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VOL. XI.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS

PATERNOSTER-ROW.

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CIRCUMSCRIPTIVE ET DEFINITIVE—terms signifying nothing, and used in Latin only that the vanity of them may be concealed. iii. 675-6. iv. 296-7.

CITATION — not esteemed an ornament amongst the ancients. iii. 712:—is a custom of late time. iii. 711-12.

DE CIVE—nothing in it contrary to the word of God, or good manners, or to the public tranquillity. iii. 713:—does not meddle with the civil laws of any particular nation whatsoever. ii. ded.:—describes the duties of men, first as *men*, next as *Christians*. ii. pref.:—takes its beginning from the matter of civil government, and proceeds thence to its generation and form. ibid.:—the part called *Liberty*, contains what. ibid.:—the part *Dominion*, what. ibid.:—the part *Religion*, what. ibid.:—the reasons which moved the writing of *De Cive*. ibid.:—the rules to himself by the writer, to leave the determination of the justice of all single actions to the law, not to dispute what are the laws of any government in particular, nor to appear to think that less obedience is due in an *aristocracy* or *democracy* than in a *monarchy*. ibid.:—to dispute no doctrines of theologians, save those which deny the obedience of subjects and shake the foundations of government. ibid.:—was privately dispersed amongst the author's friends before being published. ibid.:—the points most bitterly excepted against, that the civil power was made too large, liberty of conscience taken away, and kings set above the laws. ibid.:—these exceptions by whom taken. ibid.:—these knots thereupon tied by the author somewhat faster. ibid.:—the *annotations* added for the sake of whom. ibid.:—delivers so much only of the law of nature as relates to peace. ii. 49:—in it is explained the

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CLERKENWELL—report that the Jesuits were to have a convent there. vi. 240.
CLOUD—a sign of rain to follow. i. 14:—not the clouds, but men from the clouds, say it shall rain. i. 57.
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COMET—why the cause of comets cannot be frozen clouds. i. 483-4:—the disquisition of their cause left to others. i. 484. vii. 105-6:—nothing yet published worth considering. ibid.

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CURSING—swearing, and the like, do not signify as speech, but as the actions of a tongue accustomed. iii. 50.

CUSTOM—men appeal from custom to reason, and from reason to custom, as it serves their turn. iii. 91.
is one sign of the will, in the disposing of the succession. iii. 182.
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CYPRIAN—calleth the *See* of St. Peter, the *head*, the *root*, the *source*, the *sun* whence is derived the authority of other bishops. iii. 569:—was president of the Council of Carthage. iv. 400:—a most sincere and pious Christian. ibid.

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DAMASCENE—John, expounding the Nicene Creed, denies that the Deity was incarnate. iv. 304-5:—adopted the principles of Aristotle. iv. 395:—denies, in his *De Fide Orthodoxa*, that *deitas* is *deus*, why. ibid.

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DANGER—to adventure upon exploits of danger, is honourable, why. iv. 39:—the passion for beholding danger. iv. 51:—is, in the whole, *joy*, but contains *grief* also. ibid.:—and *pity*. iv. 52:—men are content to behold the misery of their own friends. ibid.

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DEBTOR—the desperate debtor tacitly wishes his creditor there, where he may never see him more. iii. 87.

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DECEIT—to deceive upon hope of not being observed, is to be no wiser than children, that think all hid by hiding their own eyes. iii. 284.

DECIUS—his object, and that of other Romans, in encountering peril. ii. 318.

DEFINITION—*genus, species, definition*, are names of words only. i. 21:—to put *definition* for the nature of anything, why not right. ibid.
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DEFINITIVE et CIRCUMSCRIPTIVE—the distinction whereby theologers, that deny God to be in any place, save themselves from being accused of saying he is nowhere. vii. 205, 385.

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DEJECTION—of mind, grief from opinion of want of power. iii. 45. iv. 42:—causes madness. iii. 62:—according as well or ill grounded, operates how. iv. 41.

DELIBERATION—the vicissitude of appetite and aversion towards the same thing. i. 408. iii. 48. ii. 21, 23. iv. 68, 90, 273:—lasteth so long as there is power to obtain or avoid that which pleaseth or displeaseth, ibid. ibid. ibid.
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DELIGHT—the apparence of the motion or endeavour in the heart caused by the action of external objects, is delight or trouble of mind. iii. 42.
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DEMOSTHENES—his comparison of a state negligent in providing the means of defence before the frontiers are invaded, to gladiators that guard that part of their body where they feel the smart of the blow. ii. 170.

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DES CARTES—observed that the sphere generates the four colours, as well as the prism. i. 463:—thereby explained the cause of the colours of the rainbow. ibid.:—his opinion, that the earth, except the surface, is of the same nature with all other stars, and bright. vii. 57-8:—his opinion of the freezing of the clouds, and of their breaking being the cause of thunder. vii. 126:—supposes that the air, in plagues, is infected by little flies. vii. 136. attributes no motion at all, but an inclination to action, to the object of sense. vii. 340.

DESIRE—is hope without fear. i. 409.
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δεσπότης—a lord, or master. iii. 188.

DESPAIR—appetite without an opinion of attaining. iii. 43:—absolute privation of all hope. iv. 44.

DESPOTICAL—dominion, is by conquest or victory in war. iii. 188.

DEVIL—the devils why said to have confessed Christ. iii. 68.
the devil inflamed the ambition of the woman, by telling her that they should be as gods. iii. 194.
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DEVONSHIRE—William Earl of. i. epis. dedic. ii. ded.:—not the credit of the author nor ornament of style, but the weight of reason recommends any opinion to him. ibid.

DEUTERONOMY—so called, why. iii. 515:—made law by Moses, when. ibid.:—was commanded to be written on great stones, at the passing over Jordan. ibid.:—was written by Moses himself in a book, and placed in the *side* of the ark. ibid. ii. 237:—commanded the kings of Israel to keep a copy. iii. 516. ii. 237:—was lost, and found again in the temple in the time of Josiah. ibid. ii. 245.
no other book, from Moses till after the Captivity, received amongst the Jews for the law of God. iii. 516. ii. 237, 246.
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DIABOLUS—the *Accuser*. iii. 448. See SATAN.

διάκονος—signifies a *minister*. iii. 530:—one that voluntarily does the business of another. ibid.:—his ministry in the Church called *serving of tables*. ibid.—See DEACON.

DIANA—of the Ephesians. iii. 225.

DIAPHANOUS—in bodies so called, the beams of light passing through retain the same order, or the reversion of that order. i. 480:—bodies perfectly diaphanous, are perfectly homogeneous. ibid.:—some bodies diaphanous by nature, others by heat. ibid.:—the latter consist of parts naturally diaphanous. ibid.
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the eye, is invisible. i. 523:—in the confines of two diaphanous bodies, one may be distinguished from the other. ibid.

DIATRIBÆ—the name signifies what. iii. 667.

DICTATOR—was the prime officer only of the Roman people. ii. 104:—was a subordinate monarch. iv. 135, 143.

DIFFER—two bodies are said to differ, when. i. 132:—to differ in *species*, and in *genus*, when. i. 133.

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DIFFIDENCE—constant despair. iii. 43:—is dishonourable, why. iii. 79.

one of the three principal causes of quarrel amongst men, mutual diffidence. iii. 112.

a degree of despair. iv. 44.

DIGBY—Sir Kenelm, his opinion as to *sensation* not different from that of Epicurus. vii. 340.

DIGNITY—the public worth of a man, or the value set on him by the commonwealth. iii. 76.

DILATATION and CONTRACTION—what. i. 342-3:—suppose that the internal parts either come nearer to, or go further from the external parts. i. 343.

DIODORUS SICULUS—the greatest antiquary that ever was. vi. 277:—his account of the Druids in France. ibid.:—of the Egyptian priests. vi. 278:—and judicature. ibid.:—of the Chaldeans. vi. 279:—of the Indian philosophers. vi. 280:—of the Æthiopians. ibid. vii. 73-4.

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DIOTREPHES—excommunicated divers persons. iii. 506.

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DIRECTORY—composed by the Assembly of Presbyterian ministers. vi. 327.

DISCIPLES—of Christ, were *seventy*, why. iii. 482.

DISCORD—the greatest, arises from contention of wits. ii. 7.

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DISSENT—in many things, is as much as to accuse of folly him one dissents from. ii. 7.

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DIVIDE—to divide, what it is. i. 95:—in dividing, the conceptions are more by one than the parts made. i. 96:—by division, is meant not actual severing, but diversity of consideration. ibid.:—is the operation not of the hands, but of the mind. ibid.

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DIVINATION—superstitious ways of, invented by the authors of the Gentile religion. iii. 102-3.

DOCTRINE—the doctrine of right and wrong perpetually disputed by the pen and the sword, the doctrine of lines and figures

not so, from what cause. iii. 91:—the doctrine that the three angles of a triangle are equal to two right angles, had it crossed any man's right of dominion, would have been suppressed. ibid.
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EMPTY—and full, what. i. 107.

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NOBILITY — is power. iii. 75: — in those commonwealths where it has privileges. ibid.:—is honourable, why. iv. 39.
νόμος—signifies *distribution*. iii. 234:—what we call *law*. ibid.
NORMANS—descended from the Germans. vi. 260:—of their form of government. ib.
NORMAN—his invention of the inclinatory needle. vii. 167.
NORTHUMBERLAND—the Earl of, murdered in his house by the Northern people in the reign of Henry VII, for demanding a subsidy. iv. 201.
NORWICH—the Bishop of, the sentence of *præmunire* upon him. vi. 115.
the Earl of, heads the insurrection of the Kentish men, and seizes Colchester. vi. 350:—is tried and executed by the Rump. vi. 364.
NOSCE TEIPSUM—a saying not of late understood. iii. introd.:—its meaning, what. ibid.:—by it men might learn to read one another. ibid.:—is a precept worthy of its reputation. iv. 26.
NOSTRA-DAMUS—the prophecies of. iii. 102.
NOTHING—however it be multiplied, will for ever be nothing. i. 212.
NOTIONS, COMMON—axioms and common notions, by some called primary propositions. i. 37:—are not truly principles, why. ibid. i. 82.
NUMA POMPILIUS—pretended to receive the ceremonies of his religion from the nymph Egeria. iii. 103.
NUMBER—cannot be remembered without names. i. 13.
number is *unities*. i. 96:—the limits of number, are unities. i. 98:—every number finite. i. 99.
all bodies differ in *number* from each other. i. 133:—the same and different *in number*, names contradictory. ibid.
is exposed by the exposition either of points, or of the names of numbers. i. 141:—is called *discrete* quantity, why. ib.:—is quantity in what sense. vii. 194.
to expose number by the names of number, what necessary. i. 141.
the use of words in nothing so evident as in numbering. iii. 22: — the names of number not in use at one time. iii. 23:—their place supplied by the fingers of one or both hands. ibid.:—whence our numeral words but ten in any nation, in some but five. ibid.
for want of names of number, a beast misseth not one or two out of her many whelps. iv. 21: — without them a man cannot know how many pieces of money lie before him. ibid.
NUNC-STANS—the school name for eternity. i. 413. iii. 35, 677. iv. 276. 299:—invented by Thomas Aquinas. iv. 271. v. 329: —no less absurd than a *hic-stans* for an infinite greatness of place. iii. 677.
NUTRITION—the matter of, by God laid freely before us at or near the surface of the earth. iii. 232:—consists of what. ib.

