twice a Year; viz. About the 10th of March, and the 24th of September, the time which is the Vernal, and the 2nd the Autumnal Equinox.

As the Sun's Motion is unequal, that is, sometimes swifter, and sometimes slower (from the Causes already exhibited), the DAY OF THE YEAR is not to pass, that there are about Eight Days more from the Vernal, to the Autumnal Equinox, than from the Autumnal to the Vernal Equinox; the Sun being at times further from the Northern than from the Southern Signs.

According to the Observations of M. Coffen, the Sun is 180 d. 14 h. 55 in the Northern Signs, and only 178 d. 16 h. 37 in the Southern. The Difference of which is 7 d. 2 h. 57.

The Sun being continually advancing forwards in the Ecliptic, and gaining a Degree every Day, he must pass through the Equinoxial Points, but the Moment he arrives in them, leaves 'em.

Of Course, therefore, tho' the Day the Sun enters the Equinoctial Points, is not the Day it is reputed equal to the Night; yet it is not precisely so, unless the Sun enter the Equator at Mid-day. For if the rising Sun should enter the Equinoctial Equinox, at setting, he will have departed from it, and have got Northwards about 1°;

Consequently, that Day will be somewhat longer than 12 Hours, and the Night proportionately shorter.

The Time of the Equinoxial Points, i.e. the Moment in which the Sun enters the Equator, is found by Observation; the Latitude of the Place of the Observer being given.

Thus, in the Equinoctial Day, or near it, take the Midday Hour of the Sun, and if it be within the Confluence of the Altitude of the Equator, or the Confluence of the Latitude, the Sun is that Very Moment in the Equinoctial Plane, re

The next Day observe the Meridian Altitude as before, and find his Declination; If the Declination be of different Kinds, viz. the one North, and the other South, this will be the Time of the Declination.

Otherwise, the Sun has either not entered the Equinoctial, or had pas'd it at first. From these two Observations, a Trigonometrical Calculus gives the Time of the Equinoxial Points.

It is found by Observation, that the Equinoctial Points, and all the other Points of the Ecliptic, are continually moving forwards and backwards in Antecedence of the New and Full Moon.

This retrograde Motion of the Equinoctial Points, is that famous and difficult Phenomenon, call'd the Procession of the Equinoxes. See PERCESSION of the Equinoxes.

EQUINE, a Ship's Crew, or the Officers, Soldiers, Sailors, and other Persons, that man and manage the same; with the Arms, Provisions, Merchandize, &c. wherein it is loaded. See Bim, &c.

These are to be armed and manage a Ship, are regulated by the Number of Men it may carry; each Man making two Turn.

EQUINE is a Dutch Ship, from 40 to 60 Men, is 7 Sailors and a Swabber; from 60 to 100, the Equipe is composed of 8 Men and a Swabber; and thus increases at the Rate of one Man for every 10 Men, so that the Swabber may be 15 Men, &c.

English and French Crews, are usually stronger than Dutch, but always about the same Proportion.

EQUINE, a Knightly Equipment, i.e. armed at all Points.

EQUIPOLLENCE in Logic, is when there is an Equivalence between two or more Terms, or Propositions; i.e. when they signify one and the same Thing, tho' they express it differently. Such Propositions, &c. are said to be EQUIPOLLENCE. See EQUIVALENT.

EQUITY, is Justice, or Right, mitigated and tempered by the Consideration of particular Circumstances, or a General Difficulties, or the Interests of the State; or a Temperament, which, without being unjust, abates the Rigour of some just Law. See LAW.

This is what the Greeks call ADONNIS. The utmost Se

EQUITY, is Justice, or Right, mitigated and tempered by the Consideration of particular Circumstances, or a General Difficulties, or the Interests of the State; or a Temperament, which, without being unjust, abates the Rigour of some just Law. See LAW.

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The Foundation of this is, not that there is any Mixture of Equity in the Law; but that the Law was laid down unalterably; when as all Circumstances could not be con

EQUITY, is a more or less a Correction of a Law, as an Amendment; nor yet fo properly an Amendment of the Law it fell, as of the Opinion arising from its being ill understood, or ill applied.

It is founded in this, that it is distinguished from a Disputed, which takes away the Obligation of the Law in some particular Case; whereas a Correction does not take away any Thing of the Obligation, but only Shows in what Sense it is to be taken, lest there should be imagined any Obligation, which is the End of a Correction.

For an Instance, suppose it an expost Law, that the City being now built with an Enemy, the Gates be all four; and suppose it fall out, that the Enemy is then in conformity of the Laws of Honour, and could not open the Gate; so that it would be highly prejudicial thereto, not to open the Gate: Equity here decrees the Gates to be open, for the sake of the honour of the City.

By the same Reason, suppose another Instance: Suppose it Law, that whoever refuses to relieve what has been committed in Trust to him, shall pay a great Sum, and support some Persons in the Business by which it is defended, so that it would be highly prejudicial thereto, not to open the Gates: Equity here decrees the Gates to be open, for the sake of the honour of the City.

In the same Manner Equity is of two Kinds, and those of contrary Effects: One the abridges, and takes from the Letter of the Law; and the other enlarges, and adds thereto.

The first is defined, the Correction of a Law, made generally in that Part wherein it fails: As, suppose an A B C, Made, that whoever does such a Thing, shall be A, or easier Death; yet if a Madman, or an Infant, who has no Direction, do the same, he shall neither be A, nor suffer Death.

The other is defined an Execution of the Words of the Law, that it be done, and not spoken; which is the second Equity; so that, when one Thing is enabled, all other Things, which are of the like Degree, are too.

The manner of it is, that in an Action of Debt against Executors, he that doth appear by Diliau shall answer; doth extend, by Equity, to Administrators, for as much as shall appear, shall be done by Diliau, by Equity, as the Law of the A B C, Quia sua in equitat

e genus.

EQUITY is also used for the Virtue of Justice. See JUSTICE.

EQUITY, in our Laws, &c. is frequently used for the Court of Chancery; where Controversies are supposed to be determined, according to the Real Rights of the Parties, and Controversies, without disputing the Rigour of the Common Law. See CHANCERY.

EQUITIES is, an old Law in Martin Law, but is now by the Incredulity of Suits in Chancery, some have thought fit to give it this Constitution, That in all Causes after a Man has been at Law, he must go into Equity.

EQUIVALENT, is under bood of something that is equal in Value, Force, or Effect to another. See EQUITY.

EQUITY is of various Kinds, in Propositions, in Terms, and in Things. Equivalent Terms are, where several Words that differ in Sound, have yet but one Signification, and so, though they have an equal Signification in one Language, and no Body was abolisht. Nulla

EQUITY in Things, is either moral, physical, or financial. moral Equity, is when a Man owes another a Thing, or advising a Murther, is a Guilt Equivocal, to that of the Murtherer: Physical, as when a Man, who has the Strength of two Men, is said to be Equivocal to a Man. And Statutory, whereby a Left Weight becomes of equal Force with a greater, by having its Distance, or the like, increased.

EQUIVOCAL, EQUINOXY, is applied to an Expectation that is dubious and ambiguous, or that may have several Sens, one true, and another false. See EQUIVA

EQUIVALENT, EQUINOXY, EQUINE, in Logic, by the Greeks call'd Hypoagymnias, is any Word which under one Sense exhibits several Ideas, or is adapted to different Conceptions.

As the Word Emperor, which is both the Name of a Dignity, the proper Name of a Perfson, and the Name of a Point. So the Latin Calix, which hands differently for a Cup and a Chalice.

In which Cases one Word denotes divers Conceptions, one Word denotes Things. Whence that common Definition of EQUITABLE in the School, EQUITABILIS, et aequabilis, non tantum in nomine, sed in anima et actione.

The Philosophers have distinguished EQUINOXY, into Active and Passive; or into EQUINOXY, EQUINOXY, and EQUINOXY.

EQUINOXY, EQUINOXY, or those that denote and signify Things, are Words common to several Things in a very different Signification, i.e. to denote several Species, have a similar Eutoff, corresponding to the similar Denomina

EQUATION. A Page from a Book, which refers to a Sign, a Mountain, and an Animal, in one signifies a lowing Animal; in another, a Heap of Stones and Earth; and in the third, a Constellation, or System of Stars.

Equinoctial Equations, or the true positions of the Sun, corrected, or de- nominated by ambiguous Names, e.g. a Sign, a Mountain, and an Animal. Which last Species of Equinoctial alone, Arithmeticians seem to have had in View in their Definition, which agrees to theft, and theft.

Equation, the using a Term, or Experiment, that has a double Signification. See Equivoque.

Equivoque, or Equivocation, or Equivocals, are Expressions that are True, and yet, without telling a Lie for the Matter. The Fathers are great Partons of Equivoque, and mental Retentions; holding, that the Use of such Shifts, and Anecdotes, is many times an accessory Graceful Gesture, in their knowledge it will be understood in a Sense different from that you give it in your Mind, an Equivoque, in Breach of good Faith and sincerity. See Truth, Falshood, &c.

Equivoque, or Equivocation, in Moral Theology, is finely understood of a Term, or Phrase, with two different Significations; the one common, and obvious; the other more unusual, and remote; the latter of which is called a Speaker, by the ignorance of the Hearers, they conceive something different from another.

Of this we have an Instance in St. John, Chap. 17, where our Saviour is represented as having, in the discourse calling the Word Signifying in the usual Signification, concluded that Lazarus, whom they had told was sick, began to take Reeds, and would return to life from the Virtue of the Direct and usual Signification, meant that Lazarus was dead.

When the Equivoque consists of Several Words, 'tis proper to call it an Ambiguous One. Of which we have a Instance in St. John, Chap. 5. 3. 1. By the Pool of Bethesda, says Jesus Christ, speaking to the Jews, and I will raise it again in three Days.

The Equivoque of the Hebrews has been greatly despised among the modern Calvaitists: Many grave Authors deny that it is allowable to use them on any Occasion whatever. Their Reason is, that an Equivoque is to all Intents and Purposes a Lie. See Falsity.

Others, on the contrary, particularly Calhefits, a Divine famous among the Priests of the Oratory, hold a World of Difference between an Equivoque and a Lie; maintaining that it is ever criminal to use a Lie, but that there are some Occasions where an Equivoque may be used innocently: and such in Effect, is the Sentiment of St. Thomas, St. Augustine, and most of the Fathers, and interpreters of St. Augustine, as F. Calhefits seems to have demonstrated. Lib. IV. de Plac. Jura. Can. edit. Ing. 1063. Cap. 4.

Equivoque, or the Method of producing Animals, is a Book by John Waye, 1621. which he imagines came three by some Such Means. See Palommon.

There was a Thing one would imagine sufficient to distinguish the Arithmetick, or rather the Egyptian Doctrine of the Stars, to bee Men, Fish, Lege, &c. as they are now, and Female; and accordingly to engender, to bee Eggs, &c.

To imagine that any of those Creatures could be spontaneously produced, especially in so romantic a Manner, as according to the Deified Canaanites it was, and particularly to these Creatures were, and that they dropped in Showers of Rain, were, certainly, highly unphilosophical.

For some, even to this day, dispute the raining of Fire and Brimstone, and the vaporization being the very cutest, and learned Dr. Litter, Terms inclined to the Opinion; Influencing in Frogs, found on the Leads of the Lord Año's Gavehouse at York in Strewberg, which to the Right of discipline, that it is, but we may make a Judgment of this, and a hundred the like Reports to be met with in considerable Authors, from some other the like Relations that have been better inquired into. Such are several Reports of the raining of Miller-feed, Weets, Writings, &c. An Account of which, with the Grounds of the Debt, see under Rain and Shadow.

The Doctrine of Equivoque Generation we call an Egyptian Doctrine, as having, in all Probability, had its Rise in Egypt, to solve the Hypothesis of the Original Creation of the Animal Kingdom, or the Form of the Earth, by Help of the Sun's Heat. To prove which, the Egyptians, as Diodorus Siculus observes, produce this Observation, that about Thebes, when the Sun is about half way in its Declension, and therefrom, Bishop Stillingfleet takes the other Writers and Adherents, to the Doctrine of Equivoque Generation, Mole, Pliny, Ovid, &c. to have been the same, and, according to the Truth of the Matter, much in its Defense. See Punishment.

The Criminal being seated on the Ridge, Weights were hung to his Feet, to make his Seat more painful.

This Punishment is still retained in Carthages and Armies; where the Soldiers of the Carrilions, &c. are condemned to the Wooden-Horse, for divers Offences.

Hieronymus Magnus, when a Ptolemaian among the Turks, wrote a certain Letter to Timbalia, which he sent to the Emperor of Russia, and asked that they should be allowed to have Bells, merely, as 'tis said, from his Memory, without any Assistance of Book. Sigismund has another Treatise on the same Subject.

Subject: In the History of Albronomy, a Constellation of the Northern Hemisphere. See Constellations.

The Stars in the Constellation Equuleus, in Polonius's Catalogue are 4; in Leake's 4; in Flamsteed's Catalogue 3.

