that, according to Trench, Diphylleia signifies no more than 'close not near, Lord and King of Nymphs.'

DIPITER, or Dipitera, in the Writers of Astronomy, is frequently used for the Holes pierced in the Phœnix, or Siphon of the Mediterranean. See SPIRIT OF VINE.

DIPHTHGRA, among Surgeons, is an Infection whereby one may see in the Matrix, and infect any Utensils therein, called also Scurulium Matricis, and Diphtheritis.

The use of this word in the Oeci of Cervis, is to be seen in the following extract, viz.: 'whence diphtherias should be to be free through any thing.

The Laws of Diphtherias, see deliver'd under the Articles Affection, Lungs, &c., and the Application thereof, in the latter Part of this Book.

Diphtherias, Microscope, and other Diaphanous Instruments, under the Articles Telescope, Microscope, &c.

DIPHTHYRGE, in Pharmacy, the Scaris, Sediment, or Cals of molten Copper gather'd in the Furnaces, when the Metal is run out. See SCARIS.

Diploides makes three Kinds of Diploides: One called Natural, tho' made of a Kind of Clay, or Boise dried in the Sun, and the other made of Potash which is burnt, and that of theFaces of Copper. See Copper.

It is moderately sharp, and ardent, and is reputed good for Flatus, and for Diaphanous Incrustation, with Difficulty.

The Word is from French, vis, vioce, and epithet, rogoth.

DIPLOE, in Anatomy, a fongy, medullary Substance, separating the two Tables of the Cranium, and together with the Periosteum forms the Skull. See SKULL.

The Substance of the Diploe being spongy, easily imbibes the Blood, and is found separated into an infinite Number of little Branches of Arteries from the Brain, and give Paleage to little Veins that proceed to the Sinus of the dura Mater.

DIPLOMA, an Instrument given by some Colleges, and Societies, on Commencement to any Degrees, or putting Examination, as a Proof of Qualification for any Advancement to Title, or Power.

DIPLOE, or Inclatory-Needle, a Magnetic Needle, so hung, that as instead of playing horizontally, and pointing North and South, one End dips, or inclines to the Horizon, and the other Points to a certain Degree of Elevation above it. See NEEDLES, and MAGNET.

Or, a Dipping-Needle may be defined with Mr. Whitson, to be a long flat Piece of Steel, (represented Lod. Navig. Brit. II. pl. 9. fig. 3.) which, whether it be put in the Water, or afterwards touch'd with a Loadstone, but so conserv'd, as not to play on the Point of a Pin, as does the common horizontal Needle, but to swing in a Vertical Plane, about an Axis fixed near the Horizon. And in Order to discover the exact Tendency of the Power of Magnetism.

The Inventor of the Dipping-Needle, Mr. Whitson observ'd, without all Question, an Englishman, Robert Norman by Name, a Compass-maker at Fopping, about the Year 1756, which is not only testified by his own Account, in his New Anstel, but was allow'd by Dr. Gilbert, and other Writers of that Time. The Occasion of the Discovery he himself relates: viz. that being his Cuffion to smooth, and hang the Needles of his Compasses, before he touch'd the Needle, he always found, that immediately after the Touch, the North-Point would bend, or decline downward, under the Horizon: Insomuch, that to balance the Needle again, he was always forc'd to put a Piece of Wax on the South End, as a Counter-poise.

The Condivy of this Effect led him at Length to observe the Specific Quantity of the Dip, or to measure the greatest Angle, which any Magnetic Needle would make with the Horizon.

This in the Year 1756 he found at London to be 73° 50. But the Dip varies as well as the Horizontal Direction; and is now found, at the same Place, to be 70° 45.

Diplophora, or Diplophora, a New Foundland, Science, intended to apply this Discovery of the Dip, to the finding of the Latitude, and the last Author, going further, likewise proposed the finding of the Longitude thereby: but for Want of Observation, he did not make any farther Progress, and his Work is not yet published.

Mr. Whitson, being furnish'd with the further Observations of Col. Windham, Dr. Helley, Mr. Pound, Mr. Cunningham, Perse Noel, Mr. Peutellis, and his own, has improved very considerably this discovery. In particular, he used the Dipping-Needle, brought it to more certain Rules, and endeavours g'd Equipollent to find the Longitude thereby.

In order to this, he observes, I. That the true Tendency of the North, or Southern End of every Magnetic Needle is not to that Point in the Horizon to which the Horizontal points, but towards another directly under it in the same Vertical Plane, and in different Degrees under it, in different Ages, and at different Places.

II. That the Power by which a Horizontal Needle is govern'd, and all our Navigation ordinarily directed, is to be proportioned to be one Quarter of the Power by which the Dipping-Needle is moved; which should render the latter far more exact and accurate Instrument.

III. That a Dipping-Needle a Foot long, will plainly shew an Alteration of the Angle in the Declination in the Parts of the World in half a Quarter of a Degree, or 74 Geographical Miles; i.e. supposing that Distance taken along, or a Meridian. And a Needle of 4 Foot, in two or three Miles.

IV. A Dipping-Needle 4 Foot long, in the Parts of the World, will shew an equal Alteration along a Parallel; As a Dipping-Needle 1 Foot long, will shew along a Meridian, i.e. this will with equal Exactness shew the Longitude, as that the Latitude.

This depends on the Position of the Lines of equal Dip, in the one Sense; as the Lines of 45° are found to lie about 14 or 15 Degrees from the Parallels. Hence he argues, that as we can have Needles of 6, 5, 6, 8, or more Feet long, which will move with Strength sufficient for exact Observation, the Magnetic Needle may be applied to the Viewing the smallest Divisions of Degrees on the Limb of the Instrument, it is evident, the Longitude at London, and the Latitude at any Place, may be told to less than 1 Degree.

And as there have been many Observations made at Sea, with the famous Instrument by Noel, Fentiles, &c. which have determined the Dip within a Degree, sometimes to within a Quarter of a Degree, and at least, to within a Line of Needles of 5, or 6, or at the most 9 Inches long, 'twas evident, the Longitude may be found even at Sea, to less than half a Quarter of a Degree.

Thus must precid,' the Observation it fell follows. To find the Longitude, or Latitude by the Dipping-Needle.

If the Lines of equal Dip below the Horizon be drawn on Maps, Sea-Charts, or any Good Observations, it may be easily from the Longitude known to find the Latitude, and from the Latitude known to find the Longitude, either at Sea, or Land.

Suppose, e.g. you were travelling, or sailing along the Meridian of London, and found the Angle of Dip, with a Needle of one Foot to be 75°, the Chart will shew, that the Meridian, and the Line, 45° meet in the Latitude of 57° 11', which therefore, is the Longitude sought. See LATITUDE.

Or, suppose you were to be sailing, or sailing along the Parallel of Paris, i.e. 49° 22' N. Line, and you find the Angle of Dip to be 75°. This Parallel, and the Line of this Dip will meet in the Map in 17° 46' of East Longitude from London, which is, therefore, the Longitude sought. See PARALLELS.

DIPITER, or DIPITERON, in the ancient Architecture, a Temple surrounded with two Rows of Columns, which form a Hexastyle, called Dipylos, or Isos. See Temple.

The Word is Greek, form'd from δηπα, vioce, and προτήρι, As, Wing.

DIPHTHONG, in Grammar, a double Vowel, or the Union, or Mixture of two Vowels pronounced together, so as only to make one Sound, as the English auf, oë, or, è, &c. or; the Greek ει, the English ai, an, &c. See VOWELS, and SYLLABLE.

The Latins pronounced the two Vowels in their Diphthongs much as we do; with this Exception, that the two were always pronounced one after the other, more than an Inch farther than the other, the Division was made with all the Delicacy imaginable.

An armful of the Latin Diphthongs are lost in the Pronunciation: Their αο, and αι, are only spokd as ει, so also the English eu, or, &c. tho' wrote with two Characters, are pronounced as simple Sounds.

In English, French, and divers other Languages, one may distinguish Diphthongs with regard to the Eye, from Diphthongs with regard to the Ears.

A Dipping-Needle with regard to the Eye, is form'd of two Vowels, one of which is the Same Syllable, while the other Sound of each of them be heard in the Pronunciation, whether the Sound of one of them be drown'd or partially to the other, or both be heard separate from each other, or from both. In the latter Occasions, 'tis with some Impropriety, that we call them Diphthongs. The first only are real Diphthongs, as being such both to the Eye, and Ear.

Diphthongs with regard to the Ear, are either form'd of two Vowels, meeting in the same Syllable, or whole Sounds
are feverishly heard; or of three Vowels in the same Syllable, which is also called the Sonant in the Pronunciation.

On this last Occasion, Diaphragm with regard to the Ear, are Triphongs with regard to the Eye. English Diaphlges, with regard both to the Eye and Ear; English and Greek Diphthongs, a, ei, as in fair; ou, in out; en, in land; e, in bird; i, in kiss; e, in Fox; and in House.

English Improved Diaphlges, or Diphthongs with regard to the Ear, are ai, pronounced only like a i as in array, or like in Europe, Heart; or like e, as already; or like ee, as in Food: et, like e in Peace, five or like i, in George: eg, as in egg, like i, in Messenger, i in, or like e in Cree; et; et, like i, in spring, or like i, in Cloak; Dent, or as in Doe, Occurrence; or, as in green; And as, as, house, return.

The Word long word from the Greek Diphthongos and this from the Greek διφθόγγος, which signifies the same Thing.

DIPTOTES, in Grammar, a Kind of irregular Nouns, having no more but two Cases: As, Subjective, Objective, etc.

DIRECT, in Opticks. Direct Vision is that perform'd by direct Rays: in Contra-diffusion to Vision by reflection, or refleitted Rays. See Vision.

Direct Vision, is the Subject of Opticks, which prescribes the Laws, and Rules thereof. See Opticks.

Direct Rays are those which pass in right Lines from the Luminary to the Eye, without being turned out of their Right Direction by any intermediate Body, either opaque, or pellucid. See Ray.

Direct, in Arithmetic. The Rule of three Direct is that applicable to the Inverse. In the Direct, the 4th Number required increases the first, and in the Inverse decreases it: See Rule of Proportion.

Direct, in Astronomy. We consider the Planets in three Stages, viz. direct, stationary, and regraduare. See Planets.

They are said to be direct, when they appear to move forward, according to the Succession of the Signs; and regraduare, when they go the contrary Way. See Retrogradation, and, Sun in Retrogradation.

Direct in Genealogy, is underfoot of the principal Line, or the Line of Ancients, and Descendants; in Contra-diffusion to the Collateral Line. See Line.

The Heirs in a direct Line always precede those in the Collateral Lines. See Collateral.

A very good Historian after the Pheric Direct Speech, or Harangue, when he introduces any one speaking, or haranguing of himself, And he calls it Indirect, when the Historian speaks, and only rehearse the chief Points of the Person mentioned.

Direct 2. Direct Line, is that line whose whole Plane lies directly open to the East, or West-Points of the Heaven, or parallel to the Meridian of the Place. See Dial.

Direct South, and North, are the Lines of the Dial. See Dial.

Direct Sphere. See Right Sphere.

Direction, in Astronomy, the Motion, and other Phenomena of a Planet, when direct. See Station, and Retrogradation.

Direction, in Astrology, is a Kind of Calculus, whereby they pretend to find the Time wherein any notable Accident shall befal the Person whose Horoscope is drawn. See Horoscope.

Direction of Points, having eballast'd the Sun, Moon, or Ancient, as Matters, or Significators of Life; and Mars, or Saturn, as Promoters, or Portenders of Death; Direction is a Calculus of the Time wherein the Significator shall meet the Portender.

The Significator that likewise call Apherest, or Giver of Life; and the Promoter, Aresstitus, or Promouter, or Giver of Death.

They work the Directions of all the principal Points of the Heavens, and Stars, as the Ascendant, Mid-heaven, Sun, Moon, and Point of Fortune, or the like, in this case, and in the Signs, but all differently, according to the different Authors.

Direction, or Line of Direction, in Mechanics, is particularly used for a Line passing from the Centre of the Earth then to another, or the Centre of Gravity of a Body, and the Support or Force that bears it. A Man must necessarily fall down as soon as the Centre of his Gravity is out of the Line of Direction. See Centre, etc.

Direction of the Loadstone, that Property whereby the Magnet always presents one of its Sides towards one of the Pole of the World, and the opposite Side to the other Pole. See Magnet, and Pole.

The Attractive Property of the Magnet was shown long before the Discovery of the Magnet; and the Properties of Magnetism long before the Inclinator. See Needle, Compass, etc.

Direction Magnetical, is also used in the general for the Tendency, or Turning of the Earth, and all Magnetical Bodies, or Compasses. See Line.

The Situation of our Earth, we know, is such, that its Axis is in the Axis of the Universe, and therefore its Polae, and Cardinal Points, exactly correspond to those there. There is no Affection of this Magnetical Movement commodious with regard to the Aspects, and Influences of the heavenly Bodies, and renders it the fittest Habitation for Man. Others hold this Position of the Earth an Effect or Production of the Sun, and a Consequence of our being furnished with a like Magnetic Virtue, which extending as far as our Earth, draws the correspondent Part thereof, the Pole, to ward the Sun. See Earth, Line, Direction, in Mechanics, that wherein a Body moves, or endeavours to proceed. See Line.

Angle of Direction, in Mechanics, is that comprehended between the Lines of Direction of two conflicting Powers. See Angle.

DIRECTLY. In Geometry, we say, two Lines lie directly against each other, when they are Parts of the same Line.

In Mechanics, a Body is said to strike, or impinge directly against another, if it strike in a right Line perpendicular to the Point of Contact.

Directly, they strike directly against another, when the Line of Direction passes through both their Centers. See Perpendicular.

Director-Pen, in Anatomy, a Mark of the Penis, called Point of Freche, or Line of Freche. See Line.

DIRECT, in a Term in Geometry, expressing the Line of Motion, along which the described Line, or Surface is carried in the Genesis of any Plane, or Solid Figure. See Geometry.

Thus, if the Line AB (Fig. Geometry Fig. 53) move parallel to it itself, and along the Line AC, so that the Point A always keeps in the Line AC, AB is a straight Line of which the Side AB is the Director, and the Line AC the Directing. So also, if the Surface ABCD be supposed to be carried along the Line CE, in a straight Line, then the Side BC, or the Part ADHF will be formed, where the Surface AD is the Definitive, and the Line CE is the Director. See Line.

DIS, a Particle inseparable from divers Words, the Effect whereof is, either to give them a Signification contrary to what the simple Words had; As in Difference, Dissipary, Dissolution, etc. Or to intimate a Separation, Detachment, Disjunction, etc. As in dissolving, disconnecting, etc.

Dissability, in Law, is when a Man is disabled, i.e. made incapable to inherit, or take the Benefit, which other- wise he might do; which may happen four Ways, viz. by the Act of God, by the Act of the Party, by the Act of Law, and by the Act of God.

 Disability by the Act of the Ancestor is, if a Man be attainted of Treason, or Felony, by the Act of Parliament, and thereby himself and his Children are disabled to inherit.

Disability by the Act of the Party himself, as if one Man make a Bequest to another, who then is sole, up on Condition, that he shall encofnd a Third before N, and when such Encofnd is made, the Feoffee takes a Wife; he has by that disabled himself to perform the Condition, according to the Trust in him repudiat, and therefore the Feoffor may enter, and cut him. Also, if a Man be excommunicated, he cannot, during that Time, sue any Action, but shall be thereby disabled, and so in other Cases.