OATH—swearing by the god a man feareth. iii. 129. ii. 27. iv. 93:—the form of, ibid. ibid. ibid.:—must be according to the rites of the religion of him that sweareth. iii. 129-30. ii. 27. iv. 94.
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oaths are to be used only by order of the commonwealth. iii. 353:—for making judgments certain, or between commonwealths for avoiding war. ibid.
is to be exacted, only where the breach of faith cannot be known, or where God alone can punish it. ii. 28.
is taken in order to the provocation of God's anger, why. ii. 28.
OBADIAS—prophecied in the time of Josiah. iii. 373:—his prophecy that salvation shall proceed from Jerusalem. iii. 455.
OBEDIENCE—if the fear of spirits, prognostics from dreams &c., were taken away, men would be much more fitted for civil obedience. iii. 10.
the desires that dispose men to obey a common power. iii. 86-7.
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is more acceptable to God than sacrifice. iii. 355. ii. 218:—is the greatest of all worship. ibid.
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Christian obedience consisteth in the endeavour to obey the laws of Christ. iv. 184:—is necessary as well as faith. ibid.
protection and obedience are relative. iv. 421.
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OBERON—the universal king of the fairies. iii. 698.

OBJECT—the apparent not the true magnitude and figure of objects, why. i. 59-60:—nor anything but a phantasm. i. 60.
the earnest study of one, takes away the sense of all other objects, why. i. 395:—one object only perceivable by sense at one and the same time. ibid.
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is called *lucid* by reason of what phantasm. i. 448.
an object, what. iii. 1:—worketh on the eyes, ears &c., how. ibid.:—appears at certain distances to be invested with the fancy it begets in us. iii. 2:—the object one thing, the fancy another. iii. 3.
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OBLIGATION—what. iii. 119:—the bonds by which men are obliged, are words or actions, or both. ibid.:—have their strength from what. ibid.
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all obligation arises from contract. ii. 110:—to bind a man implies that the binder supposes him not sufficiently bound by any other obligation. ii. 110-11.
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obligation to obedience before commands are made known, is universal obligation to obey in all things. ii. 190.
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OBLIQUE—how much weaker than a perpendicular stroke. i. 341.
OBLIVION—*the Act of*, could not have passed without a parliament, why. vi. 35:—differs from a general pardon, wherein. ibid.:—the *Act of Oblivion* at Athens. ibid. 145 —at Rome, on the death of Cæsar. ibid. ibid.:—differs from a Parliament pardon, wherein. vi. 145-6.
OBSCURITY—why dishonourable. iii. 80:—to be descended from obscure parents, item. ibid.
OCEAN—one of the gods of the Gentiles. iii. 99:—is made up of what seas. ii. ded.:—the main ocean, how it lies. vii. 14:—why it freezes towards the poles. vii. 38-9.
ODOUR—is made by odorous bodies without the motion of the whole bulk. i 503:—the cause of, is in the motion of the invisible parts. ibid.:—proceeds from their simple motion, not from effluvium. why. ibid.
water, air, the spirits and juices in animals, how made odorous. i. 505:—bruising, how it makes odorous things more so. i. 505.
is sense, as to the nose. iii. 2.
OGNION—deified by the Gentiles. iii. 99:—worshipped by the Egyptians. iii. 611.
OLIGARCHY—a name given, by those that dislike it, to aristocracy. iii. 171, 683. ii. 93. iv. 127-8.
OMINA—are what. iii. 103.
ὄν—τὸ ὄν, *ens*, or *essence*. iv. 304.
ONCETHMUS—the special figure wherewith Wallis graces his oratory. vii. 247.
ONE—a thing considered amongst other like things, is said to be *one*. i. 96:—the common definition of, to what absurd consequence liable. ibid.
O'NEALE—Sir Phelim, the beginner of the Irish rebellion, hanged. vi. 388.
OPAQUE—what bodies so called. i. 480:—are heterogeneous. ibid.
OPINION—is a presumption that a thing *will be* or *will not be*, *has been* or *has not been*. iii. 52:—that which is alternate appetite, in deliberating concerning good and evil, is alternate opinion in enquiry of the truth of past and future. ibid.:—the last opinion is the *judgment*. ibid.
is the end or conclusion of discourse not beginning from definitions, or not rightly joined into syllogisms. iii. 53, 54.
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OPUS OPERATUM—the external action proceeding from fear of punishment or from vain glory. iv. 185.
ORACLE—the oracles of the Gentiles made their answers ambiguous by design, to own the event both ways. iii. 102:—ceased in all parts of the Roman empire, on the planting of the Christian religion. iii. 108.

ORATION—in orations of praise and invective the fancy is predominant, why. iii. 58:—the judgment does what. ibid.
orators, the favourites of an assembly. iii. 175. ii. 131. iv. 141, 165.
ORB—the radius of the great orb reaches from the earth to the sun. i. 446:—is as a point in respect to the distance of the fixed stars. i. 447.
ORGAN—the organs of sense, five. iv. 12.
ORMOND—Duke of, the king's lieutenant of Ireland. vi. 366:—his league with the confederates. ibid.:—surrenders Dublin to the parliament, and comes over to the king, and thence to the prince at Paris. vi. 367:—is sent back by him to Ireland. ibid.
ORONTIUS—vii. 208, 247, 290, 296.
OSTRACISM—at Athens. iii. 200.
OUGHTRED—in his *Clavis Mathematica*, what he means in saying that the *quotient* of one number divided by another, is the *proportion* of the one to the other. vii. 313.
οὐσία—used in the New Testament never for *essence* or *substance*, but only for riches. iv. 304:—converted by the Latin philosophers into *substantia*, thereby confounding things *corporeal* with *incorporeal*. iv. 394.
OUTLAWRY—the punishment of, what. vi. 110:—if not capital, is equivalent to capital. ibid.:—is like the being barred the use of fire and water amongst the Romans, and like excommunication. ibid.
OXFORD—the University of, began when and how. vi. 184, 214.—purged by the parliament in the Civil War. vi. 347:—the manners of both Universities at that time. ibid.:—are the noblest of Christian universities, and of the greatest benefit to the commonwealth that can be, on what condition. vii. 400.

PAIN—of a wound, why thought to be in the same place as the wound. i. 407.
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PALESTINE—the place of God's kingdom. iii. 449.
PAN—panic terror, fear without the apprehension of why or what. iii. 44:—so called from their author, Pan. ibid.:—a passion that happens only in a throng of people, why. ibid.
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PARABOLA—and hyperbole, have one definition in geometry, another in rhetoric. i. 85.
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PARACLETUS—signifies *one called to help*. iii. 489:—commonly translated *comforter*. ib.
PARADISE—how to merit Paradise *ex congruo*. iii. 134:—whether a man can merit it *ex condigno* ibid.
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PARADOX—the Christian religion was once a paradox. v. 304:—but for paradoxes we should be now in a state of savage ignorance. ibid.
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PART—nothing rightly so called, but that which is compared with something that contains it. i. 95:—to make parts, what. ibid.
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PASTOR—virtue failing in the pastors, faith fails in the people. iii. 108.
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PUSILLANIMITY—desire of things that conduce but little to our end. iii. 44. ii. 52:—and fear of things that are but of little hindrance. ibid. 79.
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PYBRACH—his quatrains. iv. 445.

PYM—his cabal. iv. 417:—one of the *five* members. vi. 383.

PYTHAGORAS—and his followers. iv. 387-8. vi. 98:—his doctrine of the transmigration of souls. vi. 277:—his travels in Egypt. vii. 74.

QUALITY—the distinction of, in propositions, what. i. 35.
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effects attributed by the schools to *occult* qualities. iii. 680.

QUAKERS—their party in the civil war. vi. 167:—one of the brood hatched by the presbyterians. vi. 333.

QUANTITY—cannot be remembered without sensible and present measures. i. 13:—cannot be said to be in *time* without the help of *line* and *motion*. i. 26:—nor in *motion* without *line* and *time*. ibid.:—nor in *force* otherwise than by *motion* and *solid*. ibid.
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QUIXOTE—Don, his madness whence. iv. 58.