The Longitude, Latitudes, Magnitudes, &c. whereof are as follows.

<table>
<thead>
<tr>
<th>Name of the Stars</th>
<th>Latitude</th>
<th>Longitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpha</td>
<td>67°</td>
<td>19°</td>
</tr>
<tr>
<td>Beta</td>
<td>61°</td>
<td>14°</td>
</tr>
<tr>
<td>Gamma</td>
<td>57°</td>
<td>12°</td>
</tr>
<tr>
<td>Delta</td>
<td>53°</td>
<td>12°</td>
</tr>
<tr>
<td>Epsilon</td>
<td>49°</td>
<td>11°</td>
</tr>
<tr>
<td>Zeta</td>
<td>45°</td>
<td>11°</td>
</tr>
<tr>
<td>Chi</td>
<td>42°</td>
<td>10°</td>
</tr>
<tr>
<td>Kappa</td>
<td>39°</td>
<td>10°</td>
</tr>
<tr>
<td>Lambda</td>
<td>36°</td>
<td>9°</td>
</tr>
<tr>
<td>Mu</td>
<td>33°</td>
<td>9°</td>
</tr>
<tr>
<td>Nu</td>
<td>30°</td>
<td>8°</td>
</tr>
<tr>
<td>Omicron</td>
<td>27°</td>
<td>8°</td>
</tr>
<tr>
<td>Pi</td>
<td>24°</td>
<td>7°</td>
</tr>
<tr>
<td>Rho</td>
<td>21°</td>
<td>7°</td>
</tr>
<tr>
<td>Sigma</td>
<td>18°</td>
<td>6°</td>
</tr>
<tr>
<td>Tau</td>
<td>15°</td>
<td>6°</td>
</tr>
<tr>
<td>Upsilon</td>
<td>12°</td>
<td>5°</td>
</tr>
<tr>
<td>Zeta</td>
<td>9°</td>
<td>4°</td>
</tr>
<tr>
<td>Eta</td>
<td>6°</td>
<td>4°</td>
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<tr>
<td>Zeta</td>
<td>3°</td>
<td>3°</td>
</tr>
<tr>
<td>Eta</td>
<td>0°</td>
<td>2°</td>
</tr>
</tbody>
</table>

Equuleus, in the Arts and Manufactures. See Horse.

ERDACATIVE, in Medicine. An Eradicative Care which takes away the Cauf, or Root of the Diftemper; in which Sense it Hands opposed to palatius; which has no Right to a Term, but is going to take the Cauf of the Diforder, does not prevent its Return. See Cura.

The Word is a Compend of the Sen, and radia Root.

ERANARCHA, a publick Officer among the ancient Greeks, whose Business was to give Orders, and direct the Alms and Provisions made for the Poor.

The Eranarcha was properly the Administrator, or Commissioner of the Poor: When any Peron was reduced to Poverty, he applied to the Eranarcha, who could not effect for Want of Money, &c. This Officer called an Assembly of Friends and Neighbors, and taxed each according to his Means and Estate, to contribute towards his Relief. This is what we learn from Corn. Neposi, in his Life of Eranarchoumenion.

The Word is form'd of the Greek εραναρχης Alms, Contribution, and ἐρασις, Command.

Erasem, in Heraldry, expresseth any Thing violently torn by the Wind. See Systole.

It is used in Controversialism to Caufe, which signifies a Thing clean cut off. The Family of Cord bears Eramis, a dexter lato rampanti erect, Or. Four Points, or Fleur de Lys, which, unexclusively, or Fiction, that arose in England during the Time of the Civil War.

They were thus called from their Leader Yer. Erasmus; whose distinguishing Factio was, that it was, to regular Power to communicate, exclude, content, abate, decrease, or the like.
Erect, Erectus, are such as grow upright, without hanging or reclining the Head. See Flower.

Erect (Declining, &c.) Dia. See Dial.

Erection, the Act of raising, or elevating a Thing, in a Right Line. See Elevation.

The Erecting a Perpendicular on a Line given, is a popular Problem in Geometry. See Perpendicular.

The Term is also used figuratively: As, the Erection of a Church, to raise a House to a Church. Effusions can only be Erected by the King. It was thereby the Practice to erect Statues to great Men. See Statue.

Erect, the Canon of being asked why the Statue was not Erected him? I had rather, says he, hear the Question made, than hear it asked why a Statue was Erected me.

Erection, is particularly used in Medicine, for the State of the Parts, when a Body is so high that the Action of the Muscles, call’d Erection, or Erectoes. See Penis and Erector.

There are also Erections of the Citoris, performed by Muscles provided for that Purpose. See Citoris, &c.

An Alternation of Erection, and Flexibility in the Penis, Dr. Drake observes, is of absolute Necessity: The first to the Performance of its Office; the second for the Security of the Part. Without an Erection it were impo

Erection, to emit and lose the Seed where it ought to be, and a constant one, almost to the Exhaunt the Part from external Injuries. — To say nothing of the Loss of Inagination, which must be a necessary Consequence of constant Erection. See Priapismus.

The Erection of the Penis, confers a Diversification of its Corpora Cavernosa, by an extraordinary Quantity of Blood pent up therein. See Cavernose.

The Blood in the Master which discharges the Penis in Erection is the same which is furnished to the Muscles of the Body from the Sinews, &c. — The first is more powerful, and inflammation of the whole, the latter of the Muscles of the Body. — The Blood, in that Position, falling to the interior Parts, and flooding there.

By blowing into the Blood Veissles after Death, the Penis becomes Erected. This was first discovered by Mr. Cotes, in discharging its Veins, after he had directed them with wind; whereby it plainly appeared, that the external Trunks partid, one under its Skin only, and some over the Offa pubis. Besides, that a vast Number of other Veins on the Dorsum penis, unite and empty themselves into one Trunk, call’d Penis penis, which pulsus immediately under a transverse Ligament of the Offa pubis, which is comprized by the Approximation of the Dorsum penis, to the Ligamentum of the Penis. This Application of the Dorsum penis is effectually by its Muscles Directores, pulling down the Corpus of the Corpora Cavernosa Penis, which is comprized by the Approximation of the Dorsum penis, to the Ligamentum of the Penis, by the Ligamentum Suspensorium. Now, this cannot happen to the cavernous Body of the Zenus, unless there is a Place given to the Penis, that can give Rise to a Ligament, which can have that Effect on its Veins: Whereas, the Muscles Acetabulae, embracing the Veins of the Bulb do that Office, tho’ not so effectually as in the Penis it self. Accordingly, the Glans is not always perfectly disintended with the Penis, and soonest becomes fluid on an Erection. See Glans.

The Blood, by such Means, being precluded from its Return, the Corpora Cavernosa must of Necessity become disintended, if we consider their Structure above-mentioned, with the Blood of the Veins. The Ach of this, which before were disintended, have now their Trunks also disintended, and do more plentifully import Blood into the Corpora Cavernosa.

But since it is absolutely necessary some Part of the drawn Blood should be still passing off, lest it become grumous, and unfit for a Redness; the Vene proprie com

Erector Citoris, in Anatomy, a Pair of Muscles arising from the Protuberances of the Ischium, and inserted into the spiny Bodied of the Citoris, which serve to erect it in Cats. See Citoris.

Erector Penis, a Pair of Muscles arising from the Protuberances of the Ischium, below the Beginning of the cavernous Bodies of the Yard, into whose thick Members they are inserted.

Their Use is to pull the Yard towards the Os pubis, whereby its greater Vein is comprized, and the refluent Blood of the Yard passes under these Veins, which makes it swell. See Erection.

Ermite, See Hermite.

Erichthonius, in Astrology, a Conjunction, the same as Auriga. See Auriga.

Eridanus, in Astronomy, a Conellation of the Southern Hemisphere. See Conellation.

The Stars in the Conellation Eridanus, in Flamsteed’s Catalogue are: 1 In Tycho’s 191. Mr. Flamsteed’s 68.

The Longitude, Latitudes, Magnitudes, &c. whereof are as follow.

Erector.

Erection.

Their Occupation is to pull the Yard towards the Os pubis, to which they are fixed. See Conellation.

Ermite, See Hermite.

Erichthonius, in Astrology, the same as Auriga. See Auriga.

Eridanas, in Astronomy, a Conellation of the Southern Hemisphere. See Conellation.

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The Longitude, Latitudes, Magnitudes, &c. whereof are as follow.

Thein the Conellation Eridanas, the Situation of the Stars, Latitudes, &c.

Fourth from the Turn of the River to the Brachus Ceres. A Second. See Third from the Brachus Ceres.

First from the Turn of the River to the Brachus Ceres. See Second from the Brachus Ceres.

Fifth from the Brachus Ceres to the second Veins in the Second from the Brachus Ceres.

Sixth behind the Turn. See Fourth from the Brachus Ceres.

Seventh from the Turn of the River. See Fifth from the Brachus Ceres.

Subjection, more South, more South, more South, but contiguous to this, &c.

Second from the Turn of the River. See Fourth from the Brachus Ceres.

Sixth from the Turn of the River. See Fourth from the Brachus Ceres.

Seventh from the Turn of the River. See Fifth from the Brachus Ceres.

Subjection, Inform, over the River. See Third from the Brachus Ceres.

Second Veins in the Second from the Brachus Ceres. See Fifth from the Brachus Ceres.

Ninth beyond the Turn. See Eighth behind the Turn.

North of two between the first Bend. See Ninth beyond the Turn.

Before the second Bend. See Ninth beyond the Turn.

South beyond the first Bend. See Ninth beyond the Turn.

Four and second beyond the second Bend. See Ninth beyond the Turn.

First. See Ninth beyond the Turn.

Second. See Ninth beyond the Turn.

Erection, Erius.

Erection, Erius.

Erection, Erius.

Erection, Erius.

Erection, Erius.
ERRIGENS. See Errator Prislis.

ERRINE, in Heraldry, a white Field, or Fur, powdered, or intermixed with black Spot, See Fur. It is used to represent the Skin of a Animal of the same Denomination; which some will have a Water Rat, others a Muskrat, or other of the Weasels, or even an Otter. In Effect, there is no Animal whose Skin naturally corresponds to the Herald's Errine.

The Skin is Milk white; and so far is it from Spots, that the Tradition has it, he will rather die, or be taken, than fully its Whiteness. Whence its Symbolical Use.

But white Skins having for many Ages been used for the Dyeing of Cloths in Great Quantities, and great Mans, particularly France, at length, to add to their Beauty, ufed to few Bars of the black Tails of those Creatures upon the white Skins; to render them the more conspicuous. Which Alterations were practiced in the Cloths, and termed Errine.

The Sable Spots in Errine see nor of any determined Number, but may be more or less, at the Pleasure of the Painter or Furriner.

ERMINES, is used by some English Writers for the Reverèr Errine, i.e. for white Spots on a black Field; but on what Foundation no body can tell; for the French, who have no such Term, but call this black powdered with white, Courte Errine; as denoting the Counter, or Reverèr of Errine; which is white powdered with black.

ERNINE or ERRINE, is a Croft Errine, is a Croft composed of four Errine Spots, placed in the Figure. See Crost.

ERMINITES, forms out of the Colors which are, in all Creatures, and naturally to signify little Errines, but this otherwise, Errines expresses a white Field powdered with black; only here Spot has a line round it, and red Hair therein.

Some Authors use the Word for what is commonly called a yellow Field powdered with black; which the French express much better by or Yelle Erriné de Sable.

ERSION, in Medicine, the Ab of Hurry, acid Fluids, er Humors, growing and tearing off Parts from the Field, and other Substances. Arsenic, and other Poisons, make Erosion in the Intestines. See Corrosion.

ERT, or Erte, a Phytotherapy, which has a Relation to the Passion of Love. See Passion.

In Medicine, we particularly use the Phrases Delirium Ertis, for Kind of Melancholy contracted through Excits of Love. See Delirium.

Th'o, among the several Species of Puffes, there be no amorous Puff, that is, no Puff peculiar to that Passion; yet they can come very near to it, where the Distracter is Ert, by the beating of the Puffe, which, in that Case, is changeable, unequal, turbulent and irregular. Speak to the Patrician of the Perforn he loves, and his Puffe instantly changes, becoming higher and quicker. And the Minute you change the Conversation, the Puffe is still again, and is disturbed afresh. See Pulse.

The Word is derived from the Greek, ἔρτος, Love; whence er to, see.

ERRANT, in Law, the same with Eriturate, attributed to Judges that go the Circuit: To Bayliffs at large, &c. See Justice, Bailiff, &c.

ERRATUM, in Printing, the Beginning or End of a Book, containing the Faults that have crept in the Impression, and, sometimes, even in the Composition, of the Work. See Printing.