Disability by the Act of Law, is when a Person is prevented to inherit from a Man by the fole Act of Law is disabled; Thus is an alien born; and therefore, if a Man born out of the King's Lie- gance, will sue an Action, the Tenant, or Defendant, may say, he was born in such a Country out of the King's Lie- gance, and demand Judgment, if he be.answered; for the Law is our Birth-Right, to which an Alien is a Stra-enger, and therefore disabled from taking any Benefit therefrom.

Disability by the Act of God, as when the Party is not another Man, as in any Case, or a Man who is disabled, who is disabled by any Office, or Exactee out of him, after his Death it may be done, and voided.

Disc, DISK, or DISC, in Antiquity, a Kind of round Stone or Flat Figure, used by the Ancients for a Coin, after the Ancients in their Exercises. See Exercise.

The Discus of the Ancients was flat and round, resembling the apparent Figure of the Sun. The
The Exercise of the_dficns was one of those practised in the Solemnitics of their public Games: it consisted in striking the shield with a straight staff, and then driving it forward; and he who threw it highest, or furthest, bore away the Prize. The Ipsicles practised at this Game, were calif'd dficns.

The Disciples, or throwers of the Dfiscns, were a Favourite of Apollo, playing at the Dfiscns with that God, was kill'd by a Blow of Apollo's Dfiscns, but was formerly divinized, as the God Zephyr diversit from his Court, and sat on the Boy's Head.

The Dfiscns was thrown by means of a little Cord made of Hair, as appears from Claudian Lib. ii. in Eu sf. Corn. line 135. & B. i. v. 175. The farnament learn the Game of the Dfiscns of the Greeks, and practis'd it among thems.

Sec. 5.

Denys, Parallely, in refus Anic, Ros. L. v. C. i. and Pet. Faber. Agonisso L. i. c. i. treat of the Diver:

Sec. 6.

The Dfiscns was, as in the dfiscns, in Airmony, the Body, or Face of the Sun, or Moon; such as it appears to us. See Sas, &c.

In a total Eclipse of either of those luminaries, the whole Dиск is obscured, or darkend; in a partial Eclipse, only Part of them. See Eclipse.

Half the Moon's dfisc was immersed in the Shadow of the Earth in such an Eclipse.

The Dfisc is conceived to be divided into twelve equal Parts, call'd Dfiscs; by means whereof it is, that the Moon, or Sun of Eclipse may occur; or, estimated such. As an Eclipse was so much Dfiscs, so is 

Moon's Dfisc. Mercury and Venus are sometimes seen in the Sun's Dfisc, transtining the Sun's Dfisc. See Transt. in the Dfiscs, and in the Year, as also the Latitude of the Sun, or Moon:

Sec. 7.

Dfiscs, in Botany, is applied to the central, or more Part of Radiated Flowers; as being round and plain like a Quail. See Quail. Flower.

This is sometimes also call'd the Pelvis, or Refio.

The Dfisc is composed of several Florins perpendicularly placed.

Sec. 8.

Dfisc, in the Greek Liturgy, is the same Thing with the Dfisc in the Latin.

In the Greek Church the consecrated Bread is laid on a Dfisc, as in the Latin Church it is on a Patina. The Dfisc only differs from the Patina, in that it is bigger, and deeper; as resembling a Plate, which was the proper Signification of the Word Dfisc among the Ancients.

Sec. 9.

DICERMA, an Act of the Mind whereby it differen-

Sec. 10.

On this Faculty of Dicerring, depends the Evidence and Certainty of several, even general Propositions, which pass for evident, when there is no such Evidence; confers great

Sec. 11.

They have been called the Judges and Cleaners of Reason, which is to be obey'd in one Man above another; which is quite opposite to Wet, which confills most in the Dfiscs of the Ancients. See Dfiscs.

Sec. 12.

Theo, and beyond all, it is the Prime of all Fictions; where the least Refinements, to form agreeable Visions: whereas Judgment scatters carefully their Idea's, wherein can be found the least Difference, to prevent Error, and Delusion.

Sec. 13.

To the well-distinguisning their Idea's, it chiefly contributes, that they be clear, and determinate; and when they are so, there will not arise any Confusion; and what is more important, they have been send to them, on the most Object differently on different Occasions. See Judgment.

Sec. 14.

It has been said that judging is a Faculty of both the executive and deliberative Scientists, and Government.

Sec. 15.

But is figuratively applied to a class of animals of the Branch of Fictions, according to the Rules of the same Profession.

Sec. 16.

Thus we say the Military Discipline, the Ecclesiastical, or Church Discipline, the Regular, or Monastic Discipline, &c.

Sec. 17.

We don't say Civil Discipline, but instead thereof, Po-

Sec. 18.

Discipline, is also used in a peculiar Sense, for the Complaisance, or bodily Punishment inflicted on a Religious, who has been caught deplac'd: or even for that they volun-

Sec. 19.

mate themselves by way of Mortifica-

Sec. 20.

All among the Auterists practised by the ancient Monks and Soldiers, Dfiscs obters, there is no mention made of Discipline; and of such, of such a fpecies, &c.

Sec. 21.

There is only mention made of Discipline in Antiquity, unless to punish the Monks, who had been taken tripping.

Tis commonly said to be St. Dominic, and Peter Dam-

Sec. 22.

ning, who first introduced the Use of Discipline: But Fis-

Sec. 23.

The Albigens, and the Cabed, and of course of the Poles, and of other Popes, had practiced it before them.

Sec. 24.

The Practise was first established in the eleventh Century, with the Design to redeem the Penances the Canons imposed on di-

Sec. 25.

On the Consequence; at least they cannot do it only to re-

Sec. 26.

See Fis. Mftion. DFisc, is the frequently used for the Instrument, wherever a Subordinate is mortified, or mortifying, which is usually mode of Repes, kroted Hair, or twisted Parch.

Sec. 27.

St. Jerome was figured with Discipline of Iron Chains, sk. St. Peter.

Sec. 28.

DISCLAIMER, in Law, a Plea, containing an express

Sec. 29.

Denial, renouncing, or declaring of a Thing alleged: As if the Tenant for a Replevin upon a Diffrent taken by the Lord, held the said Land, and that it is not his, and that he is left for Rent not paid, or Service not performed; then the Tenant denying to hold of such Lord, is said to Disclaim. And the Lord proving the Tenant to hold of him, the Tenant loses all.

Sec. 30.

All a Man denying himself to be of the Blood, or Kindred of another in his Plea, is said to Disclaim his Blood. If a Man arrayed of Felony, alleged Goods; being clear'd, he loses them.

Sec. 31.

DISCONTINUANCE, an Interruption, Intermission, or Stopping of the Course of a Thing. As, Discontinuance of Possession, of a Plea, &c.

Sec. 32.

The Effect of a Discontinuance of Possession, is this, that a Man may not enter on his own Land, or Tenement alienated to Other, as if it was his, or by his own Authority; but must bring his Writer to recover Possession by Law. As if a Man alien the Lands of Right of his Wife, or if a Tenant in Tail make an Intermission, he shall lose his Benefice by the Stat. 52. Hen. VIII, by Ern, or Livery of Sein; such Alienations are call'd Discontinuances.

Sec. 33.

The Effect of Discontinuance of Plea, is that the Oppor-

Sec. 34.

portunity of Prosecution is lost, and not recoverable; by beginning a new Suit. For to be discontinued, and to be put off without anything, is to lose all, and nothing less than to be finally decided the Court.

Sec. 35.

If a Julio-Seat be discontinued by the not coming of the Judge, the Plaintiff recovering the fame by the wyne of his Wes, & C. Rumpston Juris. See P. R.

Sec. 36.

DISCORD, in Music, the Relation of two Sounds which are always, and of themselves, disagreeable, whether ap-

Sec. 37.

plied in Succession, or Confinence. See Succession,

Sec. 38.

If two simple Sounds are in such a Relation of Tune, that is, have such a Difference of Tune, as that being founded together, they make a Mixture, or compound Sound, which the Ear receives with Displeasure, it is call'd a Di-

Sec. 39.

cord; As, on the contrary, if it receive it with Pleasure, it is call'd a Concord: And whatever two Sounds make an agree-

Sec. 40.

able Mixture, or Concord, they are by this Law divided into such Effects respectively, if they be applied in Succession. See Tone, Concord.

Sec. 41.

Discord is decomposed into Harmonical Intervals; so may Discord be decomposed into Un harmonical Intervals. See Interval.

Sec. 42.

Discords are distinguished into Concinnous, and Inconcinnous

Sec. 43.

Discords. The Concinnous, by the Ancients call'd Emhelle, are such as are, or fit for Music, next to, and in Combination with Concord. There are Relations, which in themselves are neither very agreeable, nor disagreeable; and have only a good Effect in Music by their Opposition, as they heighten, and illlustrate the more natural and effifent Principles of the Plea-

Sec. 44.

ture. As is the case with Concord, and, compared with them, they produce a Variety necessary to our being better pleas'd.

Sec. 45.

These principles containing this they are still call'd Discord, as the Bitterness of some Things may help to set off the Sweeter of others, and yet still be bitter. Thus the Inconcinnous Discord, by the Ancients call'd Emelli, are such as are not proper for Music, as having quite a Harshness in them: Tho' even the greatest Discord is not without its Use. See Concinnous, &c.

Sec. 46.

The Concinnous Discord, are such as are proper for Music, but have no Number or others of the indefinite Number of other Rheti's are all Discords. Hence Mr. Malcom thows the Necessity of taking some of the list undet Pleasure which make Discord into the Teen of Music: In order to this he considers the Effect of having none but harmonical Intervals in the System of Music.

Sec. 47.

With respect to a single Voice; if that should move al-

Sec. 48.

ways in a very Orderly manner, and that the Sound of one or Sound to the next were in the Ratio of some Concord, the Variety, which is Life of Music, would soon be exhaust.
A late Author defines the Discourse by a Change, which bringing us from Ignorance to Knowledge, produces either better Belief or a new Understanding. He has a Design to make either happy, or miserable. For a Discourse could never be in vain, by leaving those who thus discoursed one another in the same Sentiments they were in before: In Effect, the Discourse is a new Argument, by a Pervigilus, or Change of Fortune of some principal Cause, wherein the Unavailing depends, the most beautiful. See PERIPATIA.

A Discourse is ever brought upon the Stage, that is of Odysses in Socrates: For the minute he finds himself the Son of that Jocasta, who was then his Wife, he becomes of the most happy, the most miserable of all Mankind.

There are three Sorts of Discourses: The first by certain Marks in the Body, either natural, or accidental; Such is that of Odysses, who having received a wound in the Thigh by the old Nereus, upon wasting his Legs after his Return home from Troy. The second by Tokens; as the Caskel of Things, which the Fruits found with you when you was exposted, discourses must be in some way or another, till he is his Mother.

The third is made by Remembrance, that is, when the Sight, or Hearing of any Thing occasions us to recollect our Misfortunes. Thus, when Odysses heard Deucalions sing his Actions at Troy, the Memory of them struck him, and drew Tears from his Eyes, which discours'd him to Alcmaeon. But the finest Sort is that, which arises from the Subject, or Incidents of the Fable; as that of Odysses from his excellent Fable, and the Letter that Idipus sent by Pylladas. See FABLE.

DISCOUNT, in Commerce, a Sum deducted, or retain'd, upon paying a greater. It is much used amongst Merchants, who keep their Bills of Exchange, Men, Labourers, &c. for the Sum advanced them before hand, which are disfounded when the Payments are made in Course.

DISCOUNT, is particularly used for an Allowance made on a Bill of Exchange, or any other Debt not yet become due; to induce the Acceptor, or Debtor, to advance the Money. See EXCHANGE.

Discounts are also more frequently made for the Payment of doubtful, or bad Debts. See REBATE.

Discount is also us'd amongst Merchants when they buy Bills of Exchange; and is such an Allowance made for full discount so much with him per Cent., for each Payment made before the Time expir'd. See PROMPT PAYMENT.

The Sieur de la Porte distinguishes between the two Kinds of Discourse: The first, or that upon Bills of Exchange, is reck'd like the Exchange, at the Rate of so much per Cent, &c. as at a per Cent. Discount on an hundred, there is a discount of ten Pounds; but when it is per Cent. Discount, it is not only laid on the hundred Pound, but on the hundred and Discount added together. So that disfounding or discounting, there is only 8 abated on an hundred and eight, and not on the hundred. This last, he says, is the true Discount.

Discount, is also us'd for the Tare, or Weight of any Commodity, Sum, &c. There is a Shilling Discount in this Bag.

The Case of Oil sent me from Spain lacks; there are fifty Pints Discount. See TARE, &c.

DISCOURSE, an Expression of the human Mind, whereby it paseth, or proceeds from one Thing to another; that is, from a known Thing to an unknown. See REASONING.

The Schoolmen define it an Act of Cognition, whereby the Subject, taken for the Whole, is separated from the Part. This it does when in Consequence of an Affirmative given to one Proposition, is given Affirm to another; So that Discourses conflux in a Dependence of one Affirm; and supposes such an Order between them, as doth pass from that belonging to the Antecedent. So that the Inflexil is then said, discursa, to discourse, when from an Affirm to one, or more Propositions, it draws an Affirm to another.

The Object of Discourses, therefore, or that about which the Inflexil is employed in Discourses, is the Connection of an Affirm to another regard to some Third, or Medium: Thus, when it is said, that every Man is liable to be made liable, is liable, affirming, that there is a Connection between Ribility, and Rationality; and then finds, there is likewise a Connection between Man and the Rational. And afterwards gathering from the Connection found between Rible and Man, with Rational, that Man and Yible have likewise a Connection, as both are connected with Rational; it is fastened.

Hence it appears, that Discourses, whereof Men use to value themselves, does really betray the Infirmity of the human Understanding; as it denotes a Chain or Scale of several...
DIS [ 223 ] DIS
effective Acts of Cognition necessary to arrive at a Truth. So that there is no Disference in God, who understandstand all things.

Contrary to Nature, whereby the Action of some Part is immediately injured. See Function.

An Ingenious Author of a late Latin Tractatus, de Purgatione, is of the Opinion, that the Action of Equilibrium between the solid and fluid Parts, which is necessary to the Maintenance of Health: Others add, that all Disferences are too lax, or too strict a Tension of the Fibres. See Health.

Of all Animals, Man is subject to the most Disjuncts, and of them, the Cutaneous and Speculative are most explicable different.

Of all the Disjuncts, we have discovered the small Number: Nor are Plants without them, tho the Maladies scarce exceed half a tone.
The only difference is, that the Plants do not propose Disjuncts: Vossius de Medic. Lib. VIII. C. 73.

Several Authors have given us very comprehensive Theories of Disjuncts; reducing 'em all to some general Disjunction, as thus: Thames & Ouse, and the Great North West of the Earth. These are the Disjuncts of the Great Frame from the Suburias, Magnesia from the Arcturia, and Dr. Woodward from the Suburbs. Others imagine them to be the Earth & the Pecuny Firm, which has been led in the Seed ever since the Sin of Noses: Holonius, and Sorcerus the Dianes, take 'em to depend on some extraneous Perturbations, form'd in, or out of us. Lastly, it appears from the Observations of Pleyd, Kircher, Langen, and Bougainville, that there are little Worms in univir Blood, Putius, Carbo, & the Italic divers Physicians have took Occasion to fuppref, that all the Disjuncts from Youth. See Works, Trash, &

A Disjunct is defined to be a division by a Perfect or cuddor State of the solid, and fluid Parts, whereby all, or some of the Functions either of the Body, or Mind, or both, are either entirely lost, or at least, much impaired.