RAGE—madness from excess of pride. iii. 62. iv. 58.
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the original cause of rain. vii. 40, 113:—is in greatest quantities, where. ibid. ibid.:—why it rains seldom, but snows often, on high mountains. vii. 41.
RANGING—a certain coherence of conceptions in the senses. iv. 15:—examples thereof. ibid.
RAPE—a greater crime than violation by flattery. iii. 295:—of a married, greater than of an unmarried woman. ibid.
RAPPER, SWAPPER — the elegancies of Bishop Bramhall. iv. 369.
RARE—rarefaction of bodies. iii. 678-9:—*condensed*, is when there is in the same matter less quantity than before, *rarefied*, when there is more. iii. 679.
rarum and *densum*, what. vii. 115, 172, 224, 385.
RASHNESS—a rash action, not reasonably punishable unless voluntary. iv. 272.
RATIO—the Latin name for an account of money. iii. 25:—*ratiocinatio*, accounting. ibid.:—thence *ratio* became extended to the faculty of reckoning in all things. ibid.
ratio now is but *oratio*, for the most part. iv. 25.—See PROPORTION.
RAVAILLAC—his murder of Henry IV of France, and punishment. iv. 294. vi. 126.
REACTION—action and reaction are in opposite directions. i. 348:—reaction is but endeavour in the patient to restore itself. ibid.
all sense is reaction, but everything that reacteth hath not sense. i. 393.
REASON—all men can reason to some degree, and concerning some things. i. 1:—in a long series of reasons, wander out of the way for want of method. ibid.
reasoning, or ratiocination, is *computation*. i. 366:—is nothing but *addition* or *subtraction*. iii. 29:—how men reason in thought, without the use of words. i. 3-4.
the foundation of all reasoning is this axiom, that of two contradictory names, one is the name of anything whatsoever, the other not. i. 19.
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all controversies in, must be decided by an arbitrator. iii. 31:—to seek to have things determined by no other reason than one's own, as intolerable as in play to use for trump on every occasion that suit whereof one has most in one's hand. ibid.
the want of right reason bewrayed by the claim made to it. iii. 31.
its use and end. iii. 31.
in reasoning in words of general signification, a false inference is not error, but absurdity. iii. 32.
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the laws of nature are dictates of reason. iii. 147, 513. ii. 13, 16, 44, 50.
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REDEMPTION—is supposed by salvation. iii. 456:—our redemption by Christ was a satisfaction for sin, in what sense. iii. 457:—is in Scripture called a *sacrifice* and *oblation*. ibid.:—but sometimes a *price*. ibid.
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a redeemer promised by God to Adam and such of his seed as should trust and repent. iii. 626:—but not to such as should die in their sins. ibid.
REFLECTION—angles of *incidence* and *reflection*, supposed to be equal. i. 274:—the knowledge of the real fact depends on natural causes. ibid.:—angles of incidence and reflection, what. i. 275.
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REFRACTION—the line of. i. 338, 374.
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the cause of refraction. vii. 172-5:—the sines of the angle of refraction are as the sines of the angles of inclination. vii. 175.

REGICIDE—the Latin writers say not *regicide*, but *tyrannicide*. iii. 315.

REGIOMONTANUS—takes what for the arc of a spherical angle. vii. 162.

REGNUM SACERDOTALE—the Latin translation of the Covenant of God with Moses. iii. 399.

REHOBOAM—an idolater. iii. 473:—the revolt from him of ten tribes to Jeroboam. iii. 474:—in his time, probably, the first loss of the *volume of the law*. iii. 516.

REIGN—to reign is properly to govern by commands, and by promise of rewards and threats of punishments. iii. 344.

RELATION—of bodies, what. i. 133:—of the antecedent to the consequent, according to magnitude, called the *proportion* of the one to the other. ibid.:—is an accident differing, not from all the other accidents of the relative, but from that by which the comparison is made. i. 135:—the causes of the accidents in relatives, are the causes of *likeness*, *unlikeness*, *equality*, and *inequality*. ibid.

RELIGION—to distinguish between the rules of religion, and the rules of philosophy, the best exorcism against Empusa. i. ep. ded.
from ignorance of how to distinguish dreams from sense arose the greatest part of the Gentile religion. iii. 9.
witchcraft nearer to a new religion than to a craft. iii. 9.
is fear of power invisible, feigned by the mind. iii. 45:—or imagined from tales publicly allowed. ibid.:—when the power imagined is truly such as we imagine, true religion. ibid.
the natural seed of, is fear of things invisible. iii. 92,105:—this seed, how nourished, dressed, and formed into laws. iii. 93:—and used to govern men. ibid.:—no sign or fruit of religion, but in man only. iii. 94:—the seed in man only. ibid.:—consists of what four things. iii. 98:—the ceremonies of, varied by the different fancies, judgments, and passions of men. ibid.:—the seeds of, have received culture from two sorts of men. ibid.:—one, according to their own invention, the other by command of God. iii. 99.
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the seeds of religion can never be abolished out of human nature. iii. 105:—new religions may again be made to spring out of them. ibid:—all religion founded upon the faith of the multitude in some person believed to be wise, well disposed to them, and one to whom God declares his will supernaturally. ibid.:—comes to be suspected, when and from what cause. iii. 106:—the reputation of wisdom in the founders or upholders of religion, how taken away. ibid.:—the authors of religion discredited in the reputation of sincerity, how. ibid.:—in the reputation of love, how. iii. 107.
points of religion added to a religion already proved by miracles and received, must also be proved by miracles. iii. 107.
all changes in, may be attributed to one and the same cause, unpleasing priests. iii. 109.
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religion by them forbidden. iii. 275:—to attempt to persuade the people of any country to receive a new religion, is a crime, why. iii. 279-80.
true religion, till the coming again of our Saviour, to be purchased by the use of our natural reason. iii. 360.
the mysteries of religion are like wholesome pills for the sick. iii. 360:—swallowed whole, have virtue to cure, chewed are cast up again. ibid.
opinions, if true, cannot be contrary to true religion. iii. 687:—if contrary to the religion established, should be silenced by the laws civil. iii. 688.
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the controversies about religion are altogether about points unnecessary to salvation. iv. 180:—all our religion is contained in the *Scripture* and the *Book of Common Prayer*. iv. 300.
true religion consists in obedience to Christ's lieutenants, and giving to God such honour as they shall ordain. v. 436.
ought to be in every country, not an art, but a law indisputable. vi. 217, 221, 276:—has long been, and is now taken for the same thing with divinity. vi. 235:—the divinity of the Clergy of England is, with what exception, the true religion. vi. 282-3.
is not philosophy, but law. vii. 5.

REMEMBERING—to perceive that one has perceived, is to remember. i. 389:—remembering, or reconning of our former actions. iii. 14:—by the Latins called *reminiscentia*. ibid.
remembrance is the notice we take of our conceptions. iv. 12:—may be called a *sixth sense*, but *internal*. ibid.:—to remember, is what. iv. 13:—remembrance is more or less, as we find more or less obscurity. ibid.:—may be called, the *missing of parts*. ibid.

REMINISCENCE—what. iv. 16.

REMONSTRANCE—the *Remonstrance on the state of the Kingdom*. vi, 265-72.

REPENTANCE—see PENITENCE.

REPROBATE—no promise to them in the Scriptures of an eternal life. iii. 450:—the fire prepared for them, in what sense *everlasting*. ib.:—their *second death*. iii. 451.
their estate after the resurrection, what. iii. 450.
shall perish in the day of judgment. iii. 597.
texts of the New Testament seeming to attribute immortality to the wicked. iii. 624-7.
shall all rise to judgment. iii. 624, 625:—but no text to prove that their life shall be eternal. iii. 625:—shall be in the estate of Adam after his sin committed. iii. 625.
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the reprobate shall be body and soul destroyed in everlasting fire. iv. 358.

REPUBLICANS—their first appearance in parliament, and who they were. vi. 197:—their intrigues with the Scots. vi. 199-201.

REPUTATION—of power, is power. iii. 74:—of love of a man's country, likewise. ibid.:—also of any quality that makes a man beloved or feared of many. iii. 75:—of prudence in the conduct of peace or war, is power. ibid.

RESISTANCE—the endeavour of one body moved wholly or in part contrary to the endeavour of another body in motion, which touches it. i. 211, 391:—taking away of resistance no cause of motion. i. 213.—the resisting body works only upon that part of the movent which it touches. i. 217.

RESOLUTION—timely, why honourable. iii. 79:—the want of, why dishonourable. ibid.
to resolve, is after deliberation to will. v. 34.

RESPICE FINEM—the precept of one of the seven wise men. iii. 13:—its meaning. ibid.:—now worn out. ibid.

REST—to be at rest, what. i. 110, 204:—that which is at rest, will continue to be at rest till moved by some external body. i. 115, 205, 334, 344.
cannot be the cause of anything. i. 126, 213, 425.
the desire of, whether it be not some other motion. iii. 4.

RESTORE—a body pressed and not wholly moved is said to restore itself, when. i. 211:—the cause of restitution, is some motion of the internal parts. i. 344, 478:—proceeds not from removing the force of compression. ibid.

RESURRECTION—in the resurrection, men shall be permanent, and not incorporeal. iii. 393:—in it no generation, and there-

fore no marriage. iii. 440:—the Christian that has recovered eternal life by Christ's passion, shall remain dead till the resurrection. iii. 441:—the heavens shall be no more. iii. 443:—where men shall remain till the resurrection. iii. 445:—the Scriptures clear for an universal resurrection. iii. 450:—the bodies of the faithful after the resurrection shall be spiritual and eternal. iii. 460, 578, 625.
was testified by the Apostles. iii. 488.
the time between the ascension and the resurrection, why called a *regeneration*. iii. 490.
after it there shall be at all no wicked men, but the elect shall live on earth. iv. 359.

REVELATION—the want of supernatural revelation, detected by enjoining a belief in things contradictory. iii. 106:—may be of things above, but of nothing against natural reason. ibid. 360.
the revelation of one man cannot be certainly known to another man without a particular revelation to himself, why. iii. 273:—by natural reason, he can have no more than a belief. ibid.

REVENGE—the excessive desire of, when habitual, hurteth the organs, and becomes rage. iii. 62.
without respect to profit to come, against the law of nature. iii. 140. ii. 37. iv. 100.
most men will hazard their life rather than not be revenged. iii. 140:—private revenge is not punishment, why iii. 298:—aims not at death, but at triumph and subjection. iv. 43:—all revenge belongs to God. vi. 142.

REVENGEFULNESS—desire by doing hurt to another to make him condemn some fact of his own. iii. 44. iv. 43.
the language of, is optative. iii. 50.

REVENUE—men grieved with payments to the public, discharge their anger on the collectors of the revenue. iii. 92.
of the king's revenue in ancient times. vi. 154-7.

REVERENCE—a conception concerning another, that he has the power, but not the will to hurt us. iv. 40.

REWARD—and punishment, the nerves of the great Leviathan iii. introd. 307.
endeavour is to be nourished and kept up by the vigour of reward. iii. 89.
is either of *gift* or *contract*. iii 305:—benefits bestowed by the sovereign on a subject for fear of his power to hurt the commonwealth, are not rewards, but sacrifices. iii. 306.
rewards are well applied by the sovereign of a commonwealth, when. iii. 338.

RHETORIC—its goddess, is impudence. vi. 250.