Lindenburg has an express Difference on Typographical Erratas, de Erratibus Typographicus, wherein he observeth, that there is no Book exempt from 'em, nor even the Sacred Books. He sets himself to enquire into all the Causes that have given rise to an Error, either past or present, but he advances nothing on that Article, but what is either common or improbable. The Authors, Compositors, and Correctors of the Press, he says, must do their Duty; who difficultly could do it, have an Error to bear.
ERE

ERE [ 343 ]

ESC

cord, having Power by Charter, or Prescription to hold Pipes of Debt or Trefpads of above xx $5.
Then in several Places forever overgrowing a Fine, &c.
ERUCTION, Belewing, the fame as Rutation. See Rutation.
ERUPTION, Leaning or Knowledge; and chiefly that of the Learning. See Learning.
The Seagull were Men of deep Erution: The Writings of Mon. Lamon, a Priest of the Oratory, are full of them.
Mr. Locketsy, 'tis of more Use to fill the Head with Reflections, than with Remarks of Erution. If the Mind be not just and right, Ignorance is better than Erusions.

FOREWORM. M. Balbus calls a Heap of Erusion Illusion, the Luggage of Antiquity.

FELUNCUS, Excorious, some Thing paraking of, or like to the Ruit of Fire, or Copper. See Rust and Aurum.
ERUPTION, a bursting forth, or Exclusion of something hurtful and corrupt.
The Erupion of Pufles in the Small-Pox, ordinarily begins on the 4th Day. See Small-Pox.
In the Inoculated Kind, the Erupion does not begin till the 9th Day. See Inoculation.
The Erupion of Vulcano's, or Burning Mountains, is frequently the Effect, and Effect of Earthquakes. See Volcano.

ERUPTION OF MOUNT ETNA, and VESUVIUS, are offered to be somewhat periodical: They are of two Kinds; the one less violent, happening once in 3 or 4 Months, and lasting not above four Days, without much Damage to the adjacent Country.

The other more furious, and of longer Continuance, happen at intervals of 4, or 5 Years; the font, in 1612, was so violent, that, by the belief of his [S. Peccone's] Observations, it call the Rocks three Miles into the Air. Mr. Harrow in Philosoph. Transact. No. 222.

M. Oldenburg gives us an Historical Account of the several Erupions of Mount Etna, recorded in Authors. The first whereof we have any credible Account, was at the Time of the volcanick Conflagration, described by Virgil, Æneid, Lib. III. The 1st, described by Pliny the Young, was 476 Years before Chrift: In the Time of Romans Confusion there were 4: Another in Caesar's Time, to Facility that Destruction of Heraclea, the other two Erupions were burnt with the extreme Heat of the Water: Another under Catoines: Another at the Time of the Martyredom of St. Agapit, said to have been stopp'd by her Intercession: Another in the Year 1641: Several between the Years 1650 and 1669: Others in 1684, 1687, 1697, 1681, 1688. Phil. Transact. No. 48.

Another extraordinary Erupion happened in 1669, particularly described in the same Transactions, No. 51. It was preceded for the Space of 18 Days, with a dark thick Sky, Thunder, Lightning, and frequent Convolutions of the Air. The Place of the Erupion was 22 Miles from the old Mount.
The Matter hereyielded, was a Stream, or River of Metals and Waters, which, running in the middle lyes near the Forth, and boiling up, and gushing forth, as Water does at the Head of some great River till, having run in a full Body for a Stone's Cafe, or money down, the Fume thereof began to rise up, and curl and turn, when cold, into hard, porous Stones, call'd Scaros, as resembling huge Cakes of Scæol, full of a fierce Fire. Those came rolling and tumbling over one another, and where they meet a Bank, Wall, Building, &c. would fill up, and swell over; by their Weight bearing down any common Building, and burning up what was combustible. The Progres of this Immediacy, and the Burning State of the Earth, which it continued for 15 or 20 Days, running, at first, into the Sea, but afterwards into the City of Catania; in its Courie, it overthrew 14 Towns and villages, containing three or four thousand Inhabitants. The Noise of the Erupion at the Mouth was heard 60 Miles.
Dr. St. Clair, in the Philopæon, Transact. gives an Account of another of one of the Apostles, between Bologna and Florence: A Spot of Ground 5 or 4 Miles in Diameter, he observes, incessantly fires up a Flame, rising 200 or 300 foot, and Smokes or vaporizes so great a Heat. In great Rains it sometimes intermitts, but re-kindles with greater Vigour and Heat. Within 5 or 4 Yards of it, he adds, there grows Coriander, and near it there are at least two or three Bunches of Violets, or Naphthas. There are three other such Fires on the same Hills.

FIRESPILLAS, in Medicine, call'd 200 Silver Ignis, and called in the French, Fire of the Skin. See Diaphoretic.

Its Seat is any Part of the Body, but principally the Face; it flies it in a ready Inflammation of the Part, with a little Swelling of the same; an intense Pain, and a Cloud of little Puffles, which, as the Inflammation increaseth, grow into a great Fever. See Diaphoretic.

The Diaphoretic spreadeth it self apace; shifting from one Place to another, with a Fever attending it. It attacks the Patient all at once, and chiefly when we in the Air, where it bloweth more strongly, than in the Cold and Diffuse Air.

Dr. Quincy accounts for the Erupies, from a too flat Blood, which obstructing the Capillaries, occasions inflammations: Others, from a too sharp and bilious Blood, which are not so felt in the Sicilian in great Subtilty and Opacity, as a Tumour; but speels, or diffuseth it self in Length and Breadth. Its Colour, rath red, generally inclines towards a yellow, in the case of the Account of the Minister of St. Peter, and always the more of the Biie, the more dangerous the Diaphoretic.

There is another Species of Erupies, that lefs usuall from former; most commonly arising from a too copious drinking of very hot or very Cold Liquors. It begins after dinner, after which there is an universal Erupion of Pufles, almost over the whole Body, much like those after the fiering of Nutlets, and sometimes rising into an Icterus. At the off, they leave an intolerable itching, and as often as f'rartich'd return again.

Ernmal of it is the distinguishing Character of an Erupion, that it affects not lightly by the Fingers, thereon there flows a white Spot, which presently after becomes red again; which does not happen in an everyday Inflammation of the same Prefid. Scrupulous People are most subject to this Diaphoretic.

Tis dispituated, whether Purging be good in the Erupies: Svdarnes recommends it the next Day after Bleeding. See Cathartick.

Dr. Friend observes, that in the last Stage of an Erupion of the Head, attended with a Coma, Delireum, &c. the Cathartics should be given at once. All unctuous, stimulating, and cold Applications, externally, are dangerous, and sometimes make the Erupies degenerate into a Gangrene.

The Word is formed of the Greek, τρόπος, τρόφος, to draw, to eat, to nourish, by which it is drawn, to nourish, the diaphoretic, by reason it withdraws it self towards the Skin: Whence Gelenos calls it the Paffo Cottis. The Erupies is either simple, or attended with an Ulcer.

ERYTHROIDS, in Anatomy, the frit of the proper Membranes that isole the Telifice. See Vesselle.

It is interspersed with fibrous Fibres, derived to it from the Derme, which make it appear consists of Diaphoreticks. Dr. Friend observes, that in the last Stage of an Erupion of the Head, attended with a Coma, Delireum, &c. the Cathartics should be given at once. All unctuous, stimulating, and cold Applications, externally, are dangerous, and sometimes make the Erupies degenerate into a Gangrene.

Whence its Name from the Greek, πεταλον, red, and εἴπας, form.

ESCALADE, or Scalade, is a form of a Wall upon a Wall, or a Ramstrip scattered on Ladders, to mount without proceeding in Form, breaking Ground, or carrying on Works to secure the Men. See Scalade.

ESCALADE, a piece of Ornament bearing in Cost Armour; see Ornaments.

ESCALADE, a customary Offering by our Heralds, for such as have distinguished themselves by Naval Exploits. Azure, three Escalade-She'lls Or, by the Name of Musell.

ESCALADE, a is a Licentian given for any one making the over a Bill of Exchange to another beyond Sea. See Exchange.

ESCAPADE, or Escapad, II. no Perforn might exchange, or return Money beyond Sea, without the King's Licent, or ESCAPE, in Law, is either voluntary, or negligent.

Voluntary, is when one arreteth another for Felony, or other Crimes, and afterwards lets him go; in which case, the Party that permitts it, is by Law guilty of the Fault, committed by the Peron who Escapeth, be it Felony, Treachery, or Trefpafs.

Negligent Escape is, when one is arreted, and afterwards Escapeth against his Will that arreted him; and is not purfued by fresh Suit, and taken again, before the Parchment, is delivered up for him.

ESCATTLE, in Heraldry, Quarter'd, or Quartered, See Quarter'd, &c.

ESCHR, in Chirurgery, a hard Cuff, or Seab, form'd on the Fleth, by means of a hot Iron, or a Cauflic Medicine, or some fhoor, corrosive Substance. The Cauflic Stone, or Lobus Infarinalis, produces a round Escabare in the Place where it has burn't. See Escabare, Caufic, and Caufery.

The Word is derived from the Greek, ἐκφον, to Scrape, or Seab. Some Authors derive it from κολλά, to stick, but this comes with some Difficulties, and is not reason able.

ESCHARTICKS, Medicines, which being applied externally, produce Escabars, or Scabs, by burning the Fleth. See Seab.

ESCHARTICKS, or Lobus Infarinalis, red precipitate, &c. there are also call'd Goufickies. See Caufic.

The Word is derived from the Greek, ἐκφον. See Eschar, Escara, &c.
The Trees recommended for making, or planting, the Espalier Fences are, the Elm, Lime, Beech, Scotch Fir, Oak, Pine and Sycamores; but particularly the two first. For the Method of Planting 'em, See PLANTING; TRANSPLANTING.

Espalier, or the covering of the branches of Trees, so as to make them grow flat against a wall, causing them to run in Equal Triangles with the extreme Rows, in the following Manner:

\[ \text{The Trees recommended for making, or planting, the} \]
\[ \text{Espalier Fences are, the Elm, Lime, Beech, Scotch Fir, Oak,} \]
\[ \text{Pine and Sycamores; but particularly the two first. For} \]
\[ \text{the Method of Planting 'em, See PLANTING; TRANS-} \]
\[ \text{PLANTING.} \]

As for Espalier Hedges, or Hedge Rows, for Defence of tender Greens, and Plants from destructive Winds in the Summer, they may be Occasion'd in the first or second Year after they are planted; a substantial Frame of Wood must be made, seven or eight foot high, with Posts and Rails. And to this Espalier Frame, must the Side Branches of the young Trees be tied, to cause the Espalier to thicken the former.

As to the Formation of such an Espalier, it must be obvious, that it must be made in Early Spring, before the young Shoots have grown off the old, and before the Flowers are in Blossom.

Espaliers may be planted of Apples, Pears, Holly, Laurel, Lime, Maple, white-Thorn, Yew, &c.

To prevent the Disorders that might befall Espalier Fruit Trees, the Flowering month of May, the Buds of mansery Men at Beverley, who have most Scent of Fruit in Espaliers, has portable Hedges made of Reeds and Thorns, which he sets both the Back and Front of his Espaliers, as he sees Occasion.

ESPAULE, ESPAULEMENT, &c. in Fortification. See ESPAULE, ESPAULEMENT, &c.

ESPLANADE, in Fortification, called also Glacis, a Part covering a Court of Espaliers, as cover'd Way, for a Parapet being a Defensibility, or Slope of Earth, commencing from the Top of the Court of Espaliers, and losing it flat insensibly in the Level of the Camp. See also GLACIS.

ESPLANADE, also signifies the Ground which has been level'd from the Glacis of the Court of Espaliers, to the first Hours; or the vacant Space between the Works and the Glacis.

The Term is also applied in the general for any Piece of Ground render'd flat or level, which before had some Elevation that incumbr'd the place. See TALBY.

ESPousals. See Marriage.

ESQUADRILLE, See (cadre). ESQUADRÓN, &c. (Squadron).

ESQUADRA, in Medicine, a Discharge call'd also Angina, Synapmsia, and popularly Quinsy. See ANGINA, SYMPHYONY, &c.

ESQUIRE, a Title of Nobility, next below that of Knighthood, and in the United States, a simple Gentlemen. See Nobility, Knighthood, and Gentleman.

The Origin, both of the Name and the Thing, Espair, is very debatable. The English Denomination is contrived borrowed from the French Espace, and that from the Latin Extensio, Shield, as some have it; or as others, from Scutarius, or Scutiger, Shiel'd-Bearer, or from Scutum, Stable, or Equus, Horse.

So many different Ideas of the Formation of the Word, have given rise to as many about their Office; and, perhaps, the latter have given Occasion to the former.

Espalier in his Recherches, L. II. c. 15, maintains the Title of Esquair, Esquier, Scutarius, to be very antient. From the Time of the Declension of the Roman Empire, the Empire being divided into Four Parts, or Quadrants, there have been four Parts of a Garden, for the particular Security of a Plantation of Orange Trees, Lemon Trees, Myrtles, and other such Fruits; or, lately, for the bounding of Bordes, Walks, Alleys, &c. and the Men of each Part, Espace now come into mighty Use, with Respect to the first or those Intentions: In Effect, 'tis found by Experience, that where the Trees are thin, they are not of themselves sufficient Security to Fruit-Tree, from the Ravages of blotting Winds. See Wall.