For some Disjuncts only impair the Ufe of the Part, as the Pteria, Gout, & Others destroy it entirely, as the Inflammin, Pufly, & Some affect the whole Body, as the Fever, &c. Others affect only the Spleen, as the Asthma, Clos, Strife, &c. Some only affect the Body, as the Pufly; Others disturb the Mind, as Melancholy, Distraction, &c. Some affect both the Body and Mind, as the Mania, Phrenic, &c.

As the Actions, or Conditions of the Body, do also the Disjuncts, or Defects thereof, may be reduced to three general Heads, 1. To the Difference of the Solid Parts. 2. To the fluid Parts. And 3. The Disjuncts compounded of both.

A Popular Syllabus of Disjuncts may be given, as follows:

The Sweat and the Fever may be divided five Ways: viz. Rorem'd sudied, by Secretion or by Sweats, Constituted by others, Corrected by the Body, &c. Removed out of their Places, as in Hernial, Defecates, and Distillations; Or diversified by Secretions, and Constitutions.

Disjuncts of the Blood are either in the Mass of the Blood, or the Spiritus: The Blood are reduable to two Kinds, those that thick and inipite, or which amounts to the same, retard its Motion; and those which atone, and disolve, and of consequence accelerate it.

To this latter Kind belong Fever, and feverish Affections alone: for the true Disjuncts of the Blood belong to the former. See Fever.

In too thick a State of the Blood, its Principles are too crafis, and its Molecules too big, where a Letter, lazy Motion, and an even Skin. Others say that we must find the Disjuncts in the Giants: hence Observations, Inflammations, Schirius's, Sarcoma's, Ferris, Pufly, Obstructive, Intemperant, and other Disjuncts: and the Blood in the Mass of the Body: And hence, again, Dravness, Magnoebly, Hypochronical Affections, &c. If this thick Blood be too much repel with sharp said Sails, it will destroy the Texture of the Parts, and in Cites, as in Phipplecul, Scrofula, Scorbac, and Venereal Disjuncts, Gau- gacnes, Carbo, Cancer, and other Eroteme, or some, according to the Degree and Degree of Balmes and Aromaticus.

And from the same Source are derived the Great, the Bad, the Creaks, Cutters, Rennacories, Tires, &c. in which by abasing the fluid Substances, frequently enflamers the Body, The Blood has no power to support the Spiritus, nor the Spiritus to any Internium, or Retardation of their Motion or a Diminion of Quantily; or, a from a Disorder in their Organises.

To the cold Clays are reduced the Catalogus, Apophasys, Canna, Cereus, Sufly, Tang, Trenus, &c. To the second, belong the Manta, Pufly, Dol, Falzyn, Foolproof, Melancholy, Scurvy, Hypa, &c.

Add, that as all Disjuncts of the Blood arise from external Causes, viz. some one or more of the Non-Naturals, as Food, Air, Evacuation, &c. so to the Spirits generally arise from the Disjuncts of the Functions.

Lastly, the Disjuncts of the Fluids, whether those in the Blood, or Spirits, are seldom confined long thereto; but presently ascend on the whole, and depend all on the same: the Disjuncts affected to the fluid Parts, and at last corrupt the Substance of the Solids themselves. Hence Conspicua Disjuncts, which are infinitely various.
But the Learned *Aurora Boreae* furnishes us a much more accurate, and identical Division of Disseps.

**Diseases of the Solids, he considers, as either of the following kinds:**

1. Similar Disseps, are 1. Those of the last, and smallest Fibres, which are reducible to too great Teffus, and Lasos, too great Strength, or Heft, and a Solution of the Fibrils. 

See *Vita*, &c.

2. Those of the Membranes, which being only Assemblies of the Fibres just mentioned, are subject to the same Disorders. See *Marsus*, &c.

3. Those of the Connective, and Subcutaneous Cartils, which are formed of such Membranes.

4. Of the Membranes composed of such Cartils.

5. Of the Cartils composing those Membranes, which are all the greater Vessels of the Body.

6. Of the Reds Parts, which are composed of Cartils composed of Cartils, and grown together, so as to be void of Humors. Of these, the greater part, the Humour hardening together with the Vessel that contained it.

Lastly, Supposing their Parts all found, *Disseps* may befall them with respect to their Structure, from a Vice, or vicious Application of the Matter of Nutrition. See *Solid*.

2. **Organical Disseps.** An Organical Part confiding of the several simple Parts above mentioned, and further to any Office by means of some Humour contained in it; may be confided either in itself, as a whole Part, or with respect to the Humour it contains; in the first View, Organical Disseps are reducible to four Civils.

1. The in the Fibrils, and the Circumstances thereon of, as Roughness, Satinity, Cavity, &c. To this belong the

2. The, when one Vessel opens into another; the

3. The, when a Rupture is made; and

4. The, which is a Breach or Perforation, by which there is a Total Obstruction of the Cavity, by a viscous, grumous Matter; the, or Narrowings of the Passage; the, or Compress of the Sides of the Cavity; the, when the Sides are quite closed up, and

5. From which, to compend, that the Sides falling together, the Cavity is left.

In the Nether where 'tis neither deficient or redundant: But the Parts felled or in this respect, so as to occasion a

6. In the Situation, and Connection; as when the Lineage is too long, or too short, when broke, or deprav'd; also Differences, Laxation, Sublaxation, Hernius, or Ruptures in the Groin, Scrotum, Bladder; Precipitation of the Worms, Bladder, and Reclam; Difformities of the Tendons, and Muscles, particularly their flying out of their Places; the Relaxation, or Rupture of the Membranous Ligament that should retain 'em.

7. There is a Disseps common both to Similar, and Organical Parts, called Solution of Contiguity.

**Diseases of the Fluids, considering these Fluids simply, and in themselves, may be divided into two Kinds:**

1. Quantitative Disseps: But considering them as contained in Solids, they may err, too, in Place and Proportion.

As to the first, such an Abundance of the Humours, as disturbs the Vessels, is called *Cubitus*.

Now, this is either in the Fluids confounded in themselves, in their own Parts, and Composition; or considered as they concur towards constituting some Part of the Body.

If the Morbid Quality be considered in the Particles of the Body with Reference to an Imposition of Birth, whereas the *Embraxis*, Arachy, Sympothy, and Sym-

These, or in the Diminution thereof, as in the Disapos, and Consanguine: Or an Increast of Sial, or of the secret Fluids, whose excess is phlegm, whereas a Leun, Streagan, and Colpos:

In the Figure, as when of Syphilitic it becomes Angular, and consequently, with respect to the Inflammation, both heat, acid, muriatic, ammoniac, fennapenic, vi-

These, or in Rigidness, and Flexibility: Or in Cubitus, and Divisibility. These are subject to, are too great Fluidity, or Tenacity:

too much Velocity in their Vessels, or too little.

Lastly, confounding the Fluids as contained in the Solids, three Kinds: 1. Those of the Kind of the Volumes of the Liquids, which may be reduced to two Civils, the grosser Humours interiorizing themselves into the finer Canss; and the Humerous extraofugetating, getting out and opening the Vessels, whereunto Slangs, *Flintia*, Uterus, Gangrene, Sphunclus, Cancers, and the like.

This are the principal Differences of the Disseps of the Body: But there is not much of the rest: So that they may be regarded, not only as Disseps, but as the Causes of Disseps. See each further explained under its respective Subject in this Work.

**Division of Disseps, in Use among Physicians, taken from certain external Accidents, which are common to a great many different Disseps:** which Distinction, too, has its Use; for they generally make it farther, and more distinct, in its Characteristics.

With respect to their Cause, into Idiopathy, Sympathy, Prophrathy, Den-

Ruptus, Heredity, Commons, and Acquired. 2. With respect to their Disease, it is divided into: Death, or Deathly, into Acute, and Chronic, which are all kinds of longer Contiuance:

3. With respect to its Effects, into Benign, Malignant, Carbol, Incurable, Mortal, and

Cautiously, and 4. With respect to its State, into Debil,

Progress, State, Declination, and End. 5. With respect to its Disease, in the

**Diseases of Plants.** Monse. Tournafort, in an express Discussion on this Subject, in the *Mémoires de l’Académie des Sciences*, refers all the Disseps of Plants to the following:

1. The too great Abundance of the Nutritious Juice.

2. The Defect, or Want of this Juice.

3. Some Ill Qualities it acquires. 4. Diseases unconnected with but in different Parts of the Plant. And 5. External Accidents.

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The French, during the Reign of the late Louis XIV, had a Council of Dispensatories, called the Council of Dispensatories, held in the King's Presence, at which the Dispensatories of the French Royal Office, the Chancellory, and four Secretaries of State assisted.

DISPENSATORY. When any Perfon, by reason of his Poison, or of his own Infirmities, is not able to take either the Drug, or to take away the Privilege from him; he is then said to be dispanser'd. See FORMA PATERA.

DISPENSATORY, or, as some write it, DISPENSATORY, A Name given to divers Collections of Compound Medicines, wherein are specified the Ingredients, Proportions, and the chief Circumstances of the Preparation and Mixture; the name with what we otherwise call Formulary, or Prescriptions.

Such are the Dispensatories of Missis, Cardov, the College of Physicians at London, Queens, &c.

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all weight'd in their proper Doses, or Quantities; in order to be employed in the making a Composition.

DISPERSION, in Difficulties. Point of Diffusion is a Point from which extended Rays begin to diverge, and spread out from them of Divergent. It is called 'point of Diffusion,' in Opposition to the Point of Converse, which is the Point wherein converging Rays concur after Reflection. See also more fully called 'focus,' and the former Virtual Focus. See Virtual and Focus.

DISPLAYED, in Heresy, is understood of the Position of an Eagle, or of a Camera obscura, as it were, with its Wings spread forth. See Eagle.

DISPLAYED, in the Greek, and Latin Poetry, a double Spondee; or a Foot consisting of four long Syllables; as "jen" (Tit. 3:8). See also, with its Variations.

DISPOSITION, in Rhetoric, is defined by Cicero, the Distribution of the Things, or Arguments invented, or found out, into a proper Order; Or a due placing, or ranging the things in the best Order, of Rhetorics. See Cicero.

The Diffusor is one of the grand Parts, or Divisions of Rhetoric. See Rhetoric.

The Diffusor is of the same Necessity in Oratory, as the marvelling an Army, in order to be besieged; or a beautiful Composition in Architecture, Painting, &c. However enjoy it expressively in Poetry. Sinequa nonque locum tenens fortissim decuror.

But the Point of Diffusion is usually referred to the Exordium; and the Composition to the Confirmation. The Diffusor is either Natural, or Artificial. Natureordr the Order the Parts are above referred in. See also Articulation, is, when for some particular reason we recede from the Order of Nature. See each Part under its proper Article. See Exordium, &c.

DISPOSITION, in Architecture, is the just placing all of the Parts of an Edifice, according to their proper Order. See Disposition, &c.

DISPUTATION, or Disputation, in the Schools, &c. a Cont, or Combat, either by Word or Writing, on some Point of Learning, or Religion, for a Degree, Prize, Exegete, or even for the mere sake of Truth, or Advantage of a Party, or the Honour of a Triumph.

The Part Royalists take Occasion to observe, that nothing goes so much to disturb Light, and Openings for discovering the Point of Diffusion. The Movements of a Mind emplyed linger in the Examination of any Subject, are usually too cool, and languid: It needs a certain Degree of Heat, to bring all the Parts together. Now, in an Exposition in a Diffusor, we come to find wherein the Difficulty lies, and the Imperfect the Mind has acquired, enables it to furnish it.

DISCUSSION, an Enquiry into the Nature, Kinds, and Modelling of the Opposites mentioned in the Title; in order to gain a right Notion of it, and to discourse clearly about it.

DISSECTIO, in Anatomy, the Operation of cutting, and dividing the Parts of the Internal Body, with a Knife, Scissors, &c. in order to see, and consider each of them a part.

See Anatomy.

The Ancients made Dissections of living Men; as we read of Herophilus, and Erasistratus, and in our own Times of Carpus, and Vesalius.

Yet, le Genre observes, that the Dissections of a human Body, and the Head, was held a Sacrilege, and a Maledicere; And the thing was so much in us, he has been a Conunand held by the Divines of Salamanque, at the Requielt of Charle V. to settle, whether or not it was lawful, in Point of Law to dissect a human Body, in order to learn the Structure thereof.

DISSEISIN, in Law, an unlawful Dissectioning of a Man of his Land, Tenement, or other immovable, and incorporeal Right.

Hence, the Affidavit are call'd Writs of Dissection, which lie against Dissection in any Case: Whereof some are termed little Writs of Dissection, as being Villainous, that is, liable before law, as being against the General Peace, because determinative by him without Affidavit. See Assize.

Writ of Dissection is of three Sorts: viz. Simple Dissection, committed by Day, without any Day, Night, or沫, and for which see Deoractor, and Female Dissection; for which see Deornator, and Female Dissection, &c. See also Re-dissection, and Post-dissection. Wrongful Dissection is no Defect in Law.

DISSEVER, he who dissolves, or puts another out of his Land: As Dissembler, is he who is to put out.

For the Difference between Dissolver, and Intruder, and Dissembler, and Intruder, and Dissembler, and Intruder, &c. See Dissembler, Intruder, &c.

DISSEMINATE, a general Denomination, of equal import with aum-conferens.

It expresses certain Seals, or Parties in England, who in Matters of Religion, Church Discipline, and Ceremonies, differ from, or disagree with the Church of England, and have a power to grant Licences for the celebration of the Grat Plant.

Such, particularly, are the Presbyterians, Independents, Anabaptists, and Quakers. See Presbyterian, &c.

DISSIMILAR, Leaves, are the two first Leaves of any Plant at its first flowering out of the Ground. See Leaves.

They are thus call'd because they usually are of different Kinds, one male and the other female. Thus the Hand is divisible into Veins, Muscles, Bones, &c. whole Divisions are neither of the same Nature, nor Denomination. See Similar.

DISSIMILITUDE, in Geometry, &c. See Similar.

DISSIMILITUDE, or, a Diffimiliti, in Rhetoric, &c. an Argument, wherein, from dissimilar, or unlike Things, other dissimilitudes are deduced.

Discourse, si barborum quo in diem vivere; Negra Concilia sestossemus tempus feliciter debemus. Catullus furnishes a very beautiful Argument from Dissimilitudinem: Solus occurret & retinet paupertas. I am rich, and yet I am poor. Now is performed una dormantia.

DISSSIPATION, in Physicks, an inessential Lost, or Composition of a Body. See for the Composition of that Body, which thereby they fly off, and are lost. See Effusion.

Thus, we don't say Dissipation, but Lost of Blood, in speaking of the Blood lost at a Wound, or in any other possible Manner. On the contrary, we say with Mr. Le- nomry, the Diffusio of the Spirits is in greater Abundance than that of the Solid Parts, conseqitely the Reflection thereof must be more frequent and copious.

Dissipation, being a liberty to the Spirit, i.e. divides, and reduces a Body into its smallest Parts. See Dissipation.

Thus, Aqua Regia is a Dissolution of Gold: Aqua Regia is of Silver, and other Metals. Water, of Salts and Gums; Spirit of Wine, of Reins; Spirit of Vinegar, of Pears, Corals, &c.