RICHES—serve men for a looking-glass, wherein to contemplate their own wisdom i. ep. to Reader.
the strength of the great Leviathan. iii. introd.
joined with liberality, are power. iii. 74:—without liberality, not so. ibid.:—expose men to envy, as to a prey. ibid.
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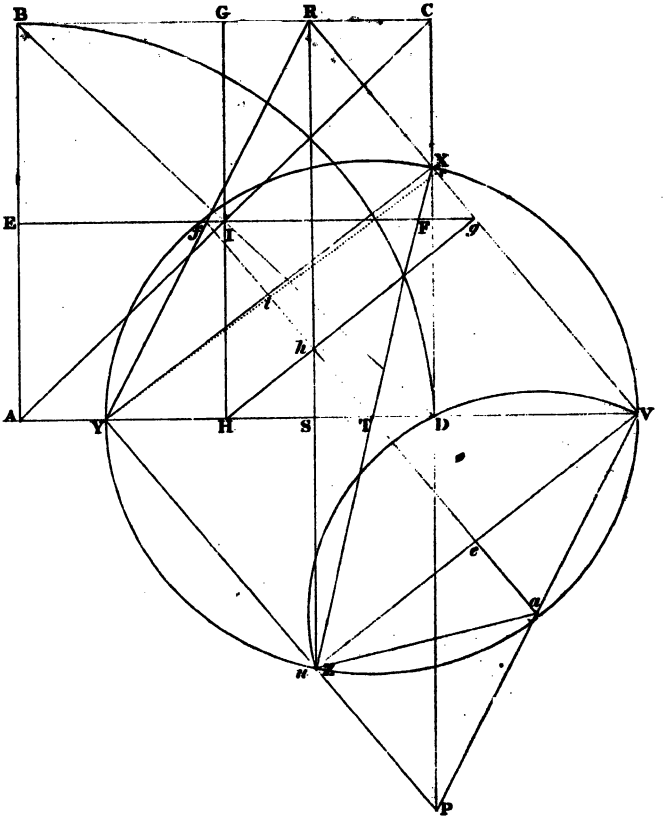
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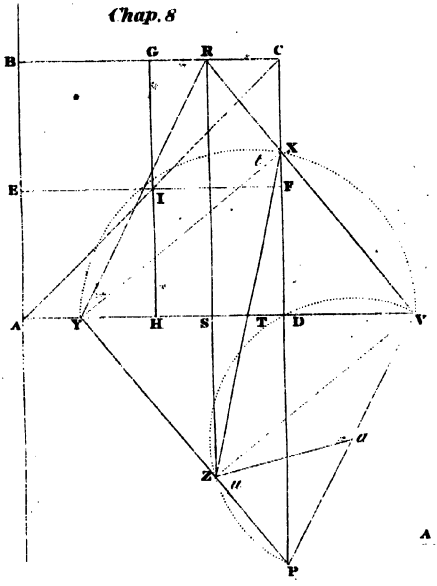
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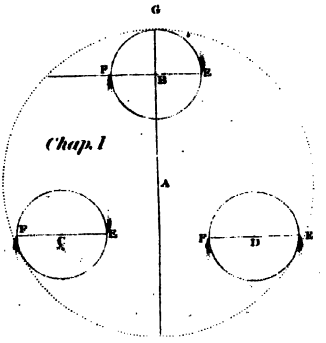
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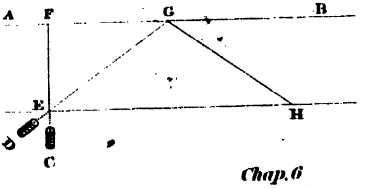
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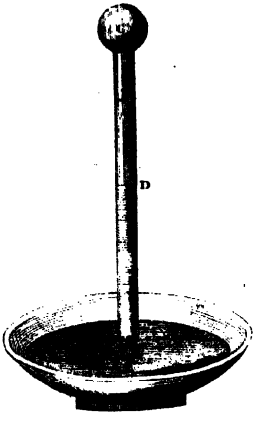


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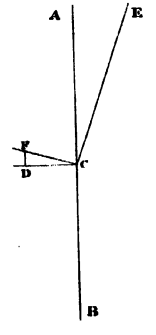
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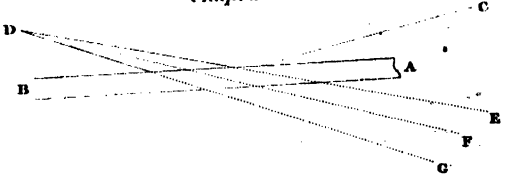
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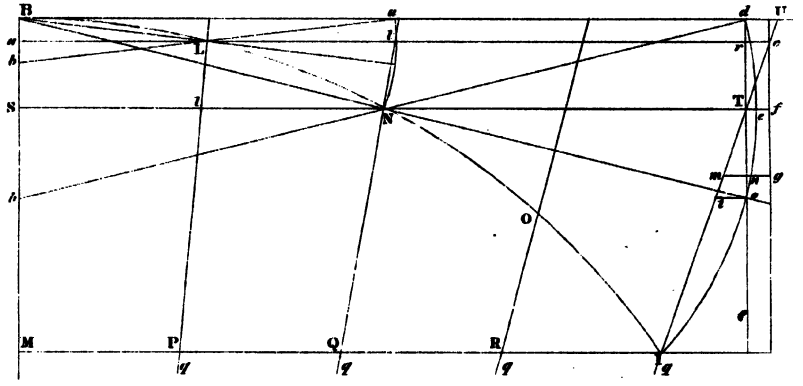


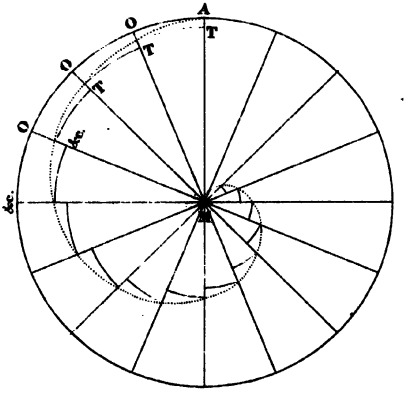
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Chap. 5







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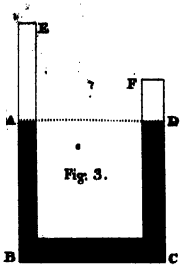


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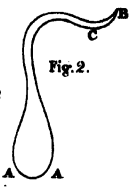


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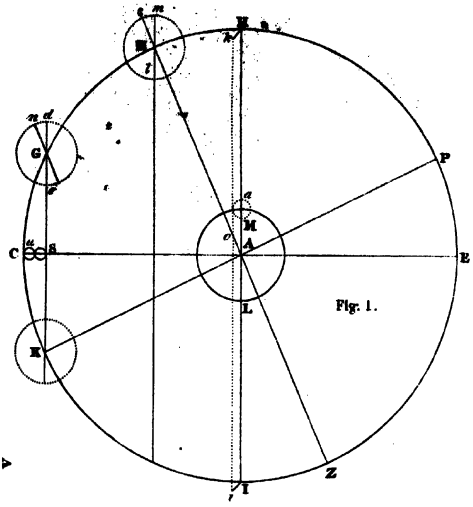


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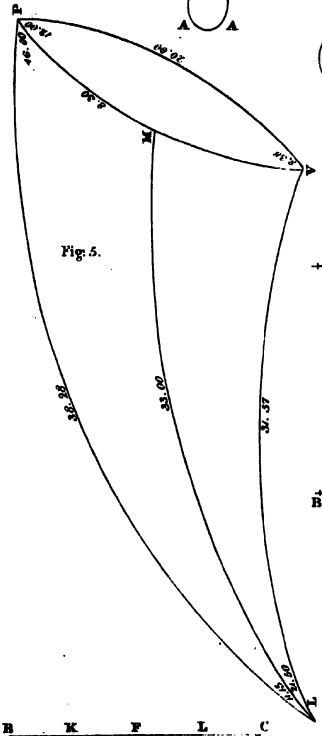


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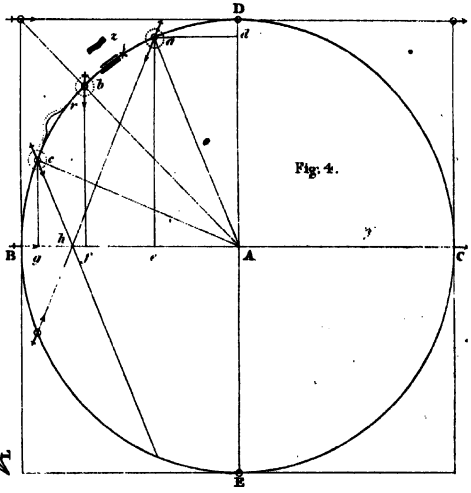


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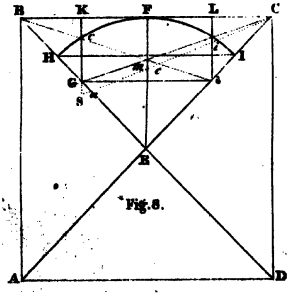


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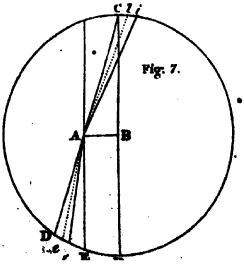


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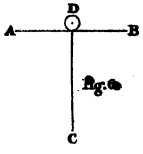


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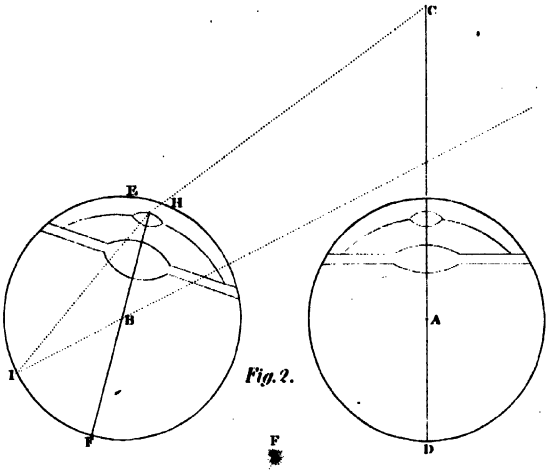


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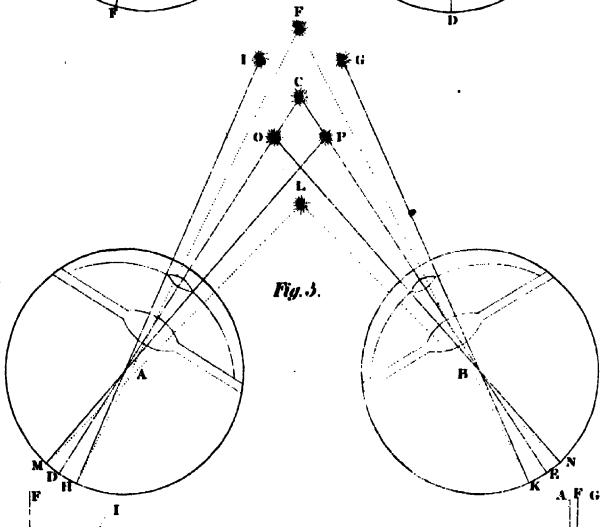


