or, only; tamum; as much as; tamum quam; in the same manner as; quoniamdo

CONJUNCTIONS. Conjunctions. Conjunctions, express a Relation of Separation or Division; as, neither, see; because; wherefore; &c.

See DISJUNCTIVE.

Conjunctive Adverb, expresses a Restriction, or Contradiction; and, but; never; instead; because; et alium; etiam; for, from, ado non.

Conjunctive Conditional, are, is, &c.; but; not; minus; on Condition that, so long as; provided that; demumdo; in the cases mentioned; etiam; etiam.

Conjunctive Concessive, express a Succession, or Continuation of the Discourse; as, in effect, eficio, even, etiam; whatever is be, quiad miat.

Conjunctive Consecutive, express the Reason of what is brought: for; nam, because, quia, seeing, quippe; the rather since, in quasi quo; inquit quia, quinquetur.

See CASE.

Conjunctive Disjunctive, express some Doubt, or Supposi
tion of Opinion; as, if; that is to say, if, &c.

Exception Conjunctive, are, if not, self; if, unless that, self, &c.
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a Pine Apple; whence M. Des Cartes called it Fructus, and, thence the Seat of the Rational Soul. See Pineal Gland.

CONSCIOUS, the Relation of Knowledge, between Perfect Being, and Man; or, one from the other. Marriage is prohibited by the Church to the fourth Degree of Confinuity, inclusive; but by the Law of Nature, Confinuity is no obstacle to Marriage, except in a direct Line of Descent. See CONFINIT.

Confinuity terminates in the fifth or Seventh Degree, excepting in the Succession to the Crown; in which case, Confinuity is continued to infinity.

The Confinuit, which is the Son of the same Father; in opposition to Fratres Occidentarii, who are only born of the same Mother. See BROTHE R.

According to the common Opinion, all Brothers and Sisters are excluded from the Right of Inheritance to a Benefice, or to the Ecclesiastical Goods, that the Confinuit might not plead Inconfinitity, even where the Testament was not made in favour of a Person incapable.

CONSCIENCE, Conscience, as a secret Testimony or Judgment of the Soul, whereby it gives its Approbation to Things that do not naturally good; and reproaches it for those that are evil. See JUDGMENT, CONSCIENCE.

Or, in Scripture, a Dissection of the understanding Power, concerning Moral Actions; so that it has the Knowledge of Laws; and consequently as conscience of what is to be done, or not done to the Legislator.

In the more popular Sense of the Word, Conscience is a Judgment, either true or false, whereby we pronounce a Thing good or evil. This makes what we call the Internal Evidence of Conscience.

Some Divines maintain, that Conscience is infallible; and hold it to be that immutable Law whereby God will judge Men: This is a Doctrine that the Understanding can be the Source of Truth, and lay them all at the Door of the Will. A Man, say they, may secure himself from Error, by forbearing to judge of Things till he has a clear and distinct Perception thereof. See EVIDENCE.

Some of the Schoolmen distinguish between the Conscience antecedent to an Action, and that consequent thereto:
The first, called antecedent Conscience, determines what is good or evil; and the second, or consequent Conscience, is that, which determines whether the Act is to be done, and what avoided. Consequent Conscience is a kind of secondary or reflex Judgment, with regard to the Goodness, or evil of Things already done or committted.

The Rule of Conscience is the Will of God, so far as it is made known to us, either by the Light of Nature, or by that of Revelation. See REASON, and REVELATION.

With respect to the Knowledge of this Rule, Conscience is either a sense, or an impression, or an instinct, or an impulse, or a disposition.

With respect to the Conformity of our Actions to this Rule, Conscience is either a Conformity, or an Inconformity, or an Incompliance, or a Discompliance, or an Impropriety, or an Inconveniency.

The Philosophers, in lieu of the Word Conscience, which seems appropriated to Theological Matters, ordinarily use of that of Conscientius; whereby they mean an inner Sentiment of Right or Wrong, which may be said to form a New Notion in us. In this Sense, they say, that we do not know our own Soul, nor are affraid of the Existence of our own Thoughts, otherwise than by Self-consciencis. See EXISTENCE.

CONSCRIPT, CONSCRIPTUS, a popular Term in the Roman History, used in speaking of Senators, who were called Conscript Fathers, Filius Conscripti; in regard their Names were taken in the Register, or Catalogue of the Senate. See SENSOR.

Pinarb observes, that thole only were properly denominated, who were added to thole of the Antients, as being new-created from among the Antients. See FATHER.