Sea-Salt is found in two sorts: First, of the Dissolution of Gold: This, in ancient times was either an Acid, or a Solid, or a Spirit, does theBainets: Accordingly, this is the Base, or fundamental Ingredient of Aqua Regia. See Gold, and Aqua Regia.

Spirit of Nitre is the proper Dissolution of Silver; and has that Effect, in whatever Form applied: and accordingly is the Elys of Aqua fortis. See Silver, and Aqua Fortis.

Spirit of Nitre added to that of Sea-Salt, makes it dissolves Gold the better: But Spirit of Sea-Salt added to Spirit of Nitre, disables it from having any Effect on Silver.

Mr. how and, however, in the Memoirs of the French Academy, furnishes an Instance of a Diffusion of Silver, made by the Dissolution of Silver, An Aqua Regia may be composed of Spirit of Salt, and Spirit of Nitre, only in such small Quantity each, that they may float separately in a third Liquor, and not meet often enough to unite, at least not in any Quantity. This Water may be made as weak, as is necessary, and can exactly dissolve Gold or golden Yellow Tincture from it, that fercce takes away all effect of the Weight of the Metal: Nor will it dissolve Silver; so being too weak: So that both Metals are safe from it. But the Spirit of Salt, after it has dissolved the Gold to the utmost, that is, after it has extracted a yellow Tincture from it, it is in a Condition to dissolve Silver. This Phenomenon Mr. How and accunts for: That Spirit of Salt, whether alone, or joy'd with Spirit of Nitre, being employ'd in keeping those few Particles of Gold dissolved; will not meddle with the Silver: Which, by this means, receiving
improving the reception of the immense Quantity of Spirit of Nitre alone, is disfigured thereby. But the Experiment cannot be done, for the reason, viz. in Alteration and Regicide, something Silver lightly first, and afterwards Gold disfigured; for reason Spirit of Nitre does not hinder Spirit of Salt from acting. But when all the Salt of a Solid Body does Spirit of Nitre impose on Silver. See Congn. 2. Disfigments are usually called by the Chymists Moni-

Disfiguration. See Alcinor. 1. DISDILUTION, in Phvicks, a Diffiguration, or An-

Disgusting, then, is a general Name for all Reductions of concrete Bodies into their smallest Parts, without any re-

disfigment of the Bulk or Fillings. The general Accep-

tation of the Word among Authors is, the Reduction of solid Bodies into a State of Fluidity; which is more properly expressed by Solution, as a Branch of Dis-

disfigerousness. According to the Opinion of Fr. Tertius de Lanis, now con-

Dr. Georgia gives us a Mechanical Account of Disdilution, in the Influence of the Cold on Metals, and a very simple Operation that falls under this Head. This Mo-

A Specimen of that great Author's Way of Philosophizing on the Subject of Disfiguration take as follows: When Salt of Tartar disfigures by lyning, and a moil Place is not this done by an Alteration between the Particles of the Salt of Tartar, and those of the Water, which float in the Air in Form of Vapours? And why does not common Salt, or common Salt, or any other Period of Salt, form such an Alteration, and does not the Spirit of Vitriol, pour'd on Steel-plates, disfigures the Fillings, with a great Heat, that is, the Spirit of Vitriol, and the Vapours effect a violent Motion of the Parts? And does not that Motion argue, that the acid Parts of the Liquor rush towards the Parts of the Metal with Violence, and run forcibly into its Pores; till getting between the outer-

Sir Hoose Newton accounts for all Disdilutions, and the Fever, and the Disfiguration of the Parts; and an At-

Dilution, and, in Effect, the Phænomen of Disdilution furnishes a great Part of the Arguments, and Considerations, whereon he proves the Reality of that Principle. See At-

Dilutions, be dissolved in a fluid State, by the Action of some fluid Metaum, or Disdiluent. See Mestrum, and Disdiluent.

DILUTION, in Chymistry, a Division of a Solid Body into a fluid State, by the Action of some fluid Metadata, or Disdiluent. See Mestrum, and Disdiluent.

Dilutions are used in Medicine, and have a good Effect in a severe Accident. See Discord, and Dili-

DILUATION, in Phvicks, a Division of any liquid Tech- 

DILUATION, a Word of two Syllables; as Fortunae, Lament, &c. See Foot.

DILUTION, in Chemistry, the Addition of Water to any Substance, to make it less strong, and more dilute. See Foot, Salt, Solution, &c.

DILUTION, in Anatomy, a Discharge of Blood, as a relief of an acute Affection, or at the Death of a Person. See Foot.

DILUTION, or Discord, in Music, a fifth Con-

DILUTION, or DIFFUSION, in Cold Dili-

Dilution, the Reduction of any Substance to a Solution.

Dilution, in Anatomy, a Discharge of blood, that arises from any Affection of the Body, or in the Death of a Person. See Foot.

Dilution, in Anatomy, a Discharge of Blood, as a relief of an acute Affection, or at the Death of a Person. See Foot, Pus, Poisons, &c.
DISTANCE, is properly the shortest Line between two Points, Objects, &c.

The Word is also used figuratively for an Interval, not only between a Person and another Person, but also of a Time, a Quantity of Space, a Thought, 

The body of a Person, the Place of the Creation of the Word from the Nativity of Jeths Christ is upwards of 4000 Years. The Distance between the Creator and Creature, is infinite.

For the Vision of Distance, or the manner wherein we come by the Idea of Distance in Objects, See Vision.

Distances, in Geometry, are measured by the Chain, Dividers, Rulers, &c. See Chain. Inconceivable Distances are found by taking Bearings thereeto from the two Extremes of a Line whose Length is given. See Plain Table, Theodolite, &c.

The Greeks, in Geography, the Arch of a great Circle intersects between two Places. To find the Distance of two Places A and B, (Tab. Geography Fig. 4.) far remote from each other: Assume two Points, A and D, which both the Places A and B may be seen, and with a proper Instrument find the Angles ACD, BAC, and DAB, and measure the Distance CD.

Then in the Triangle ACD we have two Angles given and the AC, and together with a Side, from which, by an easy Rule in Trigonometry, found under the Article Triangle, we find AD.

So also in the Triangle BCD the BAC, and CD, and the Angles at the same being given, DB is found.

Lastly, in the Triangle BCD, having the Sides AD and DB given, and the Angle ABD, the Distance required AB is found by the Rules given for the Resolution of Triangles. See Triangle.

The Height of a remote Object being known, to find its Distance, when the Eye first discovery it; And again, the Height of the Eye, given to find the Distance to which the Eye can reach on the Surface of the Sea, or Land; Add the Height of the Eye AB, (Fig. 5.) to the Semi-Diameter of the Earth BC, by which you have AC. And since the Rectangle Triangle ABC, the Sides AC and BC are given, the Angle ACA is found by the common Rule for Resolution of Triangles; the Quantity of Angle which Angle ACA bears to the Right Angle 90° is the same as the Degree which Angles BCA, DB and AC, when converted into Feet, or the like, gives the Distance required.

Sappho, E.g. the Height of the Eye AB; which is somewhat less than in a Man of ordinary Stature. Since AC is 5 feet 5 inches, 2½ inches, and Angle DAB will be found 86° 47', the Angle ACA will be 86° 47', and the Angle DAB will be found 86° 47' 44.4 Seconds. Consequently DBC, or the Arch DB is 1° 17' or 1° 171'. And, therefore, since 1° 17' or 1° 171' make 142777 Parc Feet, DB 13847' 1 of a Foot. After the same manner we find the Distance AB, to which an Object of a given Altitude DB may be seen, and consequently we know what Distance we are off from an Object of a given Altitude, when we first discover the Top thereof.

Distance, in Navigation, is the Number of Degrees, or Leagues, &c. that a Ship has sail'd from any Point. See Sailing.

Distance, in Astronomy. The Distance of the Sun, Planets, and Comets, is found from their Parallaxes. See Parallax.

That of the fixed Stars, as having no sensible Parallax, we can more easily get at. See Fixed Star.

The Distances of the Planets from the Sun and Earth, in Semi-diameter of the Earth, supposing the greatest Horizontal Parallax 6°, and the Dimensions of the Orbits, as affirmed by Kepler, are as follow.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Distance from the Earth (Miles)</th>
<th>Great</th>
<th>Mean</th>
<th>Least</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jupiter</td>
<td>14476</td>
<td>14585</td>
<td>14706</td>
<td></td>
</tr>
<tr>
<td>Saturn</td>
<td>5064</td>
<td>5174</td>
<td>5284</td>
<td></td>
</tr>
<tr>
<td>Mars</td>
<td>3533</td>
<td>3563</td>
<td>3593</td>
<td></td>
</tr>
<tr>
<td>Venus</td>
<td>67</td>
<td>70</td>
<td>73</td>
<td></td>
</tr>
<tr>
<td>Mercury</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

Mr. Cuffius makes the Distance somewhat less, as supporting the Sun's Parallax a little greater.

Dy from Great - Mean - Least
<table>
<thead>
<tr>
<th>Earth</th>
<th>Pole</th>
<th>3000</th>
<th>5000</th>
<th>7000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jupiter</td>
<td>14476</td>
<td>14585</td>
<td>14706</td>
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<td>67</td>
<td>70</td>
<td>73</td>
<td></td>
</tr>
</tbody>
</table>

The Word is form'd of 's, one, and and, or, and, and, of

Orders, Rank.

DISTILLATION, or DISTILLATION, in Chymistry, and Metallurgy, the Art, or Act of evaporating, or drawing off the spirituous, aqueous, oleaginous, or fatty Particles, by means of a Distillation Body from the grefior, and more terrestrial Pares, by means of Fire, and collecting, and condensing them again by Cold.

Spirits, &c.

The Use of Distillation is very great: it being by means hereof, that Waters, Spirits, Elixirs, and Extracts are chiefly made. See Water, Spirit, &c.

But, generally by means of Fire raised to a greater, or lesser Degree, as Circumstance shall require. See Fire.

This is either a simple immediately to the Vessel where the Spirits, &c.在于 the Making a Variation of the Variations, between means of Fire, Sand, Iron, &c. See the different Methods of applying the Fire, are called Barli, Balzai, &c.
DIS

They are also called Heads; as Sand-head, Water-head, and Head. Their heat and air of body is two-fold; 1. Per Aftersom, by Aftes; 2. When the Matter is said to be diëd, it is above the Fire, and the Spirit, or other Principle, is raised from it.

Distillation by Aftersom, is either Right Distillation, or Oblique Distillation, which is a process done by the Spirit only, or the Aftes which cannot be raised without a strong Impulse, nor even by the strongest fire as high as the Top of the Aftersom, of which kind are almost all Minerals, and some Plants.

Distillation by Declent, is where the Fire is appl'd on the Top, and all around the Vessel, whole Orifice is at the Bottom, and consequently, the Vapour not being able to rise upwards, it is forc'd to precipitate, and distill down to the Bottom.

There is a second Kind of Distillation by Declent, called Per Diëdum, which is a Natural Liquifying, or Refluxing itself into a Vessel, by means of Molasses. See Diëdum.

In the Resolution of Simples, an excellent Method to prevent the crisis of a Simpel is, in large quantities of Foreign Heat, which might alter, or destroy their Virtues, to make Ufe of the Heat of a Dunghill made of purifi'd Herbs of the same kind with those to be diëd, and the Matter and Meafures of Distillation are very different, according to the different Subjects to be diëd.

Aft Spirit is usually drawn in a Reverberatory Furnace, and in the following manner: First take Fire: Procedent Vindus, as Canebrum, Box, Amber, &c. are diëd in a Retort, after the fame Matter. In thefe, first comes a little Phlegm, and then the Fire, increasing the Spirits by out in white Clouds. When the Spirits are conflated, the Matter in the Receiver is filtrated through a Tunney, which lets pass the Spirits, leaving a black feet Oil behind.

All Plants, as Balm, Wormwood, Sage, Hyfop, &c. are diëd by the Cucurbitas, or Vefets, first pouring a strong Decolation of the fame Plant hot, upon the Plant itself burnt, and letting the whole diges in a close Vefet two Days. Then about half the Water, or Spirit is drawn away by Distillation; and what remains, being prefifted, filtrated, and evaporated to the Confince of Honey, is the extrac of the Plant. Lastly, drying what remaift in the Cucurbit and the Vefet, and adding it to the Liquid of the Plant, which is filtrated, and evaporated to the falt of the Plant.

Distillation in general is this: The Plant being pound, and two-thirds of the Aftersom, or Retort fill'd with it, you pour a good Quantity of the exprif'd Juice of the fame Plant upon it, so as the head's Matter may be evaporated, and the Spirit will distill and fill the Retort. Then they draw off about half as much Water, as there was Juice, which is the diëd Water of that Plant. What remains, being prefifted in a Clothe, the Juice settled, they filtrate, and evaporate it in two or three Times, and setting it in a cool Place, the effential Salt flows into Crystals.

There is also a Method of Distilling Cold, which is thus performed: They take, for Individue, 4 Pounds of Flowers, leaves and roots put in, 5 or 4 Pints of Water, and the whole in a Capital, which they lute exactly; then they place the Aftersom in a Veftal half fill'd with Ice, beaten and fiil'd, and the whole put into a large Vessel, and as soon as the Spirit rises in the Vessel, they let it well; then wetting a linen Clothe in hot Water, they cover the Capital therewith, repeating this several times: by which means the whole Parts are rais'd from the Flowers. But it may be made easier, that all the superfluous Water have been first emptied out of the Capital.

Distillation in general is this: The Spirit being expof'd out of Doors, during the few Fruits of 1605; fine clear Drops, like Dew, are appl'd to the Top of the Tube, which being thus defect'd, will distill the Space of a half an Inch; which, tho' the Spirit of Wine itself was tipp'd very deep, yet this ficient Spirit was clearer and better than if we had let it infall through the whole of his Thermometer to the hot Air in the middle of Summer. And hence takes Occasion to recommend a further Prerogative of this Pyrochromatic.

The Aftent of Fluids, we take by Philosophy, is effed in two Ways: 1. On Account of their Specific Gravity; and 2. By Impulse.
DIST, [230] DIST

So that the Disjunct is coincides with what we otherwise call the Focus. See Focus.

The Disjunct is causal by the Collection of the Rays proceeding from a single Point in the Focus, and meeting in the Kedensation, therefore, Concave Glasses, which do not unite, but scatter, and disipate the Rays, has no real Distinct. See CONCAY.

DISTINCTION, a Diversity of Things, or Conceptions: Or, as Logicians define it, A Difference of two, or more: Whereby we designate Things, or their Conceptions, are denoted.

Hence it is evident, that Distinction arises out of Division. See Division.

A Metaphysical Distinction, call'd also by the Schoolmen Alters, Alteritas, and Differentia, is a Non-agreement of being, whereby this Entity is not that, or one is not another.

There are three Kinds of Distinction taken from the three different Modes of Exposition; the first Real, the second Modo, and the last Rational.

A Real Distinction, is that between Things which may exist, or be conceived to exist, from one another, such is the case of the Real or the other without that; such is that between the Mind, and an Act of Will; between wax, and its Hardness; Water, and its Freezing, &c.

A Modo Distinction, or Rationis, or Rational Distinction, is that between several Things, one of which may exist without the other, but not vice versâ, the other without that; such is that between a Thing, and its Act of Will; between a Book, and its Contents, but not vice verâ.