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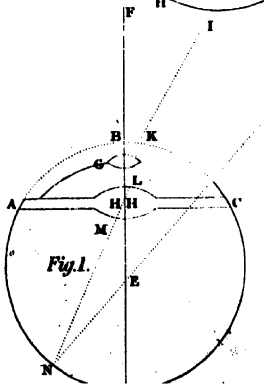


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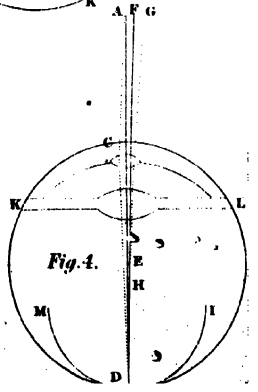


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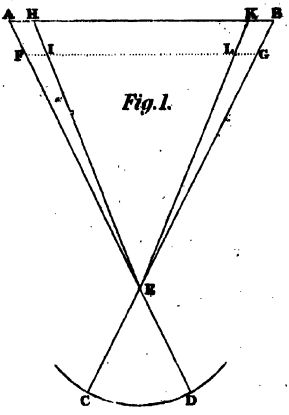


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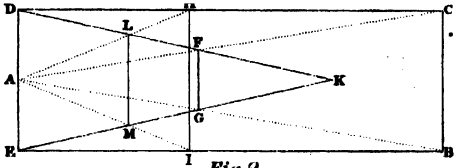


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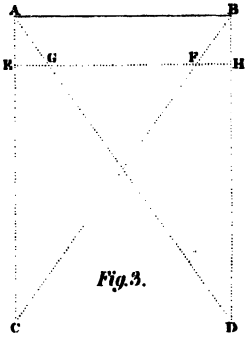


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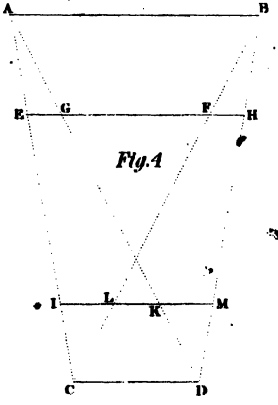


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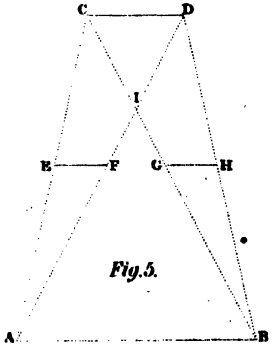


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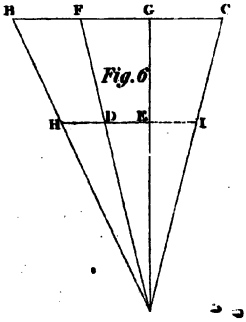


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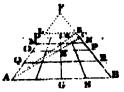


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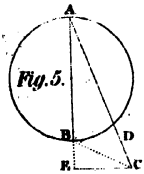


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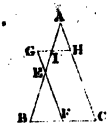


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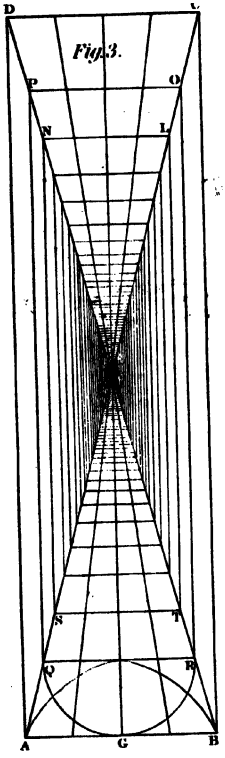


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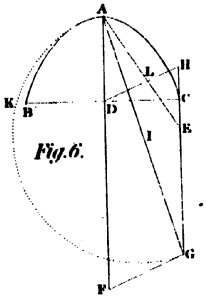


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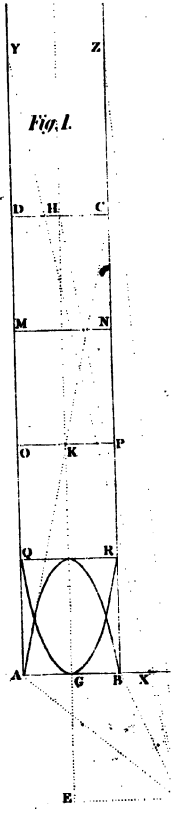


Fig. 1.

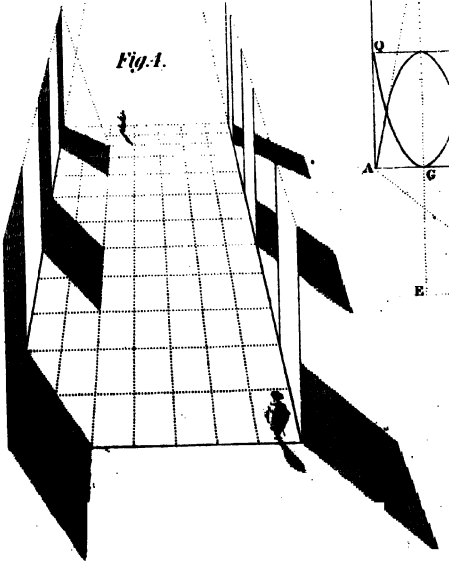


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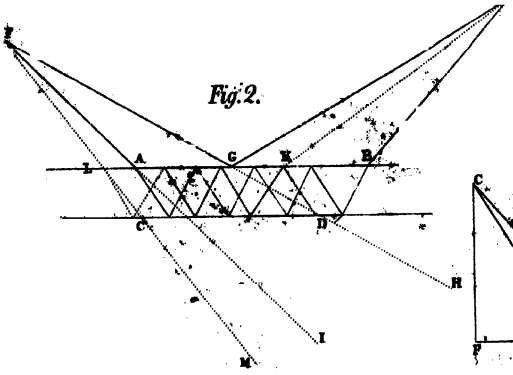


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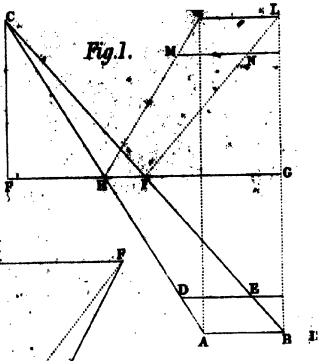


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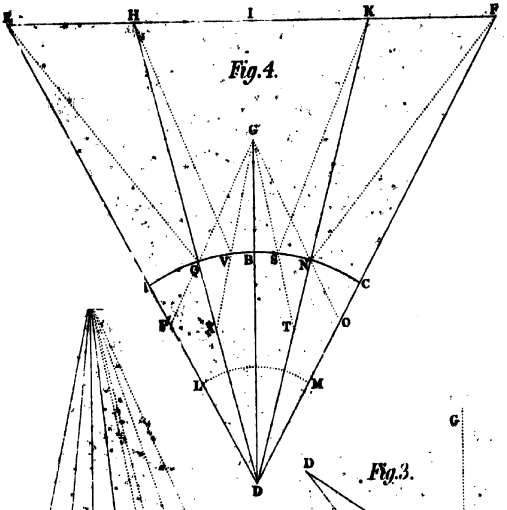


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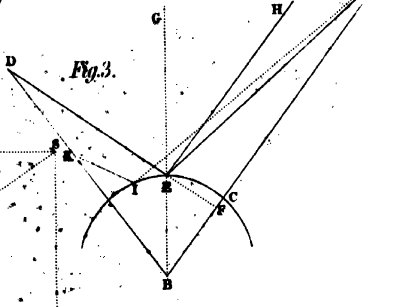


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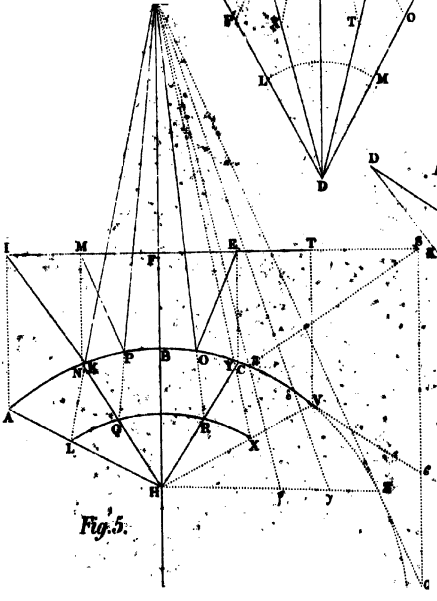


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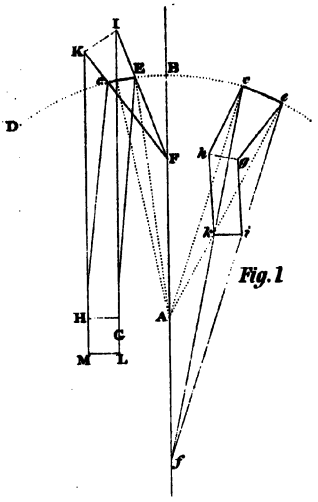


Fig. 1

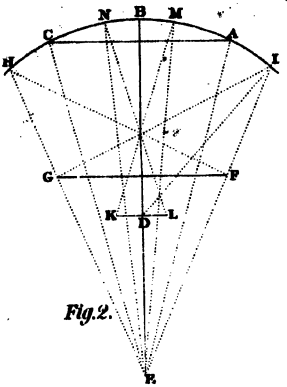


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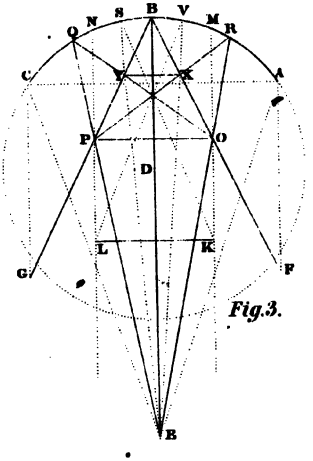


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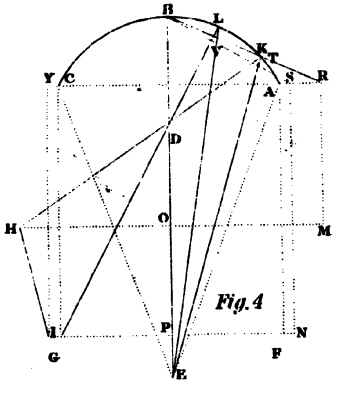