CONSECRATION, the Action of converting or setting apart a Thing for a Sacred Purpose; with the Ceremonies, Professions, Blessings, &c. used therein. Consecration is the reverie of Stillicide, which consists in the perversion of a Thing for a pious Purpose, to a pious Use.

Thus, we say, the Bishop consecrates a Church, or a Chalice; the Pope consecrates Medals, Agnes, Dolls, Loaves, Cakes, i.e., he grants Insignias to thole who bear 'em along in the same Way, that the Church consecrates to be eaten into Spain, as to affect the Cost of the Bowels in the same manner, by the Intermediate of nervous Threads. We generally make a Chalice thus prepared, and also extend their fellowships to the stomach, and, in various cases, to the heart. Sometimes so far as the Stomach, and in several previous and frequent Violations: The Remedy therefore, in such Cases, is to regard the Part originally affected, so remote and grievous a Malady may be the Consequences and Symptoms in several Places.

The fifth Conjunction of Nerves branch'd to the Parts of the Eye, the Ear, the Mouth, the Cheeks, Preces, and Phlegm, and are the very Situations or Situations of that extraordinary Confor between the Parts. Hence it is, that a Lactic Thothing fed or time, excites the Appetite, and affects the Glands and Parts of the Nervous System, which affects the face, and gives it another shade and appearance.

The Conformity or Dedication of a Church, is an Episco- cal Ceremony, conferring in a great number of Benedicti-ons, with the Act of Consecrating, the Office of President, on the Wall, both withinside and without. See CONVALESCENT.

The Culum of consecrating Person, Temples, Altars, Veintums, Umbilical, &c. is very ancient; and all the Ceremo- nies thereof are practised under the Old Law. Under the New Law, when those Consecrations relate to Men, and are per- formed by appointment of Jesus Christ, they are properly called Ordinations; excepting those performed by Bishops and Kings, which still retain the Name of Consecration. See Benedictus.

Those which only consist in a Ceremony intituled by the Church, are more properly called Benedicitions. See Benedi- cition.

When they regard Churches, Altars, Veilts, &c. they are strictly called Dedication. See Dedication.

Consecration is particularly used for the Benedig in Jerusalem.

The Romanists define it as a Conversion of the Bread and Wine into the real Body and Blood of Jesus Christ; and that this is the Sentiment of that Church, is evident from the writing of Pope Pius, who immediately after Consecration, for the People to adore it.

There is a great Controversy between the Latin and Greek Churches, touching the Words of Consecration: The com- munion of the Lord, as first used by the Apostles, St. Thom- as and the Schoolmen, is that the Consecration of the Bread and Wine consists in these Words, This is my Body; this is my Blood. The Greeks, on the contrary, attribute the Consecration, as a certain act they call the Invocation of the Holy Ghost, rehearsed after the Words This is my Body, this is my Blood, which the Greeks maintain are only necessary in the Proceedings of the Consecration, not that they contribute any thing to the Change.

Consecration, among Medallists, is the Ceremony of the Apostle's to the Emperors; or, their Translation into Medals, or the Depiction of the Gods: The French whereof, see under Apotropa.

On Medal, the Apostles is thus represented: On one side, St. Peter and St. Paul, crowned with Laurels, some- times hold and, the Infrer gives him a book. On the other: Di- vin: on the Reveller is a Temple, a Double, an Altar, or an Eagle taking its Flight towards Heaven, either from of the Altar, or from a Church. At times the Emperor is seen in the Air, borne up by the Eagle; the Infrer al- ways, Consecratio.

These are the usual Symbols: yet on the Reveller of that of St. Peter, the Name of the Column. In the Apostles of Empedocles, instead of an Eagle a Peacock.

For the Honours rendered them after Death, they were venerated with various Tribes, and crowns; with Laurels, sometimes with, and the Infrer gives him a book. In the Reveller, St. Peter is in a Temple, a Double, an Altar, or an Eagle taking its Flight towards Heaven, either from the Altar, or from a Church. At times the Emperor is seen in the Air, borne up by the Eagle; the Infrer always, Consecratio.

Consecration, the Translation of the Apostles to the Emperors, or, their Translation into Medals, or the Depiction of the Gods: The French whereof, see under Apotropa. See Consecration, and Consequent.

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CONFESSION, the act of confessing the sins or faults one has committed. The term is often used in the context of religious practice, particularly in Christianity, where it involves acknowledging one's sins to a religious authority, typically a priest, as a necessary step in the process of reconciliation and forgiveness. In a broader sense, the concept of confession can extend to various human practices where individuals admit to their mistakes or transgressions, whether in personal, social, or legal contexts. The act of confessing is often associated with acts of bravery and integrity, as it requires individuals to face and accept responsibility for their actions.