Of this Distinction Some Authors admit two Kinds; the one Founded, barbarously call'd Rationes Rationales, and having no Foundation in Things, as when we distinguish the Justice of God from his Mercy; The other Not-founded, call'd Rationes Zationesinatis, which have no Foundation at all, and therefore is by many quite rejected.

To the latter we may say, that there is no Zoological Rationis, but is at the same Time a Real Distinction: Thus, fax they, God, and just God, are to each other as Milk and white Milk; and a just God, and merciful God, as white Milk and cream Milk; When I say, Milk is distinguished from white Milk, or white Milk from sweet Milk, the Distinction lies between Whiteness and Sweetness, it is a Real Distinction. See ABSTRACTION.

DISTINCTION, or DISTINCTION, in the Schools, an Excellent to evade an Argument, or to clear up, and unfold an ambiguous Proposition, which may be true in one Sense, and false in another.

The Real was hard prop'd, but he disjug'd himself by a Dillooing.

Nature makes T. D. say to his Miffles, who had told him, he must submit to the Will of a Persian he loved; Distinction. Medeasenelis. I will Interposer de son Amour, Concedo: Contra se Paffion, Neg. NO.

DISTORION, in Medicine. Distortion Ora; or Distortion of the Mouth, is a Contraction, or Shortening of one Side of the Mouth, occasion'd by a Convulsion, or a Palsy of the Muscles of one Side the Face. See COnvUSSION.

When the Distortion arises from a Convulsion, it is on the same Side with the Convulsion, the Force of the convulsed Part being exterior to the sound Part. On the contrary, when it arises from a Palsy, it is on the opposite Side, the paralytic Part being here furnished by the sound Side.

In the Distortion of the Mouth the Patient can only spit on one Side; and if you make him laugh, or oblige him to pronounce the Letter O, you'll easily perceive, that he only moves the muscle of his Mouth. The Greeks call this Disorder στειροεσθος. See Spasmus.

There is also a Distortion of the Eye, call'd Diopia, or Straightness . See STRAIGHTNESS.

DISTORT ORIS, or Distortion of the Mouth, call'd also Zegentination. See ZOGENTATION.

DISTRACTION, in Medicine, the Act of pulling a Fibre, Membrane, or the like, beyond its natural Extent; and what is capable of this Emangement, is said to be distraecele. See Fibre.

DISTRAIN, in Law. To distrain is to attach, or seize on one's Goods, for the Satisfaction of a Debt. See DEBT.

DISTRESS, in Law, signifies a Compulsion in certain real Actions, whereby to bring a Man to appear in Court, or to pay Rent, or other Duty denied.

The usual Effect of Distress is to drive the Party distressed to employ the Distressor, and to take his Action of Trespass against the Distressor, or else to compound with him for the Debt, or Duty, for which Distress was made.

Distress is divided by Bribe into Real, and Personal. Personal Distress, or Bribe, is that which is inflicted for the Recovery of Goods, and seizing all the Profits of his Lands, and Proceeds from the Teale, or Date of his Writs for the Defendant's Contempts in not appearing to an Action brought against him, when that was for a fine, and, in the Bailiffs, was to be returned by the Sheriffs, are forbidden to the King, and cisttostrified into the Escocher.

Real Distress is made on immovable Goods. It differs from other Distress in that it cannot be taken by any common Perfon, without the Consents of his own Fees, unless he be present by the Cattel, or other Things, are driven, or wore off the Ground, on Purpose to avoid Distress. See DEBT.

Distress is also divided into Finite, and Infinites. Finite Distress, is that limited by Law, how often it shall be made to bring the Party to Trial of the Action, excepting when it is a Grand Distress.

Finite Distress, is, without Limitation, till the Party come; as against a Jury, which refuseth to appear upon Certificate of a Vide, the Proceeds are Vente face, Hansa Carus, and Distress Infinites.

Lastly, Distress is again divided into Grand Distress, by which it comes to an end, and Ordinary Distress.

Grand Distress, is that made of all the Goods and Chattels the Party hath within the County. See Grand Distress.

The several Things not distrainable. For a Distress must be of a Thing, whereof a valuable Property is in some body; and, therefore, Dogs, Bucks, Cones, &c. that are fora Nature, cannot be distrainable. Again, although it be of a valuable Property, as an Horse; yet when a Man, or Woman is riding on him) or an Ax (in a Man's Hand cutting Wood) and the like, are for that Time privileged, and cannot be distrainable.

Again, whatever Things shall not be distrainable for Rent, which are for the Benefit, and Maintenance of Trades, and which, by Consequence, are for the Common-Wealth, and are by Authority of the Law there; as an Horse in a Smith's Shop, or a Weaver's Shop for Making Cloth, Cloths, or Garments in the Taylor's Shop; Sacks of Corn, or Meal in a Mill, or a Market; nor any Thing distrainable for Damage-fee, for it is in Councils Leges. Again, nothing shall be distrainable for Rent, which cannot be render'd again in as good a Plight, as it was at the Time of the Distress taken; as Sheaves, or Shocks of Corn cannot be distrainable for Rent, but for Damage-fee they may.

Again, Beads belonging to the Prow shall not be distrainable.

Lastly, Furnaces, Cauldrons, or the like, fix'd to the Freehold, cannot be distrainable; as to a House, or the like, can not be distrainable; When a Distress is taken, the very Thing in it, it must be brought into the common Pound, or kept in an open Place, where the Owner may give it Food.

DISTRIBUTION, the Act of dividing a Thing into several Parts, in order to the disposing each in its proper Place. See Division.

A Dramatic Poet should have distributed his Subject into Acts and Scenes, ere he proceed to the Verification, &c. See ACCORD.

Orators distribute their Harangues into Exordium, Narration, Connotation, &c. The Jewish Nation was distributed into,1 Tribes. See TAHIR.

The Distress is distributed into 50 Books. See Digest.

The Distribution of the Food throughout all the Parts of the Earth is the greatest Wonders in Nature. See Digest. And Nutrition, and Distribution, and Regional, and Quantitative Distributions, are certain small Sums of Money, appointed by the Donors, or Founders that it may be distributed to each of the Cussons of a Chapar as are actually present, and for the Offices.

Distribution, in Rhetoric, a Kind of Distillation; or a Figure, whereby an orderly Division, and Enumeration is made, and it is a Species of a Step. See STEP.

For Example, He has the Lights to see our Faithes, the Guests to interpret our sounds, and the Author to publish them. So at midnight, when the Moon is 1 open Sepulture, they enter with their Tongues; and put all the Torch in their Mouth, which is full of Coral, and they set their Feet fast to feed Blood.

Distribution, in Printing, the taking a Form a sender, separating the Letters, and dipping'tem in the Calks again, each in its proper Cell. See PINTING.
The Proportion of the Sounds that form the Diviso is 4 to 3, and that of the Semi-diviso, as 5 to 4. Fe. Pravus makes the Diviso from one to three, according to two Tones, a greater, and a lesser. Others make it the first Discord, dividing the Diviso into three equal Parts, or Comma's, the Nine on the acute Side makes the Greater in Semitones, and the Affirmed by the Discus, the Lesser.

The Word is form'd of his, twice, and Dias, Tone.

DITRIGLYPH, in Architecture, the Space between two Triangles.

DIVAL, in Herbs, the Herb Night-shade, used by such as Blasen with Flowers and Herbs, instead of Colours and Metals, for Sable, or Black. See SABLE.

DIVAN, in Antiquity, a Feast held among the ancient Romans on the 12th December, in Honour of the Goddes Goddess Angerona, whom the Divisa were also calle Angura.

This Feast was established on occasion of a Divesa which destroyed Man and Beast; That Divesa was a Kind of Squamitus, or Inflammation and Swelling of the Throat, call'd in Latin Angerona, whereupon the Appellation Angerona, as Morabon relates Lib. L. Serm. C. 13. See ANGERONA.

On the Day of this Feast, the Pontiffes perform'd Sacrifice in the Temple of Volupis, the Goddess of Joy and Pleasure, who was the same with Angerona; and sipp'd to drive away all the Sorrows and Cagings of Life.

DIVAN, a Council-Chamber, or Court wherein Justice is administered, in the Eastern Nations, particularly among the Turks.

Travellers relate Wonders of the Silence, and Expedition of the Senses of the East.

We say, The Grandfinder has held a Divan; meaning, he has assembled the Grandees of the State, to deliberate of the Affairs of the Empire.

Divisa, a Plant, signifying an Offence, or the form with Salsa in the Turkish Dialect. See SORA.

The Word is also used for a Hall, in the private Houses of the Orientals: The Custom of China does not allow the receiving of Visitors in the inner Parts of the House, but only at the Entry, in a Divan contriv'd for Purpose for Ceremonies.

Le Candeau.

DIVO or Divghi, one of the Ministers of State in Persia. The Divo-Beg is the Controller of Justice: His Place is the last of the six Ministers of the second Rank, who are all under the Etmastouer, or first Minister.

To the end of this Book, the Begs Appells eye from Sentences pass'd by the Governors. He has a fixed Stipend, or Appointment of 5000 Crowns, that he may render Justice gratis. All the Sergeants, Uhls, Sc. of the Court, are in the Service of the Divo-Beg. He takes Cognizance of the Criminal Cases of the Couns, Governors, and other great Lords of Persia, when accused of any Fault, and receives Appeals from the Ghonouls.

There are Divo-Beg's not only at Court, and in the Capital, but also in the Provinces, and other Cities of the Empire. He is answerable to any other Law, or Rule in the Administration of Justice, but the Anger Lekon, or Governor, presst at Pleasure. He only takes Cognizance of Criminal Cases.

DIVERGENT, or DIVERGING Lines, in Geometry, are such whole Distance is continually increasing. See Line. Lines which converge one Way, diverge the opposite Way.

DIVERGENT, in Opticks, is particularly applied to Rays, which issuing from a radiant Point, or shining in their Paggio undergo a Refraction, or Reflection, and do continually recede further from each other. See RAY.

In which Sense the Word is opposed to Convergent, which implies the Rays to approach each other; or to tend to a Centre where being arrived, they intersec, and if continued further the diverging Rays. See CONVERGENT, or DIVERGING Rays, flowing from a radiant Point, or shining in their Paggio. The Pupil, parallel, to all Intenss and Purpofes, if the Distance of the radiant from the Eye be 4000 Feet, See LIGHT. Divised Rays, as the whole Distance is continually receding towards one another, and runs towards quite contrary Ways. See HYPERBOLA.

DIVERSION, in War, is when you attack an Enemy in one Place, and at the same Time, you throw one of his Auxilliaries, or Diversions, to drive him call his Forces from another Place, where he was going to make an Irruption. The Roman had no Way to drive Hannibal out of Italy, but to make a Diversions, by attacking Carthage.
DIVISION in Medicine, is the dividing of the Curate, or Bliss of Humours from one Part to another, by proper Applications. See Revision, and Derivation.

DIVERSITY differs from Distinction in this, that the latter is the Work of the Mind, and the former is in things, or in the Operation of the Mind. For Things that are several, are different, even tho I do not conceive 'em. See Distinction, and Difference.

The Diversity, or Difference of Things, therefore, arises from their being Several, or from Natural Attributes.

DIGESTING, properly signifies Undertaking, or stripping off one's Garments, in Contr-.distillation to Knowing. See Invention.

It is used for the Act of surrendering, or relinquishing one's Effects. By a Contract of Donation, or Sale, the Donor, or Seller are said to be disaffected, and disposed of their Property to the Conductor, or the Doner, or Purchaser becomes invested therewith.

Dissension is a general Disfigure, which the Fathers and Mothers make all of their Effects, in Favour of their Children or Brethren.

DIVIDEND, in Arithmetic, the Number given to be divided; or that whereof the Division is made. See Division.

The Dividend must always be greater than the Divisor. The Quotient always contains as many Units, as the Dividend contains the Divisor times. See Division.

DIVISION, the Act of foretelling future Events. See Prophecy.

Division is divided by the Ancients into Artificial and Natural.

Artificial is that, which proceeds by reasoning upon certain Assumptions, which it considers as Indications of Future; Natural is that, which prediges Things from a mere internal State, and Perusal of the Mind, without any Affluence of Signs.

The artificial Division is of two Kinds: the one Nation; the other by Infusion.

The first is founded on this Supposition, that the Soul, enoble within itself, and not admitted among the province of the Body, has, from its own Nature and Efficence some Foreknowledge of future Things: Witness what is seen in Dreams, Exaltations, the Conceptions of Death, &c.

The natural Division is founded on the Soul receives, after the Manner of a Mirror, some secundary Illumination from the Preference of God, and other Spirits.

Artificial Division is also of two Kinds: the one arising from Natural Clues; such are the Predilections of Physicians about the Events of Diseases, from the Pulp, Urine, &c. such also are those of the Politician, Ob Penaalem Oram, &c. or those of the Empiric Economists.

The second proceeds from Experiment and Observations arbitrarily instituted; and is mostly superstitious.

Infinite are the Systems of Divination reducible to these two great Classes: the one Natural and the other Artificial.

The first is divided into these Classes: the Science of the Hand, Paints mark'd at Random, Numbers, Names, the Motion of a Siece, the Air, Fire, the Stars: Praneuflia, Virgilinias, and Homenias; Numerous others, with the Practice of the Astrologers, the Custom of the Greeks, and Romans.

Divination, or Scammony, which consists in calling up the Souls, or Shades of the Deceased, to learn 'em something required. Divinemon, performed by means of one, or more Rings. Hydromancy, performed with Sea-Water. Pyromancy, with Spring-Water. Oraculomancy, which was the Buffets of the Augurs. Cicinnmony, performed with Keys. Circonmon, with a Kiddle, or Mistletoe. Cinnomona, by Wells, or Voice. Examinations by Letters, Signs, or Figures. Astrologym, or Auramomery, by Flower, Keramofilia, by the Consideration of Thunder-bolts. Capmonomy, by Sooth. Alchemom, or Alchymy, by Cooks. Pyromomery, by Fire. Alabammony, or Phalummony, by Shells. Plinthonomery, or Plinthonomy, by the Dead, or their Bones, &c. Occurtomery, by Dreams, Oecpository, by Eggs. Locumomery, by a Balon of Water. Glenomery, by Calx. Palynomery, by Vials. Palynonomy, by the Pulvisum, or Motion of some Member. Amomery, by a Hatchet, or Cleaver. Cartagomomony, or Carthagomonym, by a Mirror. Chironommy, by the Lincoln of his Country, by the Earth. Coromomery, by Figures of Wax. Arthemom, by Arrows. Scamonomony, &c. all described by Carus in his 4th Book. de Scamomony; and under their Examinations are this Class. See Psychomancy, Dacicmonomy, Sortex, &c.

Find has several particular Treatises of the several Species of Divination: Gieros has two Books of the Divination of the Gods, among the Greeks. All these Kinds of Divination have been condemned by the Fathers, and Councils, as supposing some Companions with the Devils.

In Holy Scripture we find mention made of nine different Kinds of Divination.