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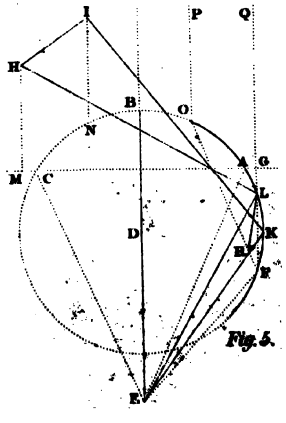


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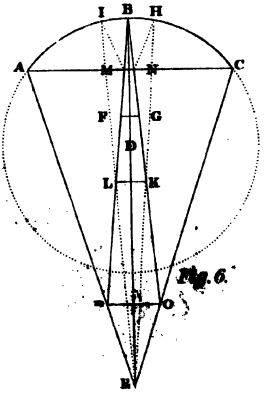


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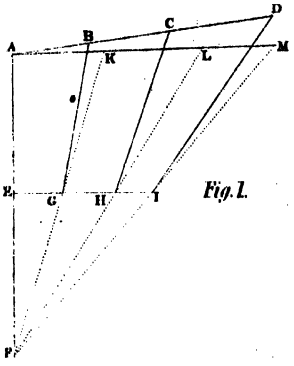


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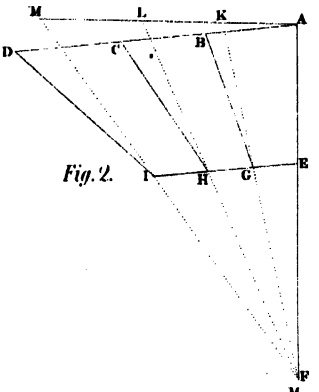


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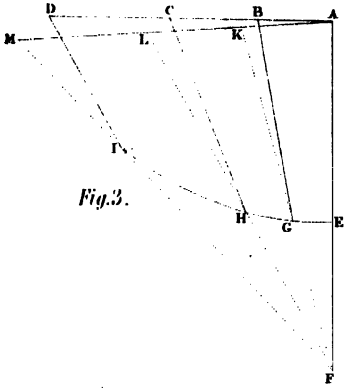


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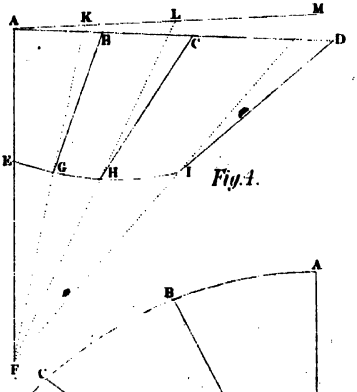


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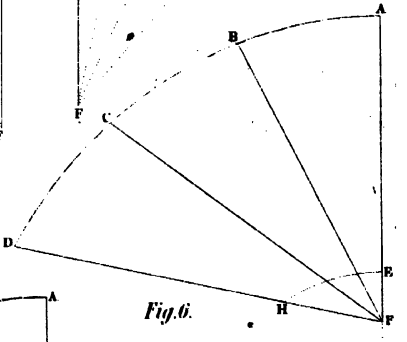


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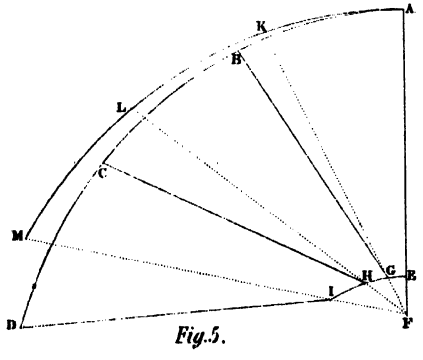


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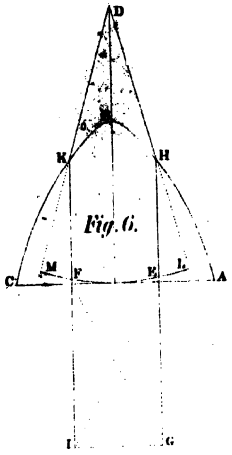


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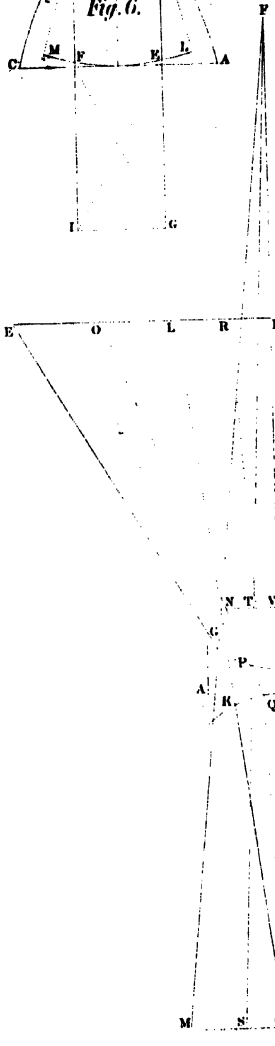


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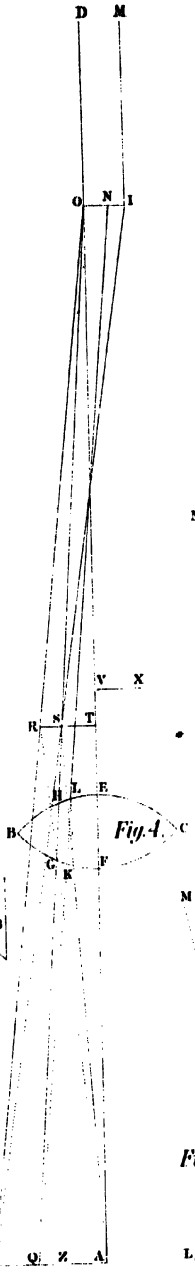


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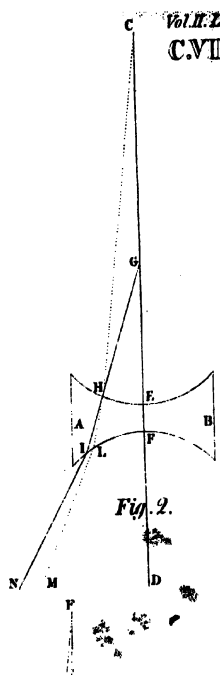


Fig. 2.



Fig. 3.

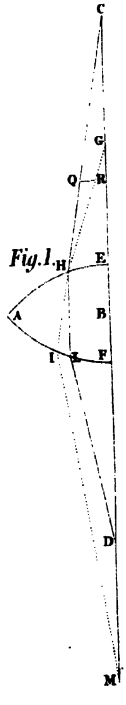


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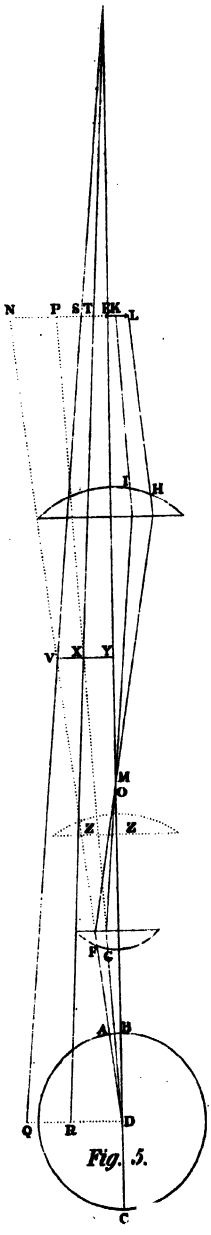


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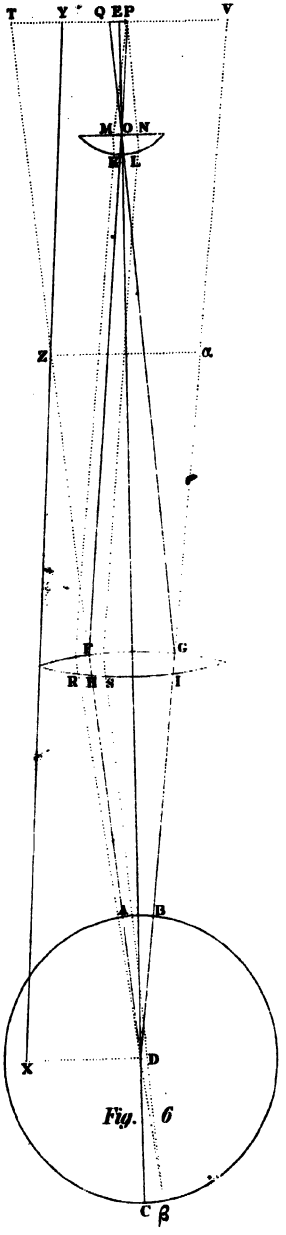


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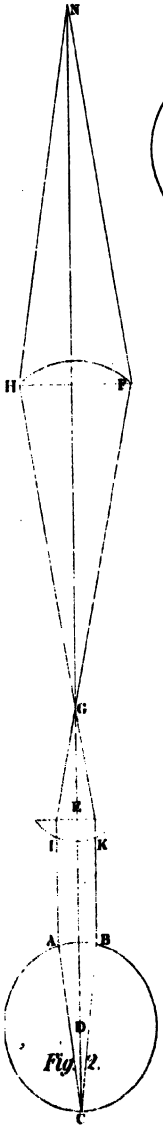


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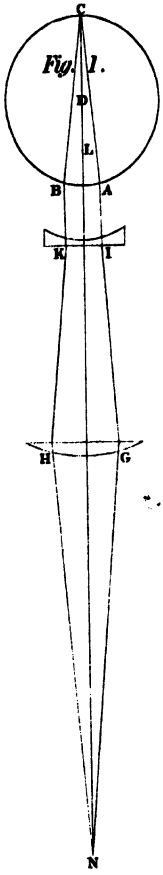