The Kenton may be, that being built close and complete, and by its size, the Trees, and by its stoves, and by the damages to the tender Plants, that lie within the Reach of the Espace. But these Espace trees to decorate the Violence of the Light, and to give all the advantage to the tender Plants, that lie within the Reach of the Espace. But these Espace trees to decorate the Violence of the Light, and to give all the advantage to the

Thus, if the Espalier, for Instance, be of Spruce, Holly or Yew, they give Way to the Force of tempestuous Winds, bearing against them, without occasioning any Reduction thereof.

A 44

And
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And hercice it is, that in all our antient Romances, the Hero is constantly attended by a gentle, and truly Eury. After all, the most probable Derivation of Eurylo is, not Eury, but from Eury, and these Eurylo were originally what the Latins call Epulavse, and had the Care and Intendance of the Eurylo, or Stables only. See Eurylo.

In this last will, the Title of Eurylo, as it has now fallen in amongst us, is the next below that of Knight, Eurylo. They who bear this Title, are all younger Sons of Noblemen, and the eldest Sons of such younger Sons; the eldest of all, and in Italy, in the Liturgy, the fourth Epulo of the King's Body; and Eurylo created by the King, by putting about their Necks a Collar of Silver, in the Bishopric, to the Director of the Public Orphans, are Eurylo, or equal to Eurylo; as Sheriff of Counties, Sheriffs, Archbishops of Peace, Mayors of Towns, Councillors at Law, Bishops of Divinity, Law, Eurylo to the Bishopric, are real, and from the Chieftains of some ancient Families are likewise Eurylo by Precedence.

In Rerum, in the French Painting, a Term signifying the first Right Inch, or draught of a Picture; the first Thought of a Design drawn hastily with a Crayon, or in Colours on Paper, Canvas, or the like; in Order to be finished, painted or engraved afterwards. See Diemnos. He had not the Thought of making a Design, and, therefore, and correct Design; but went to work upon the Eurylo.

The Word is form'd of the Italian Schiavo, a Slave; by an Eurylo of Painting only represent, as it was, Splashes, or Dots of Colour. See ASSART.

ESSART, or ASSART. See ASSAY.

To Eurylo, is to grab up, or extricate Buffles, Trees, old Ricks, or Stumps, or the like; in Order to fit the Ground for Tillage.

Du Cange derives the Word from some of the barbarous Latin Words, Exeuntur, Exeunt, Exeunt, Exeuntur, Effectum, Effectum, Effectum, Sermon, and Sermon, which all signify a Foret cut down or dug up: The Spatulium derives it from the Latin Exeuntur, torn up, or unrooted. Others, from servare, to save; and others, lastly, from exearo, to plow, where extricating a Slave, he-and, therefore, and extricate it, and levite, weigh it again, as in Gold: and from its Diminution, estimate the Quantity of Alloy.

Method of Exposing Silver.

The Process is much the same as in Gold; only left distinct, an Atter, an Eurylo more weighty, as before; and the same Furnace, and Muffer, the same old Cappel used. Add, that Lead is likewise put in the Cappel, proportioned to the Quantity and Quality of the Silver; and the Eurylo, and in the interior, contrary, it fill up the Mutter's with River Water, to waft the Commodities to the Surface. When waft'd, they put it dry in a Crucible, with a Cover over it, and heat it till it become of a Cherry Colour. Then they lift the Eurylo by the Handle, and there remains nothing but to weight it to the weight of the same Weight of Fine Gold, as was used at first, before the Eurylo. For by Comparing the first Weight of the Gold, e'te it was put into the Cappel with the same Weight of Fine Gold, as was used; and, what it retained after it had thus undergone Treatment, is, as before, yield the greater, or less Lead it has finitum, or the Quantity of Alloy mixed with it.

Method of Exposing Lead.

The Eurylo of Gold and Silver being performed, by Means of Lead; 'tis of the utmost Importance, the Lead be tried by any Mix of either of the two Metals; Others, the Lead be made by any Mix of either of the two Metals and Silver mixed with the Lead, will not evaporate like other Kinds of Alloy, but unite with the Metal under Eurylo. To prevent this Difference, and in a proper Way, there is no way but to Eurylo the Lead itself.

This Eurylo is performed in the same Furnace, and with the same Mutter of the Weight of Gold and Silver. But the Proces is incomparably more simple. All that is here required, when the Cappel is heated, being to put in the Piece of Lead to be Eurylo'd. If this Lead evaporate entirely, 'tis fit, as before, that there remain a little Grain of Silver, &c. at the bottom, it must be set aside. See LEAD.

ESSAY, in Matters of Learning, is a peculiar Kind of Composition; whose Character is to be free, easy, and natural; not tied to strict Order, or Method, nor work'd up and finished, like a formal System.

The Matter of an Essay is supposed to confine principally to Reflections, which are to be wrote much at the Rate, and in the Manner a Man thinks; sometimes leaving the Subject, and then returning again, as the Thoughts happen to arise in the Mind.

Mr. Locke, however, and a few other Authors use Essay in a lesser Sense: The Essay of human Understanding, every Man knows is a regular, apt, labour'd Work.

ESSAY-MONTAGE. See Essay.

ESSE, in the School Philosophy, is used in the same Sense with Effect: principally for that which is actual, or actually existing. See ESSE.

ESSAY-MONTAGE. See Essay.

The Word is pure Latine, being the Infinitive of the Verb Sum, I am; whence Essay, to be.
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ESS

That constitutes, or determines the Nature of a Thing absolutely necessary for its being what it is. See Nature.

In Philosophy, the Essence of a Thing is defined to be that whereby a Thing is distinguished from every other Thing. The Carsoans hold the Essence of Matter to consist in Extension; and on that Principle, deny that there is any such Thing as the Idea or Form of a particular Substance. So, as is shown under the Articles Matter, Space, Vacuity, Plenum, &c.

Gospel, and most of the Corporal Philosophers, hold the Essence of a Thing to consist in the condition of its Quality, or Impenetrability, or Resistance, or, more adequately, in a solid Impenetrability resisting the Touch; which, it must be allowed, of all the Properties of Matter, seems to have the farthest approach to the Essence of Extension, Body, Solidity, Impenetrability, &c.

But the School Philosophers give us two Significations of the Word Essence, the former signifies the Perfect, or perfect Effect of a Being, and consequently its Entity, with all its intrinsics, or Essential, and necessary Attributes taken together. In which sense, Essence may be defined to be all that subsists in a Thing it is, and it is not in, in which case, the Essence of a Thing is to the Thing it self, what Humanity, or gr. is to Man.

The second Signification of Essence, is that whereby it denotes the principal, and most intimate of all the Attributes of a Thing; or that which agrees to every such Thing, and such alone, and that always, and in such manner, that we may not be able to conceive any Thing prior thereto. By which, Essence is distinguished from the Essential Attributes, i.e. such as flow from its Being, as by Essence nothing else but Being is added. But the essence of a Being mind is commonly supposed to consist in the Power of Thinking; by reason all other Perfections seem to pre-suppose this; but this pre-supposes none of the other Attributes. But, for the Lar, existing, willing, &c, do all flow from the Power of Thinking; and cannot exist without it, the' this may without any of them.

If we allow, however, that the Essential Properties of a Thing do to closely cohere, say, and inhere in the Essence it self, that its scarce possible to distinguish the Essence from the Properties, it is not impossible to separate the Essence from the Properties, and to distinguish afide all the Attributes and Properties of a Thing, and what remains is its Essence; more Chimeras. For set aside, e.g. from the Mind, the Powers of understanding, with the rest of its Attributes; and what will there remain to call its Essence?

Its greatly disturbed in the Schools, whether the Essences of created Things be Eternal; Or, whether the Essences, as well as the Existences, had their Origin in Time? The Carsoans hold, that the Essences of Things depend absolutely on the free concerning Will of God. In this, they follow the Clamynian School of Philosophy, and most of the Rest of the Body, extracted from the same, by means of Fire. See EXTRAC.

On the other Hand, are the Varieties, drawn from Flowers, Fruits, &c, used on Account of their agreeable Smells, Tails, &c, by the Apothecaries, Perfumers, &c.

The principal Essence of Fragrance, of Turpentine, &c.

Aces: Of Cloves: Of Cananga: and of Citron.

The Essences commonly sold by the Perfumers, are only the Oils of Benz, and of bitter Almonds; to which they give the Smell of Flowers, or Spices, as Violets, J. fennu, Cinnamon, &c.

The Presence of the Oil, or mixed with Liquors, are of a more extensive Use. The most usual, and best prepared, with the Spirit of Wine, Cloves, Cinnamon, Mace, Long Pepper, and Coriander: The whole being put up in a very close Vessel, is exposed to the Sun, for about a Day, or during the Day-time, and in the Night set on the Fire. In Winter they use the Fire alone: This Essence being exceedingly strong, give a Stronger and a much weaker Liquors. After the same manner may the Essences of Amber, Muuf, &c, be drawn.

The Essences of odoriferous Flowers, to give a fine Smell to the Perfume given by the fixing of the Flowers, and of Sugar, alternately, in a proper Vessel, and leaving 'em to infuse in a Cellar for 24 Hours; and after that long as the Sun, and lastly, straining or percolating the whole thro' a Sieve, without washing the Flowers.

ESSEN, or ESSENES, or ESSAANS, an ancient Sect among the Jews. See Essenes.

The Essenes are of that mention of the several Sects among his Countrymen: distinguishes three: the Pharisaic, Sadducees, and Esseni: Which last he prefers to the two former, as to their manner of Life. He alludes us, that they were Jews, and that they followed the Principles of the Essenes: A great section of the Essenes it should appear, that S. Epiphanius was mistaken, in ranking em among the Samaritans.

In Effect, the Essenes appear to have been true Pythagorean Philosophers, who thought every Thing that related to the Matter of Living, for they greatly affected Solitude and Retirement, and all Conversation with Women, to devote itself entirely to the study of the Holy Writ. See Essenes.

The Essenes seem to have been among the Jews, what the most retired and austere Monks, or were, among the Christians, which was what gave them their Denomination.

Many Catholic Writers have even deduced the Origin of Monks from 'em: Building, principally, on what Philo relates about them, who divides 'em into two Bodies; one Sects: The one the Essenes, who lived in Solitude, and the other who lived in Celibe.

See Monks and Celibates.

Josephus seems likewise to have had an Eye to those two Sects, which he has laid before us in his Jewish Antiquities, on the Subject, follows Philo, in making two Classes of Essenes: The first, are those whom he calls Praticci, and who lived in Community: The second, those called Theorici, who lived in Solitude, and led a Life of pure Contemplation. He adds, that Josephus only makes mention of the first: setting, untouched, over the contemplative Kind, whom Philo calls Theorici, and who were principally found in Egypt. See THERAPEUTE.

Greeks will have the Essene the same with the ancient Ὁσακέτα, or Ὁσακέτας, that is, according to Strabo, Homer or Iliad. See Homer or Iliad. But Ὑσακήνθα or Ὑσακήνθας, &c. represents 'em as Defenders of Pleasure, Riches, Glory, and Delicacies, &c. and famous Retailers to Conspicuous Athenians, Study, &c, who has written Muses, and adopt and educate other Peoples Children in Religion and Philosophy. They are all on a Level, hold every Thing in common, neither bear nor feel, casually Habeas, they arrived at such a Degree of Patience, that Porphyry affirms us, Flames and Torments were not the least Effect on 'em. They sought to instreet their Terrors; but the soul, by a kind of Gloria, yet, or what is under their Agonies, &c. As to their Learning, Philo states it, in his Treatise, That every good Man is free, tells us, that they defied Logic, as wheals to the acquiring of Virtue; Physics, they left to the Sophists and Diapouras, as judging it to transcend the human Faculties; and apply'd themselves wholly to Morality. See. ESSEN. Char. of Philo.

But, in effect, he holds, that the Esseni, called Therapeutes, were real Christians, or Jews converted by St. Mark, who had embraced this kind of Life. Sadiger, on the contrary, says, that the Therapeutes were a mixed Sect, but real Essenes, who made Profession of Judaism. However, he allows the two Kinds of Esseni abovementioned. But Valerius, in his Note, figures a great Number of Essenes, or any other Sect of Christians. He denies, that the Therapeutes were any real Esseni; and that, chiefly, on the Authority of Philo himself; who never calls 'em Essenes, and who praises Theorici, and Proprius, and Philo. Therapeutes were spread throughout Greece, Egypt, and other Countries.

ESSENTIAL, something that is necessary, constitutes a Thing, or that has its proper Relation with the Nature and Reason of a Thing, that it is found, or supposed, wherever the Thing it self is. See ESSENCE.