The first is performed by the Inhabitants of Plants, Stars, and Clouds: 'Tis suppos'd to be the Practice of them, whom Moses calls Myth Meunon, by Anan, Clouds, Denier. C. XVIII. v. 10. 2. Thou, whom the Prophet calls in the face of the Earth, to execute my Judgments and the Scverality of Interpreters render Augus. 3. Thou, who in the same Place are call'd Maccdobpin, which the Septuagint, and Vulgate translate, A Man given to 6-Practices, or Antichrist, which is represented in scripture, by a Man who confounds the Dead, Necromancer. 8. The Prophet Hez- ech. C. IV. 12. mentions such as confute Rods, &c. Almighty, which Kind of Divination may be call'd Rabbomancy. 6. Isab. v. 6. 7. And how cometh this? He says, This Kind of Divination's, Scripture, is Hesperosopy, or the Consideration of the Liver.

DIVINE, something that comes from, or relates to a God. See God.

To God's, figuratively, for any thing that is excellent, extraordinary, and that seems to go beyond the Power of Nature, and the Capacity of Mankind: In this Sense, the Compacts, Telepathy, Clocks, &c. are said to be divine Inventions. Plato is call'd the divine Author, the Divine Place, and the same Appellation is given to Socrates: Hippocrates is call'd, the divine Old Man, Divinas Sexes, &c.

The Gentes give the Appellation of Divinities, Hulythium, to their second Son of Philosophers, which confuts of such as admit a first Mover of all Things, a spiritual Substance free from all kind of Matter, in a Word, a God, from the rising of the Sun, to the setting, and whom they call Deiunobacn, or Thalismoin, i.e. Worldly, or Natural, or rather, Worldlings, and Naturalists, as admitting of no Principles beyond the Material World, and Nature.

The Word Hulythium is deriv'd from Hul, a God; So that the Elythium are the Divinies, or Theologues, as Celsinus renders it; or, such as own a God.

DIVINITY, the Nature, and Essence of God. See God.

Divinity and Humanity are jux'tan'ed together in Jesus Christ. 'Tis taifiy, that the Athaeists hold the Notion of a Divinity to be a Political Invention of the ancient Legitima- tionists; Divinity, by the Ancients, is every thing, in whom they call Deiunobacn, or Thalismoin, i.e. Worldly, or Natural, or rather, Worldlings, and Naturalists, as admitting of no Principles beyond the Material World, and Nature.

The Heathen Divinites may be reduced to these Classes: the first, Theological, representing the Divine Nature under divers Attributes; Thus Jupiter, the Absolute Power of the Heavens, &c. The second Class of Divinites are Physical: Thus Eros is that Power in Nature, whereby Vapours and Exhalations are collected to form Winds, &c. The third is Moral Divinites; Thus the Furies are only the secret Reproaches and Sights of Confidence.

Divinity is also the's in the same Sense with Theology, See Theology.

DIVING, the Art, or Act of descending under Water, to consider the Depths, and abiding there a competent Time.

The Ufs of Diving are very considerable, particularly in the Fishings for Perles, Corals, Spunges, &c. See Pearl- Fishing, Spunges, &c.

Diving has been Methods propounded, and Enginies contrived, to render the Diving of Divers more safe and easy. The great Point is to furnish the Diver with fresh Air, without which, he must either make a short Stay, or perish.

Those who dive for Spunges in the Mediterranean, help themselves by carrying down Spunges dieted in Oil in their Mouths. Among the small Quantity of Air that can be contain'd in the Pockets of a Diver, and so much does a little will be contractrd by the Prejudice of the incumbent Air, such a Supply cannot long support the Diver. For it is found by Experiment, that a Galon of Air included in a Bladder, and by a Pipe reciprocally inflow'd and expire'd by the Lengths, becomes unfit for Inspiration in little more than one Minute of Time. For tho the Elasticity be but slight in this Length, yet it loses its vivifying Spirit, and is render'd defect.

In offish, a naked Diver, Dr. Halley affirms us, without a Spung, cannot remain above a couple of Minutes enclosed in a Globe much longer with one, without Suffering a nor, without long Practice, near so long; ordinary Perishons beginning to flit in about half a Minute. Besides that, if the Depth be consider'd, the Prejudice of the Water in the Veilts makes the Eyes Blood-shot, and frequently occurs a Spitting of Blood.

Hence,
Hence, where there has been Occasion to continue long on the Bottom, some have contriv'd double flexible Pipes, to circulate Air down into a Cavity enclosing the Diver, as with Adventure on the Ocean; and to the Beneficial Influence of the Water, and give leave to his Bead to dilate upon Inflation; The fresh Air being forced down one of the Pipes with Bellow, and returning by the other end, not unlike to an Artillery Salute.

But this Method is impracticable when the Depth surpasses 50 fathom: For the Water embracing the bare Limsbs so closely as to exclude the Air or Oxygen: It is therefore al\ making so strongly on all the Juncures where the Arm is made tight with Leather; if that there be the least Defect in any of them, the Water rushes in, and instantly fills the whole Engine, to the great Danger of the Diver's Life.

The Diving-Bell, is a Machine contrived to remedy all this. The Diver, enclosed in this Apparatus, is safely carried to any Reasonable Depth, and may stay more or less Time under Water, as the Bell is greater or less.

To most conveniently make in Form of a truncated Cone, the upper or Mouth may be made quite round to be placed in the Pool with Lead, and so suffocated, that the Vessell may sink full of Air, with its open Bays downward, and as near the Sea as may be in a Situation parallel to the Horizon, so as to clasp with the Surface of the Water all at once. Under this Covere the Diver sitting, sinks down with the included Air into the Depth defined: And if the Cavity or Bell be made about 35 foot Deep, the Water may remain a Full Hour, without much Inconvenience, at 5 or 6 Fathom deep.

But as it is safe and easy, the included Air contracts itself, and the Bell sinks down with the Air in it. As so at 35 foot deep, the Bell becomes half full of Water, the Preassure of the incumbent Water being then equal to that of the Air in the Bell; and at all other Depths the Space occupied by the compressed Air in the upper end of the Bell will be to the Under Part of its Capacity and half with Water as 35 foot to the Depth of the Surface of Water in the Bell below the common Surface there. And this condensed Air being in taken with the Breath from infirmities it falls into all the Cavities of the Body, and has no ill Effect, provided the Bell be permitted to descend so fast as to allow time to get out.

One Conveniency that attends it, is found in the Ears, within which there are Cavities which open only currently at the entrance of the Air with small Bells, by means of an Air of several million even to the Air it felt, unless they be dilated and distended by a considerable Force. Hence, on the first Defence of the Bell, a Preassure begins to be felt on each Ear, which, by Degrees, grows painfull, till the Force overcomes the Obliteration, what contrarief the Peres, yields to the Preassure, and letting some condensed Air slip in, presently eases enflates. The Bell defending lessens, the Pain is removed, and again eases in the same Manner.

But the greatest Inconveniency of this Engine, is, that the Water entering it, contracts the Bulk of Air into so small a Gase, that it becomes painful, and the Air must be respired in the same manner as if it were in the Bell.

Therefore, to avoid these Difficulties of the Diving-Bell, Dr. Halley, to whom we owe the preceding Account, contrived some further Apparatus, whereby not only to recruit and refresh the Air from the Bell, but also to keep the Water wholly out of it at any Depth: which he christened after the following Manner:

His Diving-Bell was of Wood about 60 Cubic Feet in its Contents, 5 feet Long, 3 feet wide, and 3 feet Deep; but that it should sink empty; a particular Weight being distributed about its Bottom, to make it descend perpendicularly, and no otherwise. In the Top was fixed a Glass like a Window, to be removed when the Diver was in the Water. In the Bell was a Yard, and below, a Yard under the Bell, was a Stage suffocated from it by three Repes, each charg'd with an hundred Weights, to keep it steady. To supply Air to this Bell when under Water, he had a couple of Barrels, holding 60 Gallons each, cais'd with Lead, so as to sink empty, each having a Bung-hole at Bottom, to let the Air out of the Bell, and cais'd and dilated, and when the Air was wanting, as they were drawn up again. In the Top of the Barrels was another Hole, to which was fixed a Leather Pipe, or Hose, long enough to hang below the Water when being kept down by a Weight, and applied. So that the Air could be supplied at any Time without taking off the Upper Part of the Bell by the Encroachments of the Water, in the Defunct, could not escape up this Pipe, unless the lower End was open.

These Air-Barrels were fitted with Tackle, to make 'em rise and fall alternately, like two Buckets; being directed in their Defence by Lines fastened to the Under edge of the Bell; So that they came readily on the Hands of a Man placed on the Stage, to receive 'em; and who taking up the Ends of the Pipes, annex'd as they came above the Surface of the Water in the Barrels, all the Air included in the upper Part was blown forcibly into the Bell, the Water taking its Place.

One Barrel thus receiv'd, and emptied; upon a Signal given, it was drawn up, and at the same Time the other let down; The Preassure of the Water that had once'ed it taking off the bulk of fresh Air before he defended further. And being arrived at the Depth intended, he let out as much of the hot Air that had been in his Body, as each Hour would need to put him up with cold, by means of the Cock at the Top of the Bell; the whole Aperture, tho' very small, the Air would rush with so much Violence upon the Surface of the Sea boil.

Thus, he found, any thing could be done that was required to be done underneath. And by taking off the Stage, he could, for a Space as wide as the Circuit of the Bell, lay the Bottom of the Sea so far dry as not to be over Shoes therein. Besides, that by the Glass Window so much Light was transmitted, that, when the Sea was clear, and especially when the Sun shone, he could see perfectly well to write or read. He was by the way, fallen on some new thing under him that was to be taken up. And by the Return of the Air Barrels he was apt to let out Orders written in a Paper of Lead, directing how he would be mov'd from Place to Place.

At other times, when the Water was troubled and thick, it would be as dark as Night below; But in such Cases he would contrive himself a very fine Chain, which he bound for a Distance from it, in the Bell, the Air being conveyed by it to him in a continued Stream by small flexible Pipes, which serve him as a Clew to direct him back again to the Bell. So that there seems little further wanting to the Perfection of that Particular.

Yet, the famous Cape Drobrel, had an Expedient in some respects superior even to this; if what is related of it, be true.

He contriv'd not only a Vessel to be row'd under Water, but one which might be carried in the Vessell, which supplied the Place of fresh Air.

The Vessell was made for King James I; carrying 12 Rowsers, beside the Passengers. It was tried in the River, lay the Bottom of the Sea so far dry as not to be over Shoes therein. And the Passengers in that submarine Navigation, then living, told it one from whom Mr. Boyle had the Relation.

As to the Liquor, Mr. Boyle affirms, he distilled it by a Physician, who married Drobrel's Daughter; the liquor was also from Time to Time, when the Air in the submarine Boat was judged by the Breath of the Company, and un-fitted for Rebreath. At what Time also the Vessell full of this Liquor, he could specify return'd, as being troubled with a proportional of vitall Parts, as would make him clear of all Air he had off. The Secret of this Liquor Drobrel would never disclose to any Body, but who himself affaid Mr. Boyle what it was. Boyle, Expl. 'Top. phil.' Vol. 1. p. 601. &c.

DIVISIBILITY, a positive Factor, or Property in Quantity, whereby it becomes separable into Parts, either absolutely, or at least mentally. See QUANTITY, and MATER.

The Scholastic Divisibility, Capitativa Compositi, from Plato Aristoteles, a Capacity of Containing Indefinite Things: Thus, a Staff 4 foot long is divisible, because it may be exceedend with 4 feet, or 4 Inches, &c.

This Quality is possessed by every Body which is universally hold an Affection, or Property of all Matter, or Body. The Cor
diments, as holding the Essence of Matter to consist in Exten
ded, had Parts or Corporalts, of the Body being extended, had Parts or Corporalts, and consequently is divisible. See Extension.

The Scholastic, again, hold Divisibility to agree in every Physical Continuum, as without Parts adjuncte to Parts, there can be no Continuity, and wherever there is any Part, there is at least, must be Divisibility. But they deny that this Affection agrees to all Bodies; For the primary Corporalts, and Atoms they hold perfectly indivisible, and indivisibly. See ATOM.

The principal Argument they allege is, that from the Divisibility of all Body, and of every affirmative Particular of Body, it is inferred that the number of Corporalts is in infinitum, and that the smallest Corporal is indivisibly small, which with them is an Affirmation. For a Body can only be divided into such Parts as it actually contains. But to suppose infinite P
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In the smallest Corpuscle, say they, it is supposed it infinitely extended: For infinite Parts placed externally to each other, as the Parts of Bodies doubles are, must make an infinite Extension.

The field, that there is a World of Difference between the Divisibility of Physical, and Mathematical Quantities. For every Mathematical Quantity, or Dimention, they grant, may be increased and diminished infinitely: But Physical Quantities neither the one nor the other.

An Article of a continued Body, arrives at certain minute Parts, beyond which he cannot go; which we may call Minima Artifi.: In like manner Nature, which may begin where we do, but which we may call Minima Naturae: And God, whose Power is infinite, beginning where Nature ends, may subdivid the Minima Naturae, but he will at length come at certain Parts, to which these he can add no other, or subtract none, they cannot be taken away. These minute Parts are Atoms.

All we can say to the Point, is, that on the one hand it is certain, every extended Corpuscle must have two Sides, and contains at least one, the finite and the infinite; and, on the other hand, it is not extending; and if it had no Extension, an Affligmance of divers such Corporcles would not compose a Body. And on the other hand, the infinite Divisibility supposes an Infinity of Parts in the Infinite, which is contrary to the doctrine, for as long as there is no Body, how small together, but may furnish as many Surfaces, or Parts, as the whole Globe of the Earth can, may, and infinitely more; which, to say no worse, is a violent and unconvincing Supposition.

The infinite Divisibility of Mathematical Quantity is thus prov'd, and illustrated by the Mathematicians: Suppose a Body to be divided by 3, 3, 3, &c. and another, as GH, at a small Distance from A, also perpendicular to the same Line; with the Centres CCC. &c. and Distances CA, CA, &c. describe Circles cutting the Line GH in the same manner, and the greater Circle with the smaller, the left is the Part e G: But the Radius may be augmented in Infinitum, and therefore the Part e G may be diminished in the same manner; and yet it can never be reduced to nothing. For if the Circles once touch the Line GH. Consequent, the Parts of any Magnitude may be diminished in Infinitum.

The chief Objections against the Doctrine, are: That an Infinite is greater than any finite; That it follows from the Divisibility in Infinitum, either that all Bodies are equal, or, that one Infinite is greater than another: To which it is answer'd, that to assign a Limit, is to bind the Properties of a finite, and determined Quantity. And who has ever prov'd, that there could not be an infinite number of Parts infinitely small in a finite Quantity; or that all Infinitesimals are not equal? The contrary is demonstrable; and that is, the Mathematicians in innumerable Infinites. We are not here contending for the Possibility of an actual Division in Infinitum, we only affirm, that however small a Body is, it may be divided; and that the Body may, on a certain Principle, be a Division in Infinitum, because what has no Limits, is call'd infinite. See INFINITUM.

True, there are no such Things as Parts infinitely small, yet there are no such Things as Parts of several Bodies is, that they very much surprize our Conception; and there are innumerable Infinites in Nature of such Parts actually separable.

Mr. Boyle gives us several Infinites. He speaks of a skilful Thread 200 Yards long, that weigh'd but two Grains and an Half. He measured Leaf-Gold, and found by weighing it, that so square Inch weigh'd out but one Grain. If the Length of an Inch be divided into 200 Parts, the Eye may distinguish 'em all; there therefore are in one square Inch 400000000 visible Parts; and in one Grain of Gold there are 2000000 parts. It requires a very fine Vision no one will deny to be farther divisible.