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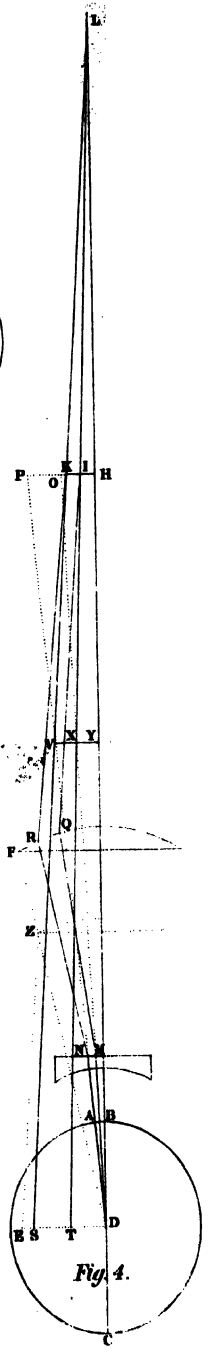


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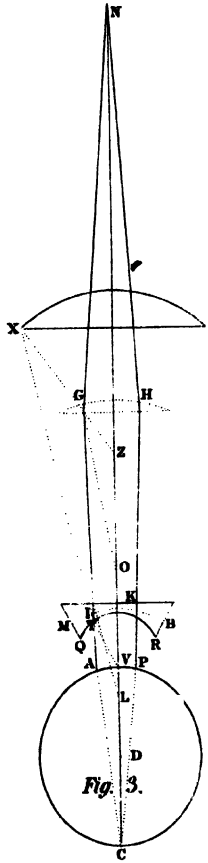


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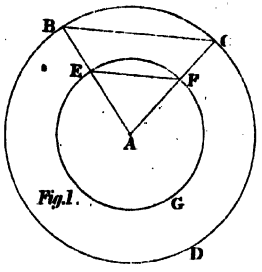


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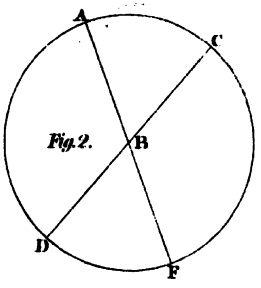


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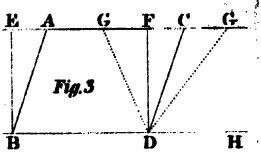


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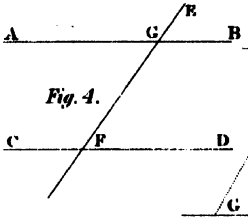


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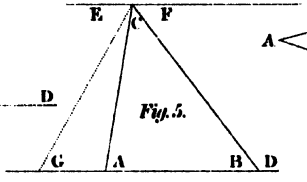


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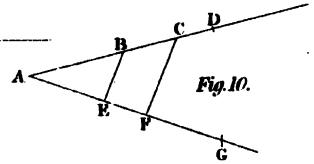
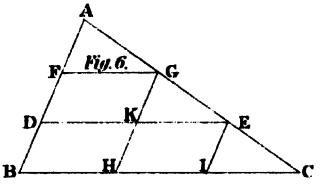


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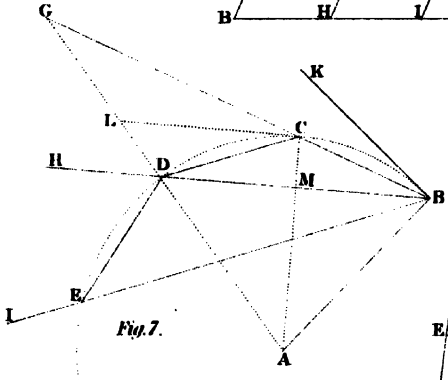


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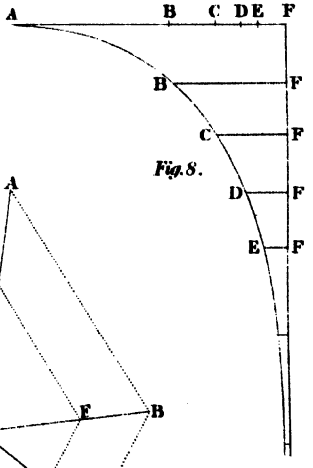


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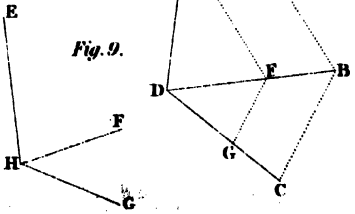


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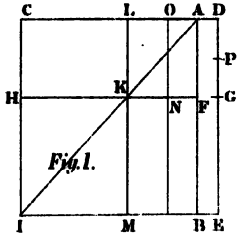


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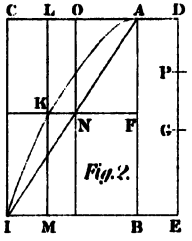


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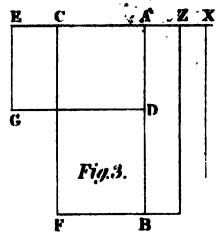


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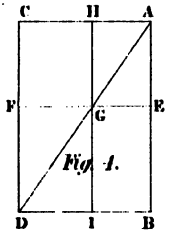


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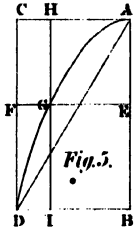


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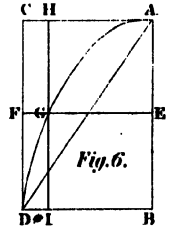


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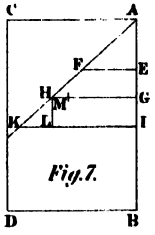


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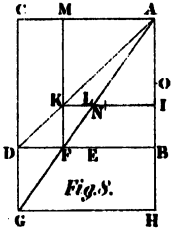


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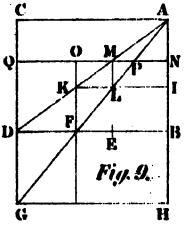


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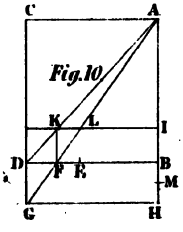


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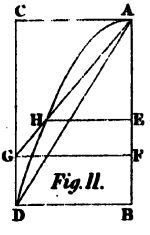


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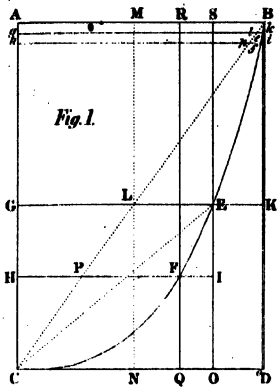


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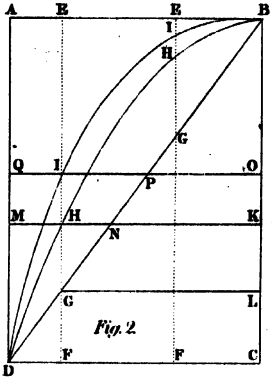


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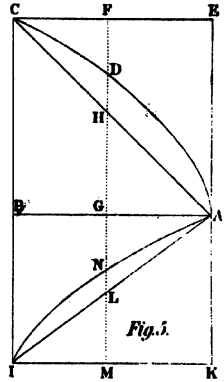


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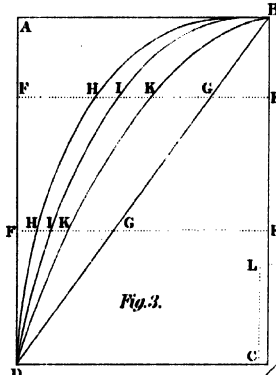


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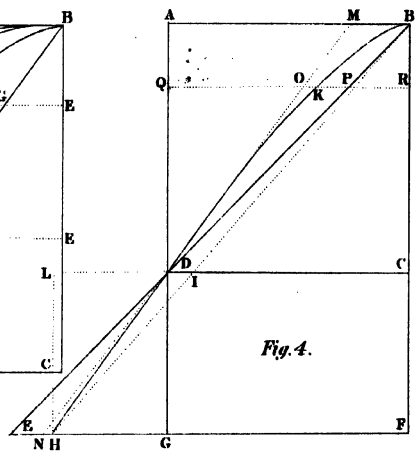


Fig. 4.

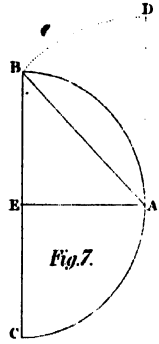


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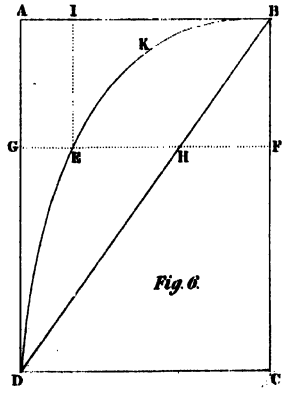
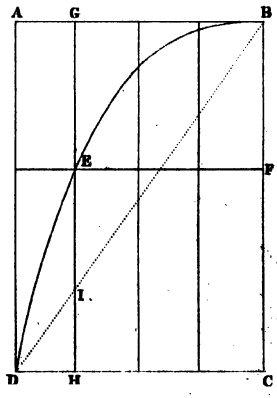


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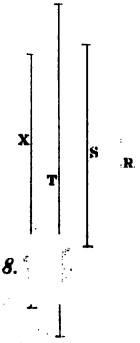


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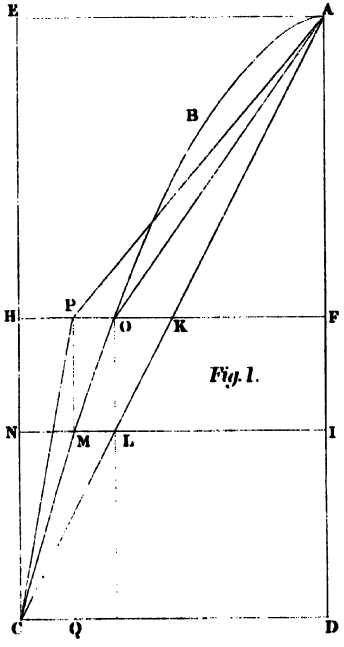


Fig. 1.