Thus, it is essential to God to be both. Mr. Locke has observed, that of all the great Table of the Carsoans, that Thinking is essential to the Soul. See THINKING.

The Heart, Brain, and Spinal Marrow, are Parts ordinarily supposed Essential to the Life, of which we have Influences in Natural History, of Children being found, and alive, without almost any of those Parts. See Brain, &c.

ESSENTIAL or ESSENTIAL, are such as are necessarily depend on, or connected, with the Nature and Essence of any Thing, so as to be inseparable from it: in Distinction from accidental. See Property.

ESSENTIAL, or ESSENTIAL, are such as are really in a Plant, and therefore draw from the Earth, and are available, with Water in Contrast with those to be made by Infusion. See OIL.

ESSENTIAL, or ESSENTIAL, are such as will crystallise in the Juice or Essential of any Plant, in Distinction from those made by Incorruptibility. See Salt.

ESSOUN, in Law, an Excuse for him that is summoned to appear and answer to an Action real, or to personal suit.
Suit to a Court Bacon. It is equivalent to Exsulti
among the Civilians.

The Cautes that serve to Esuuer, are divers; yet may
be reduced to five Heads. The first, The Exsuli
or Grant. The second, The exsultatio, when on an
Expedition in the Holy Land: The third, de modo
votique, when he is inborn of Body, and cannot
come; which is called de modo de nato, when the De-
fendant is sick abed. The fifth, de servitio Regis, when
he is in the King's Service. Horn mentions several
other Exsultations touching the third. The form'd of the French, Esuuer, i.e. Can-
nuarius, he that has his Presence looken upon any
Julii Caeae, as Sicclets, or other Impediment.

ESTENUS, and ESTEUTUS. ESSENTORANT, in Heraldry, a Term used to express a
Bird standing on the Ground with the Wings expanded,
as if it had been wet, and were drying it self.

ESTE, in Law, the Title, or Interfet A Man hath in
 Lands or Tenements.

Estates is either simple or conditional. Estate simple,
called also Feesimple, is where a Man by Deed Inented,
encloses another in Fee, referring to him and his Heir a
Yearly Rent; with this Privilege, that in the Rent be
held, &c. it shall be lawful for the Feeder and his Heirs,
to re-enter it upon Condition of Law. If the
Estate Conditional, or upon Condition of Law, is such,
as hath a Condition annexed to it, th'o' it be not specified in Writing, e.g. If a Man grant to another, by his Deed, that the Rent shall be paid to him during the Life of the
Rent Holders, Condition of Law, viz. If the Park-keeper shall to well keep and truly keep the Park.

Estates, or simply State, the Empire, Kingdom, Pou-
trary, or Event of Lands under any one Government
or Dominion.

The Estates of the Grand Seignior, of the King of
Spain, &c. are very extensive. Those of the King of
France are compass, and well pleased. Italy is contrary
cut into a great Number of petty Estates.

Estates of Fie, Secretaries of Estates, &c. See
MUNIMENTARIES, &c.

Estates is particularly applied to the several Ranks, or
Classes, of a People assembled together, for the concert-
ing of Measures, reforming Abuses, or composing the Dis-
orders of any Association, &c. See PARLIAMENT.

In England, the Three Estates, viz. King, Lords, and
Commons, meet ordinarily in Parliament.

In France, the Estates consist of the Churchmen, the
Nobility, and the Third Estate.

Some will have these Affinities of Estates to be a
very ancient Constitution; All we know is, that there
were general Assemblies held in the Gauls, before Caesar's
Conquest. There was also a kind of a Free Association of the
Share in 'em. Under the 1st and 2nd Race of the French
Kings, there were also solemn Conventions, called PAR-
damentas. But we know nothing of the Users of the Realm that
could be called to 'em. See PARLIAMENT.

ESTATES GENERAL, &c. See STATES GENERAL, &c.

ESTE, or ESTONG, &c. See STERLING.

ESTETE, in Heraldry, is used by the French to sig-
ify a Beast whose Head has been, as it were, torn off by
Force; and consequently the Neck left rough and ragged:
In Contra-distinction to a Deformed, where, as the Neck
is left smooth, as if the Head had been cut off. See DEFEAT.

ESTHER, a Canonical Book of the Old Testament.

The Book of Esther, is distinguished from a celebrated
Jewish Captive of that Name, in Persia, whose Beauty
preyed her to the Bed of Ahasuerus, and the Throne of
Persia; And who, in that Quality, saved her Companions the Jews, but the Jews were not notorious.

The Book has done'd 'em, by the Councils of his Favourite Haman:
The History of which Transfiction makes the Subject of the
Book.

The Critics are divided about the Author of this
Book. S. Ephraem, S. Augustine, and Hiber, attribute it to
Esther: But Eusebius will have it of a later Date.

The Book is divided into two Parts, the History of
Ahasuerus and Grandson of Jethro. Others will have it completed by an Affinity, or Synagogue of the Jews, to whom
Mordecai wrote Letters, informing 'em of what had hap-

The Judges and the Law. But the Generality of Interpreters, both Hebrew, Greek, Latin, &c. ascribe the Book to Mordecai himself; Elias Levites, in his Ms. haham. Psa. 59. mentions this Sen-

'Tis chiefly founded on the Passages, Ch. IX. Ver. 20,
where it is said, "The Mordecais wrote holy things, and
sent Letters unto all the Jews, that were in all the
Provinces, &c. 'Tis also supposed, that Queen Esther
herself, might have some Share therein, it being expres-
sed, in the same Chapter, Ver. 29, that Esther and Morde-
caic went in the second month, and the 2d Day of the 4th
Month, the following a Yearly Feast, called Purim, that is, Days
of Lots, in Commemoration of the Jews being delivered
from the Hands of Mordecai and Soria, whereby they had been condemned.

Some will have it, that this Purim was a New Year's Day:
Others contend for its being Canonical, as far as chap. X.
5, inclusive; and all the rest Deuterocanonical. Of this
Book it is written, De locis, Descripsit, Descripsit, &c.

The Council of Trent added a Chapter to the Scale for its being Canonical throughout: so that the Matter is determined for the Catholic Countries.

On the 23rd of March, the Mordecai is announced to the old Opinion, and only admit it as far as the 3rd of Ver. 7. of the X. 9. chapter, See Deuterocanonical.

ESTIVAL, or Estival Sufficient. See Susten.

ESTIVATED, or Estivated. See Sustell.

ESTOPPEL, or Estoppel, is a Bar with only four long Rays, in manure, in the Cornfield, wide and broad in the Centre, and terminating in sharp Points. See Cross.

ESTUARY, in Law, is used by Bracton, for that
Sufficiency, which a Man committed for Pelony, is to have
No Warrent in Goods, for himself and his Family, during Imprisonment.

In Stat. 6. Est. I. it is used for an Allowance in
Clothes or Cures. In Stat.III. it is also used for certain Allow-
cesses, that he may extend out of the Hands of the

In this last Sense, estoppel comprehends, Hopp-bote, Hey-bote, and Plow-bote: So that if a Man hath in his
Grant the general Words, de Rationabili Estoppelo in
Ser. or Pl. for all the Rationableness of these Estates.

In some Manners, the Tenants have Common of
Estoppes; that is, necessary Botes out of the Lord's Wood. See
ALMONY.

ESTRAGE, a French Term, literally signifying a pub-
lic Road, or High-way. Hence the Military Phrase,
"Matter of Estrage," to mean all that is to be done by
Scouts, or Horsemen, to get Intelligence, to learn the Dis-
positions of the Enemy, and inform the General of every
Thing like to fall in the way. An Army never marches,
without finding "Matter of Estrage" on every Side.

The Word is also applied to Streets, or Roads, which is derived from the Latin Strata, a paved Street. Some derive it from Estragor, who were Cavaliers anciently employed in finding the Estra with
Estrangers. Every Street that leads to the Lord's House, in the Floor of a Room, frequently encompassed with an Alcove, or
Rail, for the placing a Bed in; and sometimes, as in
Turkey, only covered with a carpet, to receive Visitors of the Lord and his Family. See ALMONY.

ESTRANGEL, in the Syric Grammar. The Efran-
gal, or Efrangual Character, is a particular Species, or
Form of Syrisc Letters, serving as the Majuscule Letters of
the Syrisc Language.

Abraham Echellie is takes the Estranele Character, for
the true, ancient, Ehranle Character. And 'tis certain,
that the Ancients had a Scriptum, by which they called themselves Chaldaens, still occasion-
ally use the Name for the Character, and the Masters at
Hoskiter in his Tiphon, Psalt. p. 286. Bishop WIlton,
in his Prolegomena, give us an Estranee Alphabet.

ESTRAY, signifies any tame Beast found within any
Land, and not owned by any Man, in which Case,
being cried, according to Law, in the Market adhering,
it if be not claimed by the Owner in a Year and a
Day, it is then the Lord's of the Soil where found.

ESTRAY, is used for the true Copy, or whole Copy of
Land, Tenements, or Amencements, or Penalties, set down in the Rolls of a
Court, to be levied by the Bailiff, or other Officer,
of every Man for his Offence.

ESTREIGHT, See CLEAR.

ESTREPEMENT, in Law, an impoverishing, or mak-
king of Land barren, by continual Plowing and Sowing;
without due Mannaring, Roth, and other Husbandry.

The Word is also used, for any Spoil made by the
Tent for Life, upon any Lands, or Woods, to the Prop-
edice of him in Retention, as the cutting down of Trees,
or lopping them further than the Law allows, &c. Stat. Edw. VI.

The Word is derived from the French, Effroyer, to make afraid, or scare the Latin, exercere.

Establishment, is also a Wort which lies in two Cæsars; the one, when a Man having an Action depending, wherein he is not in the Right, ought to regard, as Right, in Regiæ, Acta infra statutum, &c, to face, to inhibit the Tenant from making Wait during the Suit.

The other is for the Demandant who is adjudged to recover Heaven, in the Law of Compensation, a suit to be heard, for fear of Waite to be made ere he can get Polution, eccles. out this West.

EUOLA, a medicinal Root. The Edula, is properly the Bitter, meaning the Teas, which produce growth of the Root, and Grow, milly leaves. It grows chiefly in France. In Ere they use it, as infinud in Vinegar. After which they do Extracts from it, used in the Droppers.

ESH, is a Root, and is used as a Forcing, eating, or corroding Nature; which chiefly abound in Places near the Satires, and where great Quantity of Coal is burnt: As appears from the speedy rusting of iron in such Places. See Salt.

ETAPPE, in War, the Allowance of Provisions and Forage made to the Soldiers, upon March thro’ a Kingdom, or Province, or to and from Winter Quarters.

Hence, he that contracts with the Country, or Territory, for furnishing the Troops in their March, is called ETAPPER.

ETCHING, A Method of Engraving on Copper, wherein the Lines, or Strokes, instead of being cut with a Tool, or Graver, are cut with Aqua fortis. See ENGRAVING.

ETOLIS, was invented much about the same Time with Engraving on Copper, properly to call’d by Ab. Durb., and Duresis. It has several Advantages over that Art; as, that it is done with more Ease and Expedition; that it requires fewer Instruments; and even, that it represents divers Kinds of Subjects better, and more agreeably to Nature, as Landscape, Roads, Grounds, and all small, faint, and remote Objects, Buildings, Birds, Flowers, Plants, &c. and being done on this Ground, thus black’en, the Back of the Design, or Draught, is laid.

This done, the Design remains to be call’d, or transfer’d upon the Plate, which is more easily effected, than in the common Graving; for the Back of the Design having once been before rubbed over with red chalk, nothing remains but to trace over all the Lines and Strokes of the Draught with a Needle or Point; which prefiguring the Paper close down to the Ground, occasions the Wax to adhere only to the Head of the Chalk, and being being off the Marks of the several Lines. So as to enable him to draw a Copy of the whole Design in all its Correctness.

The Draught thus call’d, the Artist proceeds to draw the various Figures, and contours with a Point, thru’ the Ground, upon the Copper.

To finish his Work, he makes use of Points of divers Sizes, or Brushes, which, being more frequently and sometimes more lightly, according as the several Parts of the Figures, &c. require more or less Strength or Boldness; Some of the Points being as fine as Needles, for the tender, Hair flowers, and the remotest, Fainter Objects; and others again, as big as Bodkins, made oval-wide, for the deeper Shadows, and the Figures in the Front of the Piece. The Design is thus prepar’d, a Rim, or Border of Wax, is laid round the Circumference of the Plate, and Aqua fortis pour’d on; which, by the fixed Border, is keep from running."
Manner, as the Means to arrive thereto. See Happines, Virtue, &c.

ETHICOPROSCOPET, in Antiquity, the Name of a "

Then, in his Treatise of Herology, tells us, that the

Denomination Ethicoprosopet was given to such as

cord in Matters of Morality, and Things relating to

Punishment, that were neither to be revenge, nor pitiably

Blamed Things laughable, and good in themselves, or

recommended or praised Things Evil. Which shows, that

they were no particular Soot.