A whole Ounce of Silver may be gill with eight Grains of Gold, which is afterwards drawn into a Wire thirteen thousand Feet long, and a Diameter of a single hair.

In Odorous Bodies we still perceive a greater Subtlety of Parts, and even of such actually separated from one another, that to a Bates sense lose any sensible Part of their Weight in a long time, and yet continually fill a very large Space with odoriferous Particles. See EXSTRIA.

Parts of Microscopes, such Objects as would otherwise escape our Sight, appear very large. There are some small Animals scarce visible with the best Microscopes; and yet there have all the Parts necessary for Life, as Blood, and other Lymphaticks, which they could not have had if they were not composed of such Parts, which make up such Fluids! whence is deducible the following Theorem.

Any Particle of Matter, how small ever, and any finite Space, how large ever, being given, it is possible for that small Sand, or Particle of Matter, to be diffused through all that great Space, and fill it in such a manner, as that there shall be no Part in it, whose Diameter shall exceed any given Line; as is demonstrated by Dr. Keil. Introduction ad Ver. Phys.

DIVISION, the Act of Separating a Whole into the Parts it contains. See Parts.

If the Whole was composed of Parts really distinct, call'd Integral Parts, the Division was made thereof is properly call'd Partition: As when a Houfe is divided into its Apartment of Rooms.

If the Whole is composed of Parts, call'd Subdivisions, that is, if the Whole be only one common Term, the Subject comprised in the Excerpt whereof are the Parts, the Division of a Branch of Natural History, that we properly call Division: Such a Division, in Physics, is called the Division of a General Species.

Division, in Physics, or Divisa Continent, is the Partition, or Separation of the Parts of a Quantity, whereby, the Subject of one, is now reduced into several.

This Division is effected by means of Motion, without which there can be no Separation of any Continuum, or even Continuity.

This Motion is performed divers Ways, by Frection, Diffusion, Sediment, Settlement, Fraction, Distribution, Diffusion, Diffusion, Diffusion, &c. See Divisibility.

DIVISION, in Logic, is the separating any Thing into divers Parts, or Ideas; or more forcibly, it is the Distribution of a Whole into all its contents. See Distribution.

The Whole is distinguished from the Parts by its Subject: In which it approaches near to the Nature of a Definition, whose Character is to define a Thing by its Parts. See Definition, Part, &c.

Division, in Physics, is a proper Distribution of a Whole, &c. But the Whole has two Significations, whence two Kinds of Division.

A Whole is properly what consists of integral Parts; as the Human Body, which contains divers Members: And a Distribution into such Parts, is properly call'd Partition: Such is that of a Houfe into its Parts. See Partition.

But there is another Sort of Whole, which is properly no other than an abstrac: Idea common to more Things than one, as the Universal: Or a compound Idea comprehending several Subjects, and its Incidents, or at least most of its Accidents.

This Whole admits of a triple Division. 1. When the Genius, or Kind, is divided by its Species, or Differences; as when Substance is divided into its Parts, with all its Properties. 2. When the Species is divided into its genera: as when the Stars are divided into their several Classes, by their Light, and their Distance from the Earth. 3. When the Accidents themselves are divided according to the Subjects in which they inhere; as when Goods are divided into throfe of the several Kinds; and in the commerce of Men.

The Laws of Division are, that 1. It shall be full, and adequate, that is, that the Members of the Division entirely exhaust the whole Thing divided. As when all Numbers are divided into its Parts; and that the Members of the Division be of equal Value; as Equal Parts, Whether Corporal, and Not Corporal; Extended, and Thinking. 3. That one Member of the Division be not contain'd in another; for the one may be a Member of the other. 4. That, in other respects, it might be included without any Fault in the Division; Thus Extension, Geometrically consider'd, may be divided into a Round, Surface, and Solid; tho' the Line be included in the Surface, and the Surface in the Solid. 5. That the Division not to be made into too many, or too general Parts. Lastly, the Members, unless the Subject require it, not to be divided into too many. 6. That if the Universe were divided into Heaven, and Earth.

The Division of a Word, is a Difficoure explaining the Latinity, or Comprehension of a Word: The Latinity, which is Divided, is called Particulation, and Definition. When the Word is ambiguous, as Taurus, Bull; which sometimes denotes a Composition, sometimes a Beast, and sometimes a Man.

The Division of a Mode, divides a Quality into its Degrees. The Philosophers, after the Physicists, suppose 8 Degrees of every Quality: Hence when a Quality is said to be of this Degree, or that, it may be rather intended, or heighened. See Degree, and Quality.

Division, in Arithmetick, is the last of the four great Rules; being that whereby we find how often a less Quantity is contained in another: To this purpose, if we may be so bold: as I said before to be divisible, call'd the Di-
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Dividend. 2. That whereby the Dividend is to be divided, call'd the Divisor. 3. Which expression how often the Divisor is contained in the Dividend, or the Number remaining, is called the Quotient, call'd the Quotient. See Quotient, 

There are divers Ways of performing Division, one call'd the English, another the French, another the Italian, another the German, and another the Spanish Way, all equally good, and just, as finding the Quotient with the same Certainty, and only differing in the manner of arranging of the Figures.

We have likewise Division in Integers, Division in Fractions; and Division in Species, or Algebra.

Division in Integers is done by seeing how often the Divisor is contained in the Dividend, and when the latter consists of a greater Number of Figures than the former, the Dividend must be taken in Parts, beginning from the left, and proceeding to the Right, and seeking how often the Divisor is found in each of those Parts. For example, 'tis required to divide 6759 by 3: I first seek how oft 3 is contained in 6, viz. twice; then, how oft in 7, which is likewise twice, with one remainder. The remainder thereof is 1: Therefore the Quotient is 2253, which makes 15, and I seek how oft 3 is in 15; and lastly, how oft 3 is in 9. All the Numbers expressing how oft 3 is contained in each of those Parts, I write down according to the position of the Parts of the Dividend, that is, from Left to Right, and separate 'em from the Dividend itself, by a Line, thus.

\[
\text{Dividend. Divisor. Quotient.}
\]

It appears, therefore, that 3 is contained 2253 times in 6759, or that 6759 being divided into 3, each Part will be 2253. If there be any Remainder, as in the former Example, and in the last Figure 5, for 3 being only contained 2 times in 8, the last Number in the Quotient will be 2 as and as 5, and as 5 is only 6, there remains 2 of the Dividend, which I write after the Quotient, with the Divisor underneath it, and a Line to separate the two thus.

\[
3) 6759 \quad \overline{2253}
\]

Proof of Division.

Division is proved by multiplying the Quotient by the Divisor, or the Divisor by the Quotient; and adding what remains of the Dividend, If there be any anything. If the Sum be found equal to the Dividend, the Operation is just, otherwise there is a Mistake.

Division, in Decimals, Fractions, or in Decimals, is the same as in Integers, only the Fractions of the Quotient are to be added.

Division, in Species, or Algebra, is performed by reducing the Dividend and Divisor to the Form of a Fraction: This Fraction being the Quotient.

Thus, if \( ab \) were to be divided by \( cd \), it must be placed thus, and that Fraction is the Quotient: the others chuse to write it thus, \( \frac{cd}{ab} \), or \( \frac{dc}{ab} \), or \( \frac{ab}{cd} \), which last Mark is the most common Character for Division.

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To find the Work of Division algebraically, these Rules are to be observed: 1. When the Dividend is equal to the Divisor, the Quotient is Unity, and must be placed in the Quotient, because there is nothing contained in nothing.

2. When the Quotient is exprest Fraction-wise (as in simple Division) if the same Letters are found equally repeated in each Member of the Numerator, and Denominator, call away these Letters; and the Remainder is the Quotient: Thus, \( \frac{ab}{ac} \), and \( \frac{abc}{abc} \).

3. When there are any Co-efficients, divide them as in common Division, and all the Quotients to the Quotients of the Quantities exprest by Letters: Thus, \( \frac{2a}{b} \), \( \frac{3b}{a} \), \( \frac{2a}{b} \).

4. The general Way of Division of compound Quantities, is in the same Way as common Arithmetic, reserving here to the Rules of Algebraic Addition, Subtraction, and Multiplication as also that like Signs give +, and unlike - as in common Arithmetic. Taking the Quotients of every Part of the Dividend by its corresponding Divisor, (that is, that whole Letters fiew it of the same Kind with the other) to prevent a Fraction, which would otherwise arise: Thus, \( a + b \) is divided by \( a - c + b - c \) to prevent a Fraction, which would otherwise arise: Thus, \( a + b \) is divided by \( a - c + b - c \), thus:

\[
\frac{a + b}{a - c + b - c} = \frac{a + b}{a - c + b - c} = \frac{a + b}{a - c + b - c}
\]

That for the reason like Signs giving a Positive, and unlike a Negative Quotient, do hold in Division, as well as in Multiplication, is clear from considering the Nature of

Division (which is only reducing the Thing into its Parts) conqumely, for every Quotient is nothing else but the Product of the Divisor, and Quotient multiplied by each other, the Quotient of Dividing such a Thing as could produce the Dividend; therefore, if the Dividend be divided by the Quotient, there will be a Quantity, that has a familiar Sign with it, the Quotient must be positive; or by a Quantity having a dissimilar Sign, the Quotient is negative. Thus the Rule of division in compound Division in Algebra, always to place such a Letter in the Quotient, as will, when multiplied into the Dividend, make up the Quotient, for that is always a Right-angle under the Divisor, and the Quotient: For Example, 80 - 16 = 64 - 16 = 64 - 16 = 64. 2 x 16 = 64. 8 x 8 = 64. 12 x 5 = 64. 4 x 2 = 64. 2 x 1 = 64.

Division by \( \frac{\text{Replies Bouw}}{\text{logarithm.}} \). See \( \text{Replies Bouw.} \)

Division, in Lines, or Geometrical Division, is also call'd Application; the Design of which, when it is employed about the Contraction of plane Problems, is this, viz. a Rectangle being given; as also a Right Line; to find another Right Line, the Rectangle contain'd under which with the Right Line given, shall be equal to the Rectangle first given; and to find the Application of a given Rectangle to a right Line given; and the Right Line arising by such Application, is call'd the Parabola, and the Right Line as Quotient.

This is found by the Rule of Three, by making, as the Line given is: to one Side of the Right-angle : so is the other Side: to the Line fought. Not unlike to which is the second Case: to find the Division in Lines, by Scale, and Compass: Thus suppose ac ( = 6) were to be divided by ad ( = 5) make any Angle at Pleasure, and therein off the right line ad ( = 3) the Divisor, and then on the same Leg aa ( = 1) to Unity, then on the other Leg of the Angle ac ( = 6) the Dividend, and join ac and to it, through a, draw ab parallel to ac, which shall cut off ac the Quotient sought; for ac ab = ac ec, therefore ac ec = ac ec = ac = the Divisor: to Unity as, to the Dividend to the Quotient; on which Reason depends all Division.

Division, in Music, the dividing of the Interval of an Octave into a Number of lesser Intervals. See Octave, and System.

The 4th, and 5th, each of 'em, divide, or measure the Octave perfectly, so differently. When the 4th is below, and serves as a Base to the 4th, the Division is call'd Harmonical: When the 4th is below, the Division is call'd Authentic. See Scale. See also Consonance.

Divorce, in War, is a Battallion, or other Body of Forces in Place.

The Lieutenant commanded the first Division of fifteen Men; and the second Lieutenant, the second Division, and the third Division, of fifteen Men, as the third Part of a Naval Army, or Fleet, or of one of the Squadrons thereof, under the Command of some General Officer.

Naval Divisions are usually rang'd in three Lines, according to their three Divisions.

DIVISOR, is the dividing Number; or that shows how many Parts the Dividend is to be divided into. See DIVIDEND, ED.

DIVORCE, a Breach, or Dissolution of the Bond of Marriage. See Marriage.

In our Law Divorce is of two Kinds: The one, a Viçulo Matrimonii, which alone is properly Divorce; The other, a Meca & Thoro, a Separation from Bed and Board.

The Woman divorced a Viçulo Matrimonii, receives all again that she brought with her: The other has a faible separates Maintenance allowed her out of her Husband's Effects.

The first only happens through some effential Impediment, as Confinancy or Affinity within the Degrees forbidden, preconned, Impotency, Adultery, &c. of which Impediments the Canon Law allows fourteen, comprehended in their Verbs: Error, Condicio, Peron, Cognatio, Crimen, Contumeliosis, Viro, Dis, Libentes, Lignantes, Huncip, Si si affini, si forte cura necuntur, Si paroeb & Inscripta impressa fine, Si paroeb & Inscripta impressa fine, Ruptura se Mutui, nec parti reddita tue, to this Effect: I presume, that hereafter I shall lay no Claim to this House, which was called a Bill of Divorce.

Div-
Divine was allowed’d of in great Latitude both among the Pagans and Jews. At Rome, Barerenet, Oddels, Dioceta, Maden, and Banishment, were the ordinary Causes of Divorce. Corrodion, 500, or 600 Year after the Building of Rome, was the first who put away his Wife because she was barren.

Joseph afterwards added Impotence, a Vow of Chastity, and the Profissiun of a Monastic Life, as valid Reasons of Divorce.

After the Jews, Ugliness, old Age, or ill Honour in a Woman, were sufficient Reasons for giving her a Bill of Divorce. Even the Man’s own Pleasure, or his repeating of his Match, were admitted as good Reasons of Divorce.

Some hold, that Heth Corrodion allowed’d of Divorce in the Single Cate of Adultery. But we take it for a Millasse: Divorce is no where permitted in the New Testament for Adultery; but only a Separation. See Matthew, XIX. 9, Mark x. 11, Luke x. 40. See also the Case of Forcers at the End, after the Questions propounded to the Greeks, Tertull., de Monogam. c. 9. and c. 10. Aquinas, de Divina Congregae, et de Adul. Congregae. See also what we have deliberately called the Article ADULTERY.

Pope Innocent I. in his Decretal to Exuperatus, declares such as contract a new Marriage after Divorce, Adulterers; as well as the Perons they marry withal. The Occasion of this Decree was, that such Marriages were then allowed of by some of the Roman Laws. There is an Exception, however, in the Case of Marriage between two Heathens, which the Decrees allow to be dissolvd, after the Conversion of the Partner. See and Pagan, fo. 155d, that Marriage is not immediately dissolvd; by the Conversion of the one Partner, but they may still live together, and even on some Occasions ought to do so, which is the Case in the State, and the same infidel Party: If he be afterwards converted, he is obliged to take back his Wife, as Insequenti himself decides it. Z. IV. Decree, de Divore. C. Gentileorum. But the Marriage is dissolvd by the Conversion of the Partner with another Person.

2. The Party to the Convenant, may, the Minis of his Conversion, legally separate himself, and contract with another; but that the Church can lawfully allow them, as in all human Laws, is allowed; yet Charity frequently forbids such Divorce and Separation; as. e.g. if the infidel content to live with, and not molest him in his Religion, if his Faith he may not hinder; if there be no hopes of converting her, or of gaining the Children; if the Separation would prove a Scandal to the Heathens, and render Christianity odious, &c. See St. Paul's Cor. VII. 15, 16. St. Aquinas, I. I. de adul. Congregae. ad Parent.

The 4th Council of Toledo decrees, that in a Country where Christianity is the prevailing Religion, the infidel Parents shall be not suffer’d to Divorce, or separate from, the Church, if the Refusal, the Marriage be dissolvd.