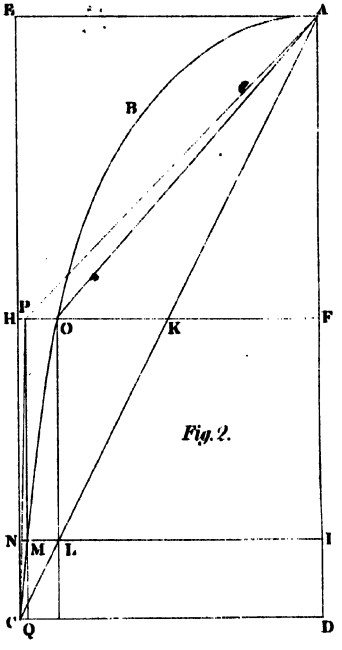


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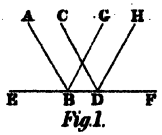


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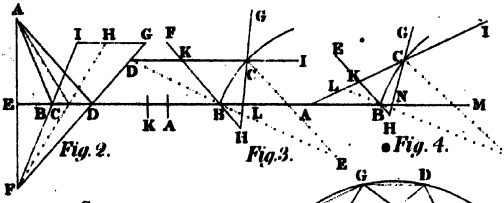


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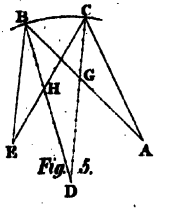


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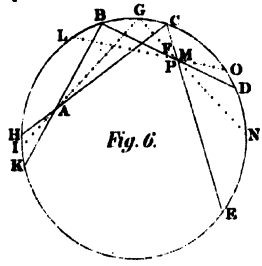


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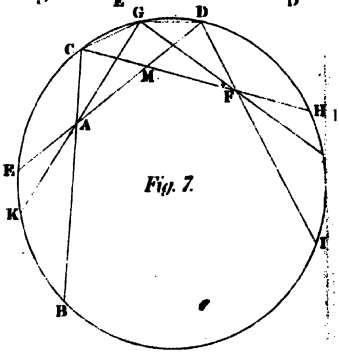


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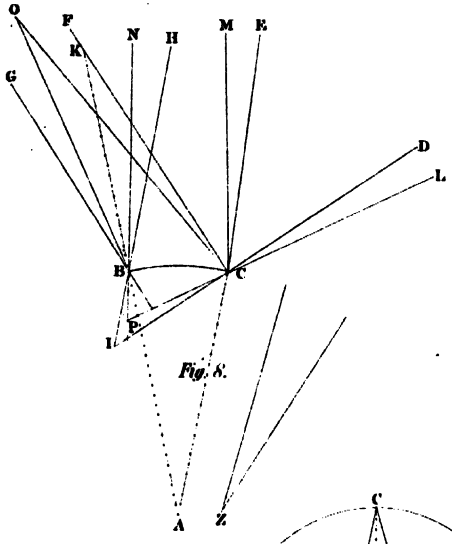


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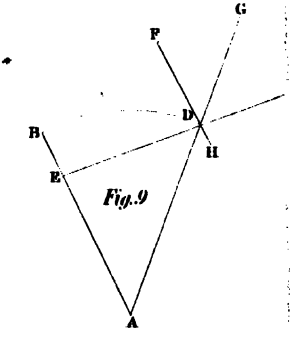


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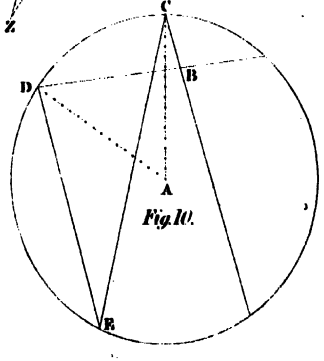
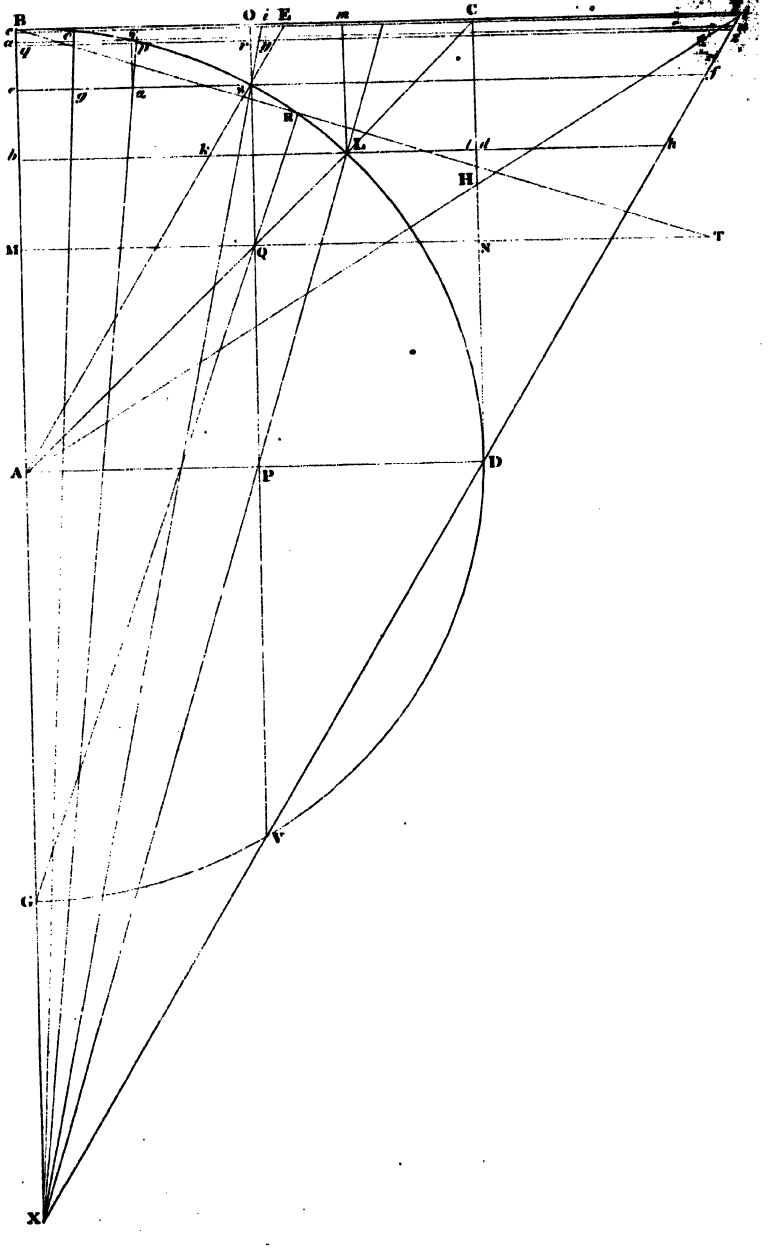


Fig.10.


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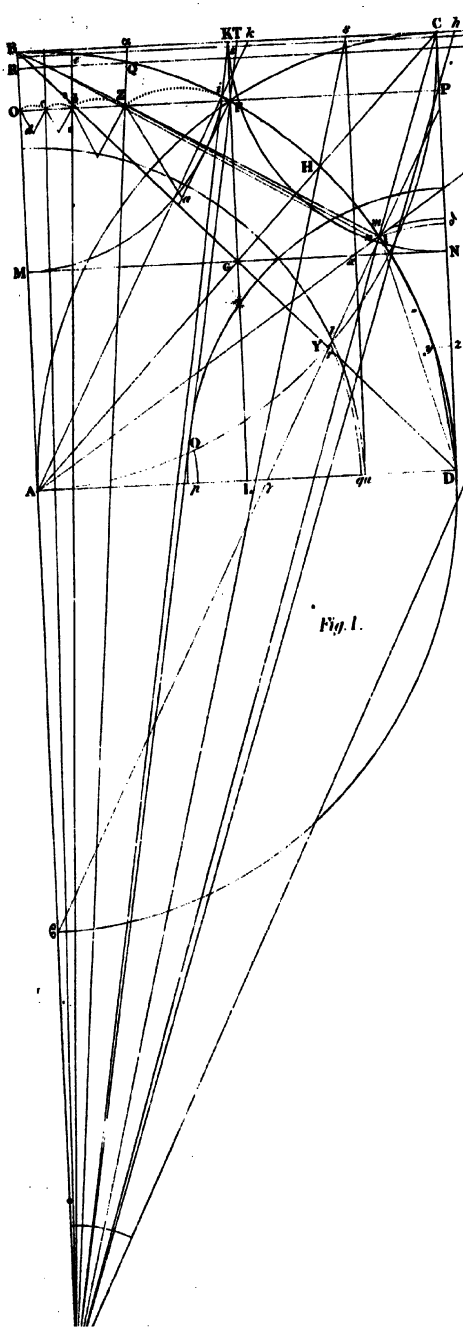


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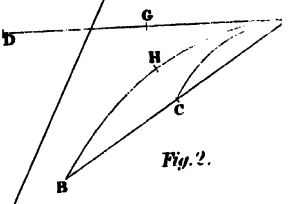


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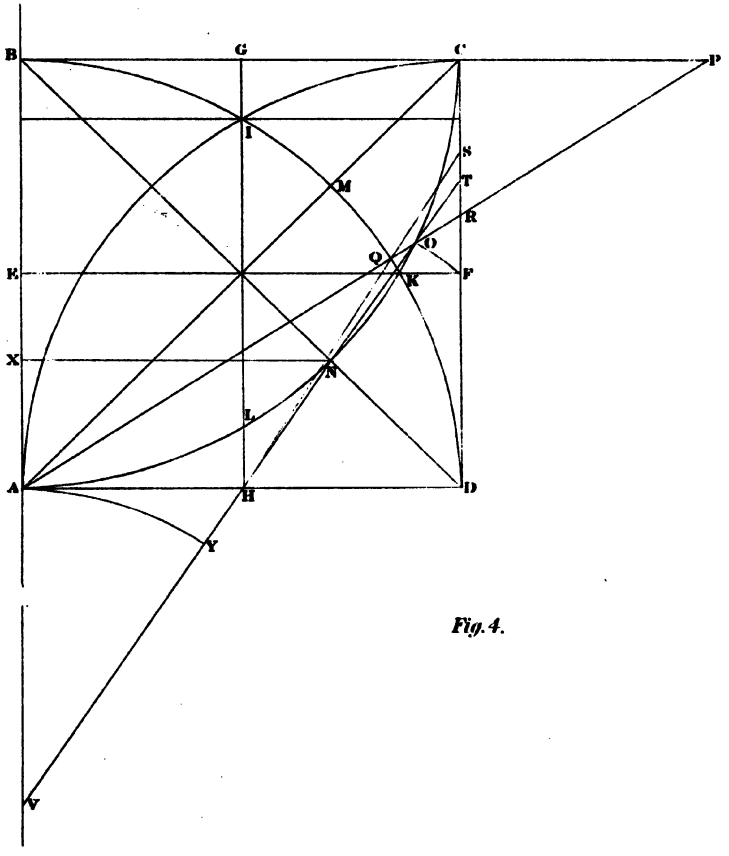