The Word is form'd of the Greek, Ἠθικοπροσόπη, Manner, and

προσόπη, Face, as the Image of the Person.

ETHMODAL, ETHMODALE, in Anatomy, one of the

Senses of the Human Cranium. See Suture.

The common Sources are those which separate the

Bone of the Cranium from the sides of the Cheeks, and are

found in the Interparietal, Sphenoid, and Ophryon,

Geometricum. See Anatomy.

The Ethmoda takes its Denomination from its turning

nodal in the Oe Ethmodae. See Ethmodae.

In it, its Nomenclature had the Government of

or, Ethmodae, and, as in Form, because all spongial

the ethmodae.

By its spongial Part it is joy'd to the Head; by the

spongial Part, to the Nervi of the Nose; and by the

plain and by that to the Orbita of the Eyes.

In it, its Present Part is a Apprehension, which bas out, in a

Point, into the Cranium of the Skull; and, from its

Gtir, Ceva, and, Cev, Comb. From its Under side, there is a thin Bone, which divides the Cranium of the Nose; and the Nervus ethmodae. It is perforated by a Number of small Holes, thro' which the Fibres of the olfactory Nerves pass to the Preoperculum Maxillare.

A Greek, by the Word of Giorgio Tragant, who earth'd about the Year 1546, was the first who gave a full Account of the Structure of the Oe Ethmodae or Ethmodaeum. See Nose.

ETRURIA, ETRURIA, a Governor, or Command-

er of a Nation. See Terracina.

There are some Metals of Herod I. narrated the Great,

on One side whoseof is found HETROPE, and on the other

HETAPROKTO, q. d. Herod the Ethmodac: Now, after

the Baruch the Philosopher, we read that Amblypary passing into Syria, confirmed Heto and Pabod his Brother, Terraica, and in that Quality committed to them the Administration of the Affairs of Judas. Jot. Ant. L. XIV. C. 15. From this Pro- vince before over the Terretian entered Syria, or before Antigonus's Invasion, which did nor happen till one or two Years after Herod was Commander in Galatia. Jot. L. XIV. C. 15.

Consequently, Herod was then truly Ethmodac; for he

or otherwise denominated. So that it must have been in that Space of Time that the Metals were struck which bore the Name of Herod. A Confirmation of what we read in History of the Government that Prince was intrusted withal &c he was rais'd to the

Royalty. Jot. Sopr. gives Herod the Appellation of Terraica, in Lieu of that of Ethmodac; but the two Terms came so near to each other, that it was very easy to confound them together.

This Herod the Great, left by Will, to Arcelesolot, all

Judas, Samaria, and Issus; yet, Jot. Supr. tells us, he

was then only called Ethmodac.

The Word is Greek, form'd of Ἔθρος, Nation, and Ἐθμος, Nation, and eph, Thongs, Sentences, q. d. who's Thoughts, or Sentiments were full Heathan or Gentile.

They professd all the Expiations of the Gentiles, hold all their Feasts observed, all their Days, Months, Times, and Seasons. See Damascene.

ETHOPHORIA, or ETHOPTHA, in Rhodes, ciall'd also

Ephory, and vugurly Fihury, or Portrait is a

Draught, or Description, expassing the Matters, Passions, Emotions, Temper, Arms, &c. of another Peron.

Such is that beautiful Passage in Salmo, in his Bilden

Canticum, wherein he gives us a Picture of Christ.

The man was great in Matters of Body and Mind; but an ill-turn'd

Position. When a very Boy, his great Pleasure was

to imagin Batles, Rapi, Slaughter, and civil Discord,

and when he was a man of age, he used to beg Cold, and

Watching, beyond all Belief. His Mind was

ceful and various; and could imitate, or accommodate

it fa to any Body. He was extremely covetous of

Theft, and this raised his Heart to the State of his own wish.

His Laifs and Defors were very high; & his Difficulties of

Elocution considerable; but his Difficulties scarce any.

The Ethisphen is divided into Pragmaticum, and figu-

rative and metaphorical. The former is to be found in a

number of which is a Picture of the Body, Commenance, Make, Deed, Craft, &c. of the latter of the Mind.

The Word is of Greek original, being form'd of Ἠθίς,

sensation, and, ἦκος, echo, figo, figi, defigi. Quinti-

nius, in his Commentaries on the figure, Ita Mirum autem

amorum; and in Greek, μυθος, imitation.

ETYMOLOGY, that Part of Grammar, which considers,

deduces, and explains the Origin and Derivation of Words,

in order to arrive at their First and primary Signification.

See Grammar.

The Word is form'd of the Greek, ἔτυμος, true, and

ἐτυμολογία, I speak; whence ἔτυμομε, Etymology, &c.

and thence Etymo denotes the Etymology, Notariis, and Feri-

etyma. The Quatrain chases rather to call it Origi-

natio.

In all Ages there have been People curious in Etymo-

logy: Varro has wrote on the Etymology of the Latin

Words, and have a Greek Etymology, under the Name of

Nicer.

The Etymologies of our English Words have been de-

duced from the Saxon, Welsh, Waldon, Danish, Latin,

Greek, &c. by Somers, Cambrius, Ferri, Edmond, Sphax,

Castrum, Hoheak, Wincham, &c.

Tbeology of the French and Italian Words, by Menage,

in what he calls his Origins: Henry Shephert, Trivost,

finds out the History of Words, on the French Etymology.

Ludorff, and Fr. Vandam, have cursorily mark'd the Etymi-

ologies of Abundance of French Words as high as the Hebrew.

Tlugh had the fame Deign before them.

Wey in the French Dictionary of Gerard Paffus, an-

other of Martimart, &c. Oldcraft Ferris, &c.

Origin of the Italian Tongue: And Bernard d'Albret, an-

other of the Spaniards.

Abbeto of Clarens, and Pictet of the Swbroines, has trace to the Celtic Language the Etymology of Abundance of Greek, Latin, German, French, the nses, add by Plato, Servin, Zoaroses, and other Latin Authors, concerning the Origin, and Etymology, for Want of being acquainted with the Roots of the Celtic Tongue, from which Abundance of Greek, and Latin, is derived. But it must be added, that his Etymology and Transliteration are good, that one can scarce fee any Relembance, or Correspondence at.

A four, and folllicious Enquiry into Etymologies, is no frivolous, and impertinent Deign; but has confortable

Nations, who value themselves on their Antiquity, have always look'd on the Antiquity of their Language as one of the best Titles they could plead. For the Etymology, by seeking the true, and original Reason of the Names, and ideas attach'd to each Word, and Expression, may often furnish an Argument of Antiquity from the Vetitors, or travel, that one can never shew the Indic is still subsisting in the present Usc of the Words compared with the ancient Usc.

Add, that Etymologies are necessary for the thorough

Understanding the Language. For, to say a Word form

precisely, there seems a necessity of recurring to its

Imposition, in Order to speak truly and satisfactorily thereon. The Force and Extent of a Word is generally better conceived, and understood, when a Person knows its Origin and Etymology.

To object, however, that the Art is arbitrary, and built on Conjectures and Appearances; and the Etymology are only supposed to be as far as the Language bears; is where they plead. But the Science is certainly real, and as regular as divers others; having its proper Principles, and a natural Form.

It must be owned, indeed, that it is no easy Matter to return into the ancient Britons, and Gautes Ages; to follow, as it were by the Trace, the divers impracticable Alternations a Language has undergone from Age to Age. A sober Etymology has need of all the Helps it can come at, to conduct and bring down Words variously dif-
guish in their Painting, and remark all the Changes that have betaken them. And as their Alterations have sometimes been owing to Cappice, or Hazard, 'tis easy to take a more Imaginative, or Conjectural, for a regular Analogy; so that the Painters might indeed be considered as the Artists of a Science which seems to stand on so precarious a Footing.

EVACUANTS, in Medicine, Remedies proper to expel, or carry away, the Peculiar, or Redundant, in the Animal Body, by the proper Ways or Emanatures. See Evacuation.

Of Evacuants, there are divers Kinds, distinguished according to the various Humours and Emanations. See Humor and Emanutory.

Some, e. gr. carry off their Matters by Meat, call'd Quaufi, or Quaffataries, or Quaffuristics, &c. Others by Urion, call'd Driectrics. See Directures. Others by Perpiration, call'd Diaphoretics. See Diaphoretics. Others by Sweat, call'd Sudorifics. Others by the Mouth, call'd Emucentaries, or Emetics. Others by the Salivary Glands, as Staligodes; and others, holy, by the Meages, as Menagogues and Antistologics.

Evacuation, in Medicine, a Diminution of the Animal Fluids, in Order to a Diffusion of some morbid, or Redundant Matters therein; or, only, for the Sake of thinning, atanimizing, and purifying the Motion and Circulation thereof. See Evacuants.

The Matter of a Diaphoretic, or what is prescribed by Art to remove or ease it, is Evacuated into Vapours.

The Evacuation of a Volatile Emanant, or Order of the Skin; the Notoirth, Mouth, Fancas, Oestoplus, Ventricle, Intestines, Bladder, and Urethra.

All Drugs by special Oratories, made either in the Blood Vessels; as by Toilettony, Arrostiony, Scirrificate, and Lacedes. See Phlebotomy and Scarification, &c. Or in the Lymphatic Vessels; as by Cavitytics and Vasics. Or by the Mouth, by Stomics, or Emetics. Or by the Salivary Glands, as Staligodes; and the ad, from the Diversity of Matter evacuated th' them.

Mott of the Chronic Diaphoretics, the Infirmities of old Age, and the Flow Periods of the Lives of Elegionists, Drarists, or factresses. It is evident from hence; that Evacuation of one Kind or another, is nine Parts in ten of their Remedy. For not only the Blood, Blooming, and Soft Purging, and Sweating, are means for Evacuation, but Drains to draw out what has been superfluous taken down but also Ambilisse, Exercise, Alternatives, Cordials, Bitters, &c. are but several Means to diffuse the gross Humours to be more readily evacuated by inexpressible Perpiration. Effect on Health.

The Periodical Evacuations of Women. See Menstrue.

For the Evacuations of Women after Delivery. See Mujors.

The Term is likewise used in the Art of War: To Evacuate a Place, is to make the Garrison quit, or march out of it, in order for another Power to take Possession, or make it Vacant, so that the English, or the French, could, in two Hours, have taken it, if the Villagers would have been evacuated. See Johannes.

Evangelists, the inspired Authors of the Gospels.

See Gospel.

The Name Evangelist was likewise given, in the ancient Church, to such as preached the Gospel here and there, without being attached to any particular Church. In which Sense, some Interpreters think it is, that St. Philip, who was one of the seven Deacons, is call'd the Evangelist. See Philippi, The Acts of the Apostles, Ver. 8. And again, St. Paul writing to Timothy, Ep. 2. C. IV. 5. bids him do the Work of an Evangelist. The Name Apostle, Ep. IV. 1st. ranks the Evangelists after the Apostles.

Hence, Mons. Tillenot takes the Liberty to use the Word in the same Sense. 'Mott of those who then came, to Propagating the Gospel, being filled with the Love of a holy Philosophy, began to distribute their Goods to the Poor, and after that went into divers Countries to do the Office of Evangelists, to preach Christ to such as had not yet heard of him, and to furnish them with the Sacred Writings of the Gospel.'

The Word is derived from the Greek, εὐαγγελίζω, form'd of εὐ, well, and γαγγίζω, Angel, Messenger. a favor Epsigellis to thump and wash a cold, quickly get one reddish nose; obtur quodum planum factors, &c. See Attic.

Evand, A Name some Authors give to those Countries, which are not of very long Duration; and are found in the Rainbow, in Clouds before and after Sunbeams. See Colour, &c.

Evand are the name with those otherwise call'd Fontane, and Emphatical Colours; See Fantastic, &c.

Evantes, in Antiquity, the Priests of Bacchus; thus call'd, by Religion considering the Organ, they ran not the Office of Priest, but obliging, crying Evans, Fane, &c. See Bacchant.

Evaporation, in Philosophy, the Act of exalting the Evaporated Body or of dissipating it in Fumes or, Vapor. See Vapor.

Common Salt is form'd, by evaporating all the Humidity in the Salt Water, or Brine, which Evaporation is either Carried on in the Sun, as is done near the Sea Coast, &c. or by Means of Fire, as in the Salt Springs, &c. See Salt.

By the Effusion of Mol. Sedebux it appears, that what is raised in Vapor, exceeds that which fills in Rain. See Rain.

'Th' the Evaporation of Liquids generally look'd on as a kind of, and the Motion of the Air; yet Mol. Gatteron, in the Memoires de l'Academie des Scies. An. 1752, shews, that a quite opposite Cause may be the true Effect; and that the Liquids left a large and more of their Parts in the Severest Frost, than when the Air is moderately warm. In the great Frost of the Year 1758, he found, that the Greater Chill, the more considerable the Evaporation, and that Ice is let fall full as much as the warmer Liquors that did not freeze. See Frost.