The Council of Trent prohibits Divorce on any Occasion whatever. The Pulp Dispenationes, however, are a Source for the same Kind of Divorce.

In England Divorces can only be had by Consent of Parliament. Misslov has an express Treatise of the Doctrine and Discipline of Divorce, where he maintains, that Divorce ought not to be permitted for a more Incompatibility of Husbands.

DIURESIS, from dius, per, through, and fis, feco, to flow; is used to express that Separation which is made of the Urine by the Kidneys: whence Divisive. See Divisive.

DIURETICS, in Medicine, are such Remedies as provoke, or promote the Discharge of Urine. See Urine.

Such is Water drunk plentifully, white Wine drunk in a Moderate Proportion, Thimbles of Oile, a Mixture of Vinegar, Nitre, Borax, Alum, Tartar, Ammonias, Whey, four Milk, Lemon Juice, &c.

Aqueous Liquors are generally Divisive, especially Water, and the Water of the Discharge, and the Water of the Urine, Nitre, Borax, Alum, Tartar, Ammonias, Whey, four Milk, Lemon Juice, &c.

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DIURNAL, in Astronomy, something relating to the Day: in Opposition to Nuiturnal, which regards the Night. See Night.

DIURNAL Circle, is an invisible Circle, in which any Star, or Point in the Surface the mundane Sphere, moves by a Divisive Motion. See CIRCLE.

Thus, if a right Line be conceived to be continued from the Centre of a Star, perpendicular to the Axis of the World, so far as the Surface of the Sphere of the World, it will describe a Divisive Circle thereto, in making one Revolution about its Axis.

DIURNAL Arch, is the Arch, or Number of Degrees, that the Sun, Moon, or Stars describe between their Rising, and Setting in one Day.

DIURNAL Motion of a Planet is so many Degrees and Minutes, &c. as any Planet moves in 24 Hours. See Motion.

The Motion of the Earth about its Axis (in the Copernican System) is call’d a Divisive Motion, which causes the Variation of Days and Nights.

The Diurnal Motion of the Earth is its Rotation round its Axis, in the Space wherein constitutes the Natural Day. See Day.

The Diurnal Rotation of the Earth is now put all Diff.

DIURNAL is also said in speaking of what belongs to the Night, or Natural Day of 24 Hours, in which Sense it stands opposed to Annual, Miseurnal, &c. as Diurnal Motion, or Motion of the Earth.

The Diurnal Phenomena of the heavenly Bodies are for’d from the Divisive Revolution of the Earth; that is, from one Revolution of the Earth round its own Axis in 24 Hours. To illustrate this, Suppose the Circle P R T H, (following Fig. 142) to denote the Earth; C the Centre of the Earth, through which its Axis is conceiv’d to pass, a round which, its Divisive Revolution is perform’d; B denotes any Place on the Earth’s Surface; P the Place, where the Line B C is produced concurs with the Place, E the East Point of the said Horizon, W the West, the Circle a b c d e f of the Circumference of the Heavens; the Circle S the Sun in the Heavens, the Semi-Circle P R T K, the entire Circumference of the Heavens, the Plane of the Sun, or a Plane opposite to the Sun; and lastly, the Semi-Circle P H T K the dark’d Hemisphære of the Earth.

Now, the Earth suppos’d in this Situation, and moving round a, the Sun B, the Sun P, the Plane P H T K, &c. it is evident that the Sun of the Earth, will then just begin to be enlighten’d by the Sun, and so the Sun will appear there to be just rising, or attaining the Horizon at E the East Point of it. The Earth will then be in a State of the Place, P, the Place where the Sun is seen rising, at any Time, or at the East Point of the Horizon, W the West Point of the Horizon, and so will appear to be just setting, or rising. The Place of the horizon of the Place P will continually sink lower and lower in respect of the Sun, and so the Sun will appear to ascend higher and higher, till P is come under e, where the Sun will appear in its greatest Height above the Horizon for that Day; and so it will be Noon, or Mid-Day, at the Place P. The Earth moving on, as the Place P passes from under e to d, the West Point of its Horizon will ascend higher and higher till it is come under f, where the Place P will be in the West Point of the Horizon, and so will appear to be just rising. The Place P being come under f, it will be then Mid-night there. Lastly, the Place P being come round again under a, it will be there New-Rising again. The same holds good as to any other Place on the Celestial Lights, and the Earth; as is obvious from the Figure: the Circle representing the Sun being taken to denote the Sun, Star, Planet, &c.

It remains to observe, that whereas by the Divisive Revolution of the Earth, all the several Celestial Lights seem to move in the Heavens from East to West, hence this seeming Divisive Revolution of the Celestial Lights is call’d their common Motion, as being opposed to their proper Motion, which all the Celestial Lights, but the Sun, have a proper Motion; from which arise their proper Phaenomena: As for the Sun, we have the Day, or the Sun, they likewise seem to arise from the proper Motion of the Earth, and are produced by another Motion, which the Earth has, and whereby it moves round the Sun once every Year, whence it is called the Annual Motion of the Earth.

DIURNARY, Diurnarius, is an Officer in the Greek Empire, who wrote down in a Book for that Purpose, whatever the Prince did, order’d, regulated, &c. every Day. See the Body of Divus, de Cachae.

DIVUS, DIVA, in Antiquity, Names attributed to Men and Women, who had been defied, or placed in the Number of the Gods. See God, Deification, &c.

DIVUS AUGUSTUS was the Name given to the Confecration of an Emperor, or Empress, they give ’em the Title of Divus, or Diva: For Example, DIVUS JULIUS, DIVO AUGUSTO, DIVO PIO, DIVO CLAUDIO, DIVO FAUSTINA AUG., &c.

DIZZINESS. See Vertigo.
DOCK, DOCKING, in Law, a Means, or Expedition for cutting off an Eflace or Tail in Lands, or Tenements; that the Owner may be enabled to fell, give, or bequeath them. See Dock.

To effect this, a feigned Writ of Entry for Difficultis in a Case is brought of the Lands whereof he intends to dock the Entail; and in a feigned Declaration made thereon, 'tis pretended he had been directed by his Father, who by a feigned Fine, or Deed of Bargain, and Sale, is named, and supposed to be Tenant of the Lands.

The feigned Tenant, if it be a Single Recovery, is made to agree to vend the Bog-bearer or Breachman in the Court of Common Pleas; who making Default, a Judgment is by each Fiction of Law entered, 't that the De- mandant has a Title to the Writ of Seisin for the Possession of the Lands demanded; and he in the next Place shall recover the Value of the Lands, against the Lands of the Voucher Bog-bearer, a poor, unladen, illiterate Perse who would not be a Suitable Person to sue, tho' he never be to expect it. See Recovery.

Dock, in the Sea Language, a Fit, great Pond, or Creek by the Sea, convenient to work in, or to build or repair Ships.

This is of two Sorts: 1. A Dry Dock, where the Water is kept out by great Flood-gates, till the Ship is built or repaired, but afterwards can be easily let into it again to float, and launch her; 2. A Wet Dock, is any Place in the Ouez, out of the Tide's Water, where the Water can be had in, and out of, or filled of itself, if any Water is to lie in.

Docket, a little Bill tied to Ware, or Goods, and directed to the Perfon, and Place they are to be sent to.

Dock, a person who is paid for the performance of a Faculty, and is impowder'd to teach, or prattlic the same. See Degree.

The Title of Doctor was first creat'd towards the Middle of the Xth Century; to succed to that of Master, which became too common, and familiar. See Master.

The Establishment of Doctors, such as now in Use, is ordinarily attributed to Inversus, who himself drew up the Formularies. The first Ceremony of this kind was perform'd at Bologna, in the Perfon of Bolognian, who began to profess the Remote Law, and on that Occasion, is promis'd to the Doctorate, i.e. intalued Juris universitatis Doctor.

But the Custome was from borrow'd from the Faculty of Theology: The Infallibility whereof was given in the University of Paris, where Arnaud de Boue- bard, and Gilbert de la Porree, the two top Divines of those Days, were creat'D Doctors in Theology, Sacre Theologica Doctoris.

Spalina gives another Turn to the Thing: He takes the Title Doctor not to have commenc'd till after the Publication of Lombard's Sentences, about the Year 1150, and after the said Lombard had explain'd the Writ to their Scholars, were the first that had the Appellation of Doctors.

Others go much higher, and hold Botsy to have been the first Doctor in Chief. Widen de Bruges, and the first Doctor of that Name, which latter died in the Year 721. But Spalina will not allow Doctor to have been the Name of any Title, or Degree in England, till the Reign of King John, about the Year 1207. In these days, the Candidate must have been 4 Years Bachelor of Divinity. For Doctor of Laws, he must have been 7 Years in the University to constitute a Bachelor of Laws. 4 Years after which he may be admitted Doctor of Laws. Otherwise, in three Years after taking the Degree of Master of Arts, he may take the Degree of Bachelor of Law, and in four Years more, that of J.D.D., which forms and time are likewise required to pass the Degree of Doctor in Physicks.

At Cambridge, to take the Degree of Doctor in Divinity, it's required the Candidate must have been 7 Years Bachelor of Divinity, and 4 Years after he has taken that Degree, he shall have been 7 Years Bachelor of Law, or seven Years Master of Arts. To pass Doctor in Physicks, he must have been Bachelor in Physicks 5 Years, or 7 Years Master of Arts.

Doctor of Laws, was a Title of Honour, or Diplomy among the Jews. The Jews, 'tis certain, had Doctors long before Jesu Christ. The Invietration, which was the Study of the Law, was a Key of the Law, was a French of the Law, for you have taken away the Key of Knowledge, you enter not in your faces, and them that were enter'd, 'you bind them up.'

The Greek Text of St. Luke calls 'em Nusii and the Vulgate Legistri, agreeably to which our English Trans-
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DOG: The word properly signifies Dogs, being from the Latin Dingus, as Doges, and Doods, from Dacous, Dutchy.

The Doge, or Office and Dignity of Dogs, is elective: At Venice, the Doge is elected for Life; at Genoa, only for two Years: He is admitted under the Title of Serenity, which among the Venetians is superior to that of Highness.

The Doge is the Chief of the Council, and the Mouth of the Republic; he being always to answer for her. Yet the Venetians do not go into Mourning at his Death, as the French and English do at the Death of a Monarch. In effect, the Doge of Venice is no more than the Fanta, or Shadow of the Majesty of a Prince; all the Authority thereof being referred to the Republic. He is therefore not only the Head, but the Body of the State. The whole body of the Venetians is divided into two Orders, the Anons and the Doges, and they are subjected to the Magistracy of the Doge, who is the highest of them all. This is the first Doge, who is the greatest of all. So that its absolute necessity he be of a canny, pliable Disposition.

Anciently, the Doges were Sovereigns; but Things are much altered; and at present, all the Prerogatives affected to the Quality of Dogs, are the same which follow. He gives Audience to Embassadors; but does not give 'em any Answer on his own Head, in Matters of any Importance: Only, he is allowed to answer as he judges good, to the Compliments they make to the Signory; such Answers being of no Consequence. The Doge, as being first Magistrate, is Head of all the Commissions, and holds his Place in the Senate, as a Council, and as a Court of Law. He directs their Proceedings in the Senate; and, in the Senate, he may not open 'em, but in Presence of the Councilors. The Money is treasured in the Doge's Name, but not with his Signature. He designates his Successor, and fails the Doge, when he comes into Council; and the Dogs retire to none, but foreign Embassadors.

The Doge nominates to all the Bishops in the Church of St. Mark, and to all the Students of the Academy of the Sciences; and bestows certain petty Offices of the City to the children of the Princes, and Children of the City, and may give them Staff, Officers, and Commanders in Livery.

His Grandees, at the same Time, is temporal and abounds with Abundance of Things, which renders it burdensome. He may go out of Venice, without Leave of the Councilors; and if he dis go out, he is liable to receive Atriums, without being entitled to demand Satisfaction; and if any Disorder be occasioned by such a Dismissal, the Councilors are liable to be as being invested with the public Authority, to compose it. The Children, and Brothers of the Doge, are excluded from all public Offices in the State; they may not receive any Blessings from the Court of Rome, but they may be admitted at the Court of the Cardinal, as being no Benefice, nor including any Jurisdiction. The Dogs may not direct himself of his Dog, nor the Senate, in the Case of the Convocation of a Council, is examined by three Inquisitors, and five Correctors, who do it with a deal of Severity.

DOGGY, a small Ship, built after the Dutch fashion, with a narrow Stern, and commonly built but one Masted, and in fitting on the Dogger Bank. See FLOATING Vessel.

DOGMATA, a Maxim, Axiom, Tenet, setted Proposition, or Principle; particularly in Matters of Religion, and Philo-

Do we say, the Dogmatism of Faith: Such a Dogma was condemned by such a Council. The Dogmatists of the Starks were most of 'em Paradoxical. Speculative Dogmatists, on the Continent of Europe, are very few, and of very little Use to Religion, than Virtues, which restrict, and confine 'em; nay, they often perdure themselves, that it is allowable to maintain those Dogmas, at the Expense of the Dogmatists.

DOGMATICAL, originally signifies Instructive, Scientific, or something relating to an Opinion, or Science.

In common Life, a Dogmatist is a Philosopher who is one and the same thing as a Dogmatism; in Opposition to a dequept, who doubts of every Thing.

And a Dogmatistic Philosopher, he, who, on the Principles of the School Philosophy, rejects all Medicinal Virtues not reducible to manifest Qualities. See DOGMATISM.

DOGMATIS, a Sect of ancient Physicians; called also Logicians, Logicians, from their using of the Rules of Logic in Subjects of their Profession. See MEDIC.

They laid down Definitions, and Divisions, reducing Difficulties to certain Genera, those genera to Species, and furnishing Remedies for 'em all; supposing Principles, drawing Consequences, and applying those Principles and Consequences to the particular Difficulties under Consideration. In which Sense the Dogmaticus (and contra-distinguishing it to Epicureans, and Methodists. See EMPIRIC, &C.) can be considered to be those who brought Physis into a Form, and Arrangement, like those of other speculative Sciences; defining, dividing, laying down Principles, and drawing Conclusions; And hence also the Appellation of Logician.

They also applied themselves to seek the Causes of Difficulties, the Nature of Remedies, &C.

Errippistas, or Dogmatists, &c., were so far, that almost considered to discharge Dogs, and other brute Animals, he begged condemned Criminals of the Magistrates, opened them while alive, and searched 'em in their Entrails. See PHYSICIANS.

DOLE, in the Seven Tongues, signifies a Port, or Portion, more commonly, of a Man's Goods; the Word still signifies a Share; a distributing, or dealing of Alms, or a liberal Gift made by a great Man to the People.

Hence also DOLE-Meadow, a Meadow wherein several Performances were held.

DOLIMAN, a Kind of long Soutourn, wore by the Turks, hanging down to the Feet, with narrow Sleeves, button'd at the Waist.

The Turks, both Men and Women, wear Dresses near the Minot over that Shift, or Shirt; and over the Shift is a Doluman. In Summer it is Linen, or Muslin; in Winter, Satin, or Stuff.

DOLAR, DOLLAR, a Silver Coin nearly of the Value of the Piece of Eight, or French Crown. See COIN.

Dollars are coined in divers Parts of Germany, and Hol-

This is equivalent to Major, Sir, or Lord, Magnify, Sier, Mybbeur, &c. See Sir, MONSEUR, &c.

DOLPHIN, Delphins, in Astronomy. See DELPHIN.