Dr. Hebbe supposes, that, with Experiment of the Quantitative Measure of the Evaporation of Water. -- The Result is contained in the following Articles: 1. That Water failed to about the same Degree as Salt Water. 2. That the Second Equal Parts of it, as it were, a Nation's Day, did, from a circular Surface of about Eight Inches Diameter, Evaporate at the Rate of 6 Ounces in 24 Hours. Whence, by a Calculus, he finds, that the Thickness of the Skin of the Water, in 48 Hours, evaporation, was the 35th Part of an Inch: But, for a round Number, he supposes it only a 60th Part, and argues hence, that the Water is not so warm as it is in Summer in 24 Hours, the Thickness of one 60th Part of an Inch in two Hours, from its whole Surface; in twelve Hours it will exahle one tenth of an Inch. Which Quantity, he supposes, and supposing, that it fills all the Rain, Springs, Dews, &c. See Spring, &c.

In Effect, on this Principle, every 10 Square Inches of the Surface of the Water, yields in Vapour, as high as a Cubic Portion, or a Foot half a Wine Pint; every 4 of Space a Foot Square, a Gallon; a Mile Square, 69,648 Tuns; and a Square Degree, supposing of 69 English Miles, will Evaporate 5,555 Millions of Tuns. See River, &c.

2. A Surface of Eight Square Inches, Evaporated, purely by the natural Warmth of the Water without either Wind or Sun, is equal to a whole Year, 16,294 Grams of Water, or 64 Cubic Inches; consequently, the Depth of Water thus Evaporated in one Year amounts to 8 Inches. But a Surface of 60 Square Feet would be sufficient to afford the Sea, so that the English, or the French, who found, that it ran 19 inches of Water in one Year at Paris, or of Mr. Touffroy, who found the Annual Quantity of Rain in London in an Average of 3 inches and 6 lines, and which Rain and Wind contribute more to Evaporate, than any Internal Heat, or Agitation of the Water. See Rain.

The Effect of the Wind is very considerable, on a double Account. For the same Observations show a very odd Quality in the Vapours of Water, viz. that adhering and hanging to the Surface that exhaled in, which they cloathed, as it were, with a Fleece of vaporous Air, which once involving the Vapour, it thenceforward rides in much less Quantity. Whence, the Quantity of Water lost in 24 Hours, was found, when the Sea ran from Wind to Wind, in proportion to what went away there when there was a strong Gale of Wind Abroad to dissipate the Fleece, and make Room for the Evaporation of Water. And this, even the Experiments show made in a Place as cold from the Wind as could be contrived.

Add, that this Fleece of Water hanging on the Surface of the Sea, and ever so little, is by thet of the-gale, again and Again, by the Refraction of the Vapours differing from, and exceeding that of common Air. Whence every Thing appears raised, as Horses like Steeplechase, Ships against the Water, the Land raised, and as it were lifted from the Sea, &c.

4. The same Experiments shew, that the Evaporations in May, June, July, August, and September, are absolutely the most, as those of the Months of November, December, January, and February.

Evaporation, in Pharmacy, an Operation by which the Parts of an Ointment or Dust which have been burnt, or drove away in Steam, so as to leave the remaining Part stronger, or of a higher Consistency than before.
Expropriation is properly the setting a Liquor over a gentle Heat, to carry off the most fluid and volatile Parts, without affecting the Quantity of the other Matter the Liquor contains.

Evacuation differs from Exhalation, that in the former is procured on most Things, and the latter on dry. See Ex.

To Evacuate or Cutaneous, or to a Pellicle. See Curt.

Cuirass and Pellicle.

EVATES, a Branch, or Division of our old Philosophers the Eleatics. See Eleatics.

Strabo distributes the Philosophers among the Brittons and Gauls, into three sorts. S. Episc. Bards, Osminus, Eleatus, and Aquilon. Drusus. He adds, that the Bards were Poets and Musicians; the Eleatus, Priest and Naturalists; and the Aquilon, Men of Learning as Naturalists.


The Eleatus, or Vates, or Strabo, might probably be what we understand by the Authors, and particularly Ammonius. Mercurius, called Bocchas. But M. Bochee, in his Hist. de Provence, L. II. c. 52. distinguishes between 'em. The Vates, he says, were such as took Care of the Sacrifices, and other Ceremonies of Religion; and the Elephos, those who spent their Time in the Search and Contemplation of the great Mysteries of Nature. See Eleusus.

EVABUSUS, an Order of Priests, or Philosophers, among the Egyptians or Greeks.

Clitter was the Elebus to be the same with the Druids, and Saragme of Diodorus. Others take the Elebus to be the same whom Strabo, L. IV, p. 197, calls Osminus, or Osminus. On which Principle there wereBut Pliny, to confute, that the Word should be wrote Osminus, it being easy to mistake a T. for a S. See Eleusus.

But if it will, the Elebus appears to have been diff. from the Druids. See what has been found under the Article Druid.

EUCHARIIST, Eucharist, the Sacrament of the Supper, or a Communication of the Body and Blood of Christ, under other Vehicles, but not Direct and Visible. See COMMUNION, SACRAMENT, SPECIES, TRANSUBSTANTIATION, CONSUBSTANTIATION, &c.

The Word in its Original Greek, ἑυχηρία, literally imparts a Kind of Favour, being formed of ἐυχα, well, and πτυχα, gratia, Thanks.

EUCHETES, or Euchetes, a Sσ of ancient Heraclea, that call'd, by reason they preach'd without ceasing; imagining that Prayer alone was sufficient to save 'em. See Prayer.

The Hermits who professional lectred, were those Words of St. Paul, Epist. I. to the Thessalonians. C. 5. V. 17. Pray without ceasing.

The Word is form'd of the Greek, ἐυχα, Pray; Prayer; whereas Euchere, the same with the Latin Prayeres, they were also call'd Euchotaphyla and Mystagia.

See ENTHUSIASM.

St. Cyril of Alexandria, in one of his Lectures, takes Occasion to censure certain Monks in Egypt, who, under Pretence of receiving 'emvphes, only from the Lord, led a lascivious Life. The Orientalists, however, lay a further Charge on the Euchetides, or Mystagia, See MEC.

EUCHOLOGUS, Euchoologue, a Greek Term, signifying, literally, a Discourse on Prayer; being form'd of τεγας, Prayers, and Ἐρατης, Prayerer.

The Euchoologue is properly in the Greek Ritual, wherein is prescribed the Order and Manner of every Thing relating to the Order and Administration of their Ceremonies, Sacrifices, Ordinations, &c.

For the St. Paulines see the Addition of the Greek Euchoologon in Greek and Latin, with Notes, at Paris.

EUCHARISY, from ἐυχα, bene, and γημα, Temperamentum, Constitution, is an agreeable, well proportion'd Mixture of Components; a Body well compounded, that is, in good Order, that is, in a good State of Health. See TEMPERAMENT.

EUOXIANS, a Party, or Sect of Hericles, of the Ic. John the Baptist, distinguished from their Leader Eundineus, Patriarch of Alexandria and Cyrene, and a great Defender of the Arian Doctrine.

The Eundineians, then, adhered to the Errors of the Arians, as they were also called Eundineians. So was cress'd out of Nothing; that he had a well distinct and different from that of the Father. See Arians and AND MINISM.

EUROPHON, is used by Same Allophones for the Libration of the Moon. See Libration.
EVI [353] EUL

as the Thing wants this, or that Degree of a certain Quali-

fier, necessary to constitute it, in that respect, good. There

is no instance in which the tewvrefi, 3 resembles as it is in its Subject, for, as it is a Being, and

as every Being depends on the Supreme Being, it cannot

be good, as flowing from the Supreme Good.

In all these Instances, it appears, which there

is that Relation, that Moral Evil makes Natural.

Moral Evil, is defined a Deviation from right Reason, and

is a Thing from the Will, the Action of the Great Legislator, who gave us that as a Rule. This

The Philosophers call lunaqpmum and parva, as staining the Image of God, and fulfilling our original Beauty; likewise manner.

Natural Evil, is a Want of something necessary to the

sense effi, or Perfection of a Thing, or to its answering all its ends. Such are Defects of the Body, Blindness,

Lame, Weakness, Disease, &c.

This Species of Evil is denominated tripe, injudicious,

maximus; and malum pane.

Evi, is either such in it self, as Euryy, Impiety, &c.

or, to another; as Meat, which in it self is good, may be a Man on Account of some Fible; as Wine to a Ferricer Perffon, &c.

Thus for the Schools have gone in the Nature and

Reason of Moral and Natural Evil; A late excellent

Author has shown the Thing in another Light, and furnishes a

more certain method, that a Consent from God is in it wherein the Evil refines as it is in Subject, for, as it is a Being, and

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The Philosophers call lunaqpmum and parva, as staining the Image of God, and fulfilling our original Beauty; likewise manner.
The Gum we call Euphorbias, is form'd of the Juice of a Tree, or rather Plant, of the same Name, pretty frequent in Spain, and called the Spanish Gum or Spouia. Mons. Harison has applied the Doctrine of the Radius of the Euphorbias to that of Central Forces; so that having the Radius of the Circumference of every Curve; one may have the Central Forces that moving in that Curve, is found in the same Point where that Ray terminates: Or reciprocally, having the Central Forces, one may infer the Radius of the Curve, as is determined. Histoire de l'Acad. Roy. des Sciences. Ann. 1767.

**Imperfect Euphobia.** Mons. Rozenmatt has given a new Kind of Euphoria under this Denomination. Hitherto, the Mathematicians, and only considering only the Perpendicular, fall short of the Points of the Convex Side of the Curve; if other Lines, not perpendicular, were drawn upon the same Curve, or even if they were all drawn to the same Angle, the Effect would be the same; that is, the Oblique Lines would all intersect within the Curve, and by their Intersections, form the infinitely small Sides of a new Curve, whereof they would be as many Tangents.

This Curve would be a Sort of Epicycloid, and would have its Radii; but an imperfect one, since the Radii are not perpendicular to the first Curve. Histoire de l'Acad. &c. An. 1789.

**EVOLUTION, in Geometry, the unfolding, or opening, of a Curve, and making it describe an Euphoria.** For the Nature of Evolution, see Euphoria. The Equable Evolution of the Periphery of a Circle, or other Curve, is such a gradual Approach of the Circumference to the Center, that its description becomes equable and equal, or, which is the same, that the Circumference becomes as small in the Center as it is in the farther Part; therefore, Evolution, by its own Nature, becomes infinite, and is such a Curve as is produced by the Sine, or the Hyperbolic Logarithm, or by the Logarithmic Spiral. But the Radius of the Circle, is found by this Means, being the Curve described by the equable Evolution of its Periphery.

Evolution is also used for the Extrahum of Roots of Powers, in which Sense it is directly contrary to Induction. See Extraction.

**EVOLUTIONS, in the Art of War, is a Term applied to the figures Figures, Tiers, and Motions, made by a Body of Soldiers, in ranging them in Form of Battle, or in changing their Form; either in the Way of Exercitio, or the Way of Exercise.**

"This by the Evolution, that the Form, and Posture of a Battalion, Squadrar, &c. are changed; either to make good the Ground they are upon, or to pose themselves of another, that they may attack the Enemy, or receive an Offset more advantageously. The Military Evolutions, are Conversion, Counter-marches, or Wheelings, Doubleings of Rank or File, &c. See Conversion, &c."

"Evolution, in Grammar, an Euphonia, Smoothness, and Elegancy of Pronunciation. See Pronunciation." The Word is Greek, form'd of 46, B, C, W; and was, Vox, Voice. The Euphonia calls the Euphonia, Vocalisation; Scaliger, facilis pronunciatio. The Euphonia is properly a Kind of Figure, whereby we may either produce or convert it into a smoother, contrary to the ordinary Rules. There are Examples enough in all Languages.

"Evolution, in Euphoria, in Pharmacy, a Kind of Extract from Africa, in little round Pieces, whitish when new, and yellowish when old, very sharp to the Tasts, but void of Smell. See Gum."

The Word is Greek, form'd of 25, G, W, and is, Euphoria, a Denomination given to the Sic of Arians, on Account of the Opinion and Conscience, which Euphoria Bishop of Cafarsa shew'd, and procured for them at their first Rite. See Arians. EUSTA-
See the Differtation of Fa. Hardonius, de Eucharistia Aetatis, wherein that Jesuit endeavours to unroll all the Sentiments of the Euchistians.

This Hereby was at first condemned in a Synod held at Constantinople, by Flaccus in 445: Was re-examined, and censur'd in the General Council of Chalcedon in 451. The Legates of Pope Leo, who affliated thereon, main'tain'd, that it was not enough to define that there were two Natures in the Son, but he must be considered as a Person as well. To avoid all Equivocation, they must add these Terms, without being changed, or confounded, or divided.

But this Decree of the Council of Chalcedon, as which affliated upwards of 500 Bishops of all parts of the Empire of Euchistia; Some Bishops of Egypt, who had attended at the Council, upon their Return, proclaimed openly, that St. Cyril had been condemned, and Nefius vsurp'd his Place among the rest. Several Persons, under Pretence of contending for the Sentiments of St. Cyril, making no Scruple of weakening the Authority of the Council of Chalcedon.

The Notice of this Controversy, which made a very great Progre'ss throughout the East, at length became divided into several Branches. Nicephorus makes mention of no fewer than twelve: Some call'd Chonemont, or Apo-

rentes, as only attributing to Jefus Christ, a Phantom, or Appearance of Flesh, and no real Fisht: Others, Theo-
defant, from Theodosius Bishop of Alexandria: Others, Jacobites, from one James, Jacobini, of Syria, which Body appears particularly in Armenia, where it still subsists. See Jacobites.

Others were call'd Aegipti, q. d. without Head, and Sienovians, from a Monk call'd Severus, who first published on this Subject, and Severianus, to whom the Controversy was assigned, who put forward Advices and Consevatives, with divers others.

Euchistians, were also a Sect half Arabian, half Eunomius, which arose at Constantinople, in the IVth Cent.

It being then a Matter of mighty Controversy among the Euchistians about Constantinople, whether or no the Son of God knew the flesh; the Mother of God the World; part of the Fisht in the Gospel of St. Matthew, C. XXIV. Ver. 56. Or rather that in St. Mark, XIII. 37, where 'tis expected, that the Son did not know it, but the Father maintained, even in Writing, that the Son did know it: Which Sentiment displeasing the Leaders of the Eunomius Party, he separated from 'em, and made a Journey to Eunomius, who was then in Exile.

That Hereick acquiesced fully in Euchistick Doctrine, that the Son was not ignorant of anything. The Father also, and admitted him to his Communion; Euchistian dyman'd his Sentiments, and declared him to be a 'Vorstichian, refused to admit Euchistick; who, upon this, form'd a particular Sect of such as adhered to him, call'd Euchistick, but generally Nicephorian.

This same Euchistick, with one Theobrahson, as was said in Symons Time, were the Occasions of all the Changes made by the Euchistians in the Administration of Baptism, which concur'd, according to Niceph. Enchoris made no Scruple in only making one Immersion, and not doing it in the Name of the Trinity, but into the Death of Jefus Christ. Nicephorus calls the chief of this Sect, not Euchistick, but the Usurper Severus, called the Two-Eden-Patichians.

Eryx, an Office in the King's Houshold, where they take Care of the Linen for the King's own Table; lay the Cloth, and serve up Water in Silver Ewers after Dinner; where they are still to be seen.

EXAGGERATION, the same as Pareoxus. See Pa-

EXACTION; in Law, is a Wrong done by an Officer, or Officer's, without the Authority in taking a Reward or Fee, for that which the Law allows not.

The Difference between Exaction and Extortion consists in this, that Extortion is where the Officer takes more than he is allowed by Law; and Exact'ion, where he gets a Fee or Reward, when none is due. See Ex'tortion.

EXAGGERATION, in Rhetoric, a Figure whereby we enlarge, or heighten Things; making them appear, whether as to Goodness, Badness, or other Things.

The Word is form'd of the Latin, Exaggero, I exaggerate; which is a Compos't of ex, and gregam, a Mound, or a Body.

EXAGGERATION, in Painting, is a Method of representing Things, wherein they are changed too much, or marked too strong; whether in respect of the Defect, or the Con-

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Examination differs from Caricaturing, in that the latter prevails, or gives a Turn to the Features, &c. of a Fact, which they had not; whereas, the former only improves upon what they had.

The latter is a Kind of Burlesque on the Objects, and is generally meant to ridicule. The former is generally intended for the Admiration or Gratitude of the Beauties of the Object. See Caricaturing.

The Painter is obliged to have Recourse to an Examination of Colours, both to the Light of the Sun, and the Colour of his Work; and to the Colour of the Time, and the Air which diminishes and weakens the Force of the Colours. But this Examination must be conducted in fact, as new as possible, but Out the Objects out of their natural Characters. De Piles.

Exagon, Exachord, etc. See Hexagon, Hexachord, etc.

Exaltation, Elation, is chiefly used in a figurative Sense, for the rising, or advancing a Person to some Exaltation of Spirit, and particularly, the Papacy.

The Term Exaltation is, in some measure appropriated to the Pope, and expresses his Inauguration, Coronation, taking of the Pallium, and the beginning of his Pontificate.

See Pope.

Exaltation of the Cross, Exaltation of the Cruze, is a Feast of the Church, held on the 14th of September, in Memory of the Miracle, of which we are guilty, of carrying the true Cross of Jesus Christ on his Shoulders, to the Place on Mount Calvary, from which it had been carried away fourteen Years before, by Coffee King, and the people of the World, under the Emperors of the Greeks, under the Regin of the Emperor Theodos. See Cross.

The Cross was delivered up, by a Treaty of Peace made with Sire, Coffee's Son. See Coffee. This was the Feast of this Piece, which has been signalized by a Miracle; in that Jerusalem could not rise out of Jerusalem, with the Cross, while he had the Imperial Vellutins on, embroidered with Gold and precious Stones; but bore it with Ease in a common Sack.

But long before the Empire of Jerusalem, there had been a Feast of the same Denomination observed both in the Church of Galilee, and the Oecumen of what our Saviour said in St. John xii. 32. And I, if I be exalted, or lifted up, will draw all Men unto me. And again, in Ch. V. 29. When the Son of Man is lifted up, then shall know that I am he. Fa. Du Soulier affirms us, that Chelleswas was of Opinion, this Feast had been instituted, at least in Jeru- salem, 240 Years before Jerusalem.

The Feast of the Dedication of the Temple built by Constands, was held, says Nicerinos, on the 14th of September, in the Day the Temple had been consecrated on, in the Year 536; and this Feast was called, the Exa- 

tiation of the Cross, by reason it was a Ceremony therein, for the Bishop of Jerusalem to attend and officiate in the Dedication of the Temple. And the Emperor had a number of a Pulpit, called by the Greeks, the Sacred Mysteries of God, or the Holy Ghost of God; and there hithout up the Cross for all the People to see it.

Exaltation, in Physicis, is the Abl. or Operation of elevating, purifying, subliming, or perfecting any natural Body, its Principles and Parts; as in the Metamorphosis of the Bodies arising by this Operation. See Metamorphosis and Purification.

'Tis this Exaltation of the sulphurous Part in the Straw-berrys, that gives them their agreable, vinous Dawk, Lemery. — A gentle and temperate Heat of the Body, Exa- 

tis and dilates the most volatile Parts of our Food, and disposes'em for Nutrition. See Nutrition.

The Term Exaltation, is peculiarly affected by the Catholick and Alchymists, who imagining it to be some extraordinary Emphates, are using it at every Turn. Most sulphurous Matters, much Exa- 

tis, are obserbed to be of a red Colour. See Col.

Exaltation, in Astronomic, is a Dignity which a Planet acquires in certain Signs, or Parts of the Zodiac; which Dignity is supposed to give'em an extraordinary Virtue, En- 

chanced by its Influence.

The opposite Sign, or Part of the Zodiac, is called the Deplagation of the Planet. See Delegation.

The, therein mentioned Degree of Cancer, the Exaltation of Cancer to the Second to the 15th Degree. The day following, 16th, is called the Deplagation of the Planet. That of the Sun, is in the 10th Degree of Aries, and is called the Deplagation of Aries. See Taurus, etc.

Examin, or Examination, an exact and careful Survey of Inquiries; in Order to discover Truth, or Falsehood, of a Thing.

The Way of Authority is, without Comparison, more easy, and better proportion'd to the Reich and Capacity of Simple Men, than the Way of Discours and Examinations.

Such a Person had his Houfe rob'd; and has made a severe Examination of all his Domesticks, to find out the Robber, and has made a rigorous Examination to be admitted to a Degree of Master, Bachelor, Doctor, etc. See Degree.

Self Examination, is a Point much insisted on by Divine Writers; and is a Way of Preparatory, or Instruction, to Repentance. S. Ignatius reduces it to five Points, v. 1. A returning of Thanks to the Lord, for his Benefits. 2. A Begging of Grace and Light to know what is the difference, and be having displeas'd him. And 3. A making a firm Resolu- 

tion not to offend him any more, and taking the neces- 

sary Precautions to prevent us from it.

EXAMINERS, in Chaucery, are two Officers, whose Business is to examine, on Oath, the Writings produced on both Sides, upon such Interrogatories as the Parties to the Suit do exhibit for the Purpose. See Chaucery.

EXAMPLE, in Rhetoric, is defined an imperfec- 

Kind of Induction, or Argumentation; whereby it is proved that whatever has happened on some other Occasion, will happen again on the present one; from the Similitude of the Cases.

As, the Wars of the Pharaohs, against their Neighbours to the Ethiopians; absurd as it is notorious; consequently, that the Athenians against their Neighbours, will likewise be ruinous.

EXANTIEMA, in Medicine, an Einjection, or Efflu- 

ence on the Skin; see Exanthemata.

Exanthemata are of two Kinds: The one only a dis- 

colouring of the Skin; such are the Measles, the purple Spots, and such, &c. — The other is little Emi- 

ness, or Papille, standing up from the Skin, not unlike Pustules, only smaller. See Measles, &c.

The Word is form'd of the Greek, εξαντιμα, to detach, to detach or efflurray.

EXARCH, Exarchus, in Antiquity, a Name given, by the Emperors of the East, to certain Officers sent into Italy, in Quality of Vicar, or rather Prefect, to defend what Partions of Greece, and of Asia, under their Oxcer, particu- 


erly the City of Ravenna, against the Lombards, who had made themselves Masters of the greatest Part of the reli.

The Residence of the Exarch was at Ravenna; which City, with that of Rome, were all that was left the Emperors.

The first Exarch was the Patriarch Theodore, famous for his Transitions, de Contaminatis philosophi; appointed in 562 by the younger Toffius. The Exarch laboured about 185 Years, and ended in Eutychius; under whom Exarchia is mentioned in the Gospels, and Eutychus was taken by the Lombard King Athahalin, or Athahalin.

Fa. Papebroch, in his Tractatus de Alta Spir. Myst. has a Differenciation of the Power and Office of the Exarch of the West, and of the Eastern Exarch.

The Word is form'd from the Greek, εξαρχης, Chief, Commander, and particularly in the Sects of Italy.

EXARCH, or Exarchus, is a Person of high Rank, and other ancient Authors, give him the Name Anarch to the Guardians, or Master of the Singers, in the ancient Chorus; or he who sang first. The Word εξαρχης, or archon, signifying equally to begin, and to command. See Choruses.

The Emperor Frederic created Harolins Archbishop of Lyon, a Bishop of the illustrious House of Moun- toffier; created he, we say, Exarch of the whole Kingdom of Burgundy: A Dignity, till that Time, unknown; and which Man was yet under the Oxcer, particu- 

larly in the City of Ravenna. Menevetier Histr. de Lyon.

EXARCH of a Diocese was, antically, the same Thing with Patriarch. This Dignity was inferior to the Patriarchal, yet greater than the Metropolitan. See Patriarch.

EXARCH, or Exarch, is also an Officer still subsisting in the Greek Church. See Greek.

The EXARCH is a Kind of Deputy, or Legat of the Patriarch, who is also the Provincial to visit the

Provinces allotted him, in order to inform himself of the Lives and Manners of the Clergy; take Coinage of Ecclesiastical Crimes, and the Performance of Divine Service, the Ad- 

ministration of the Sacraments, particularly Conception; the Obsequies of the Canons, Monachal, Discipline, Affairs of Marriages, Divorces, &c. But above all, the Office of Ac- 

counting, on which the Patriarch receives accounts from several Churches, particularly, as to what regards the collecting the same.

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The Exarch, after having greatly enriched himself in his Pott, frequently rides to the Patriarch himself. See "Patriarch, The.

Later, he is also used, in the Eastern-Church Antiquity, for a General, or Superior over several Monasteries. The name that we otherwise call Archimandrites, being excepted, by the Patriarch of Constantinople, was then the title given to those who, under the Generals of the Regular Monastic Orders. See General, &c.

In 493, Seraf was established Exarch, or Chief of all the Archbishops within the Territory of the Byzantine Empire. See "Archbishop, Of.

Excommunication, the Disqualification of some of the Jointed Bones, or a Broach of Articulation. See Dislocation.

Excommunication, the Act of putting off the Shoes. See "Shoes, The.

During the Hebræans, there was a particular Law, whereby a Widow, whom her husband’s Brother related to, by a previous and intimate relationship, in common-joint inheritance, and upon his Reafal, might Ethalomate him, i.e. pull off one of his Shoes, and spit in his Face: Which were both Acts of great Ignominy among them. People. The House of the Perkin who and undergane them, was therewithal called the House of the Ethalomated. See Excommunication, The Act of putting off the Shoes. See "Shoes, The.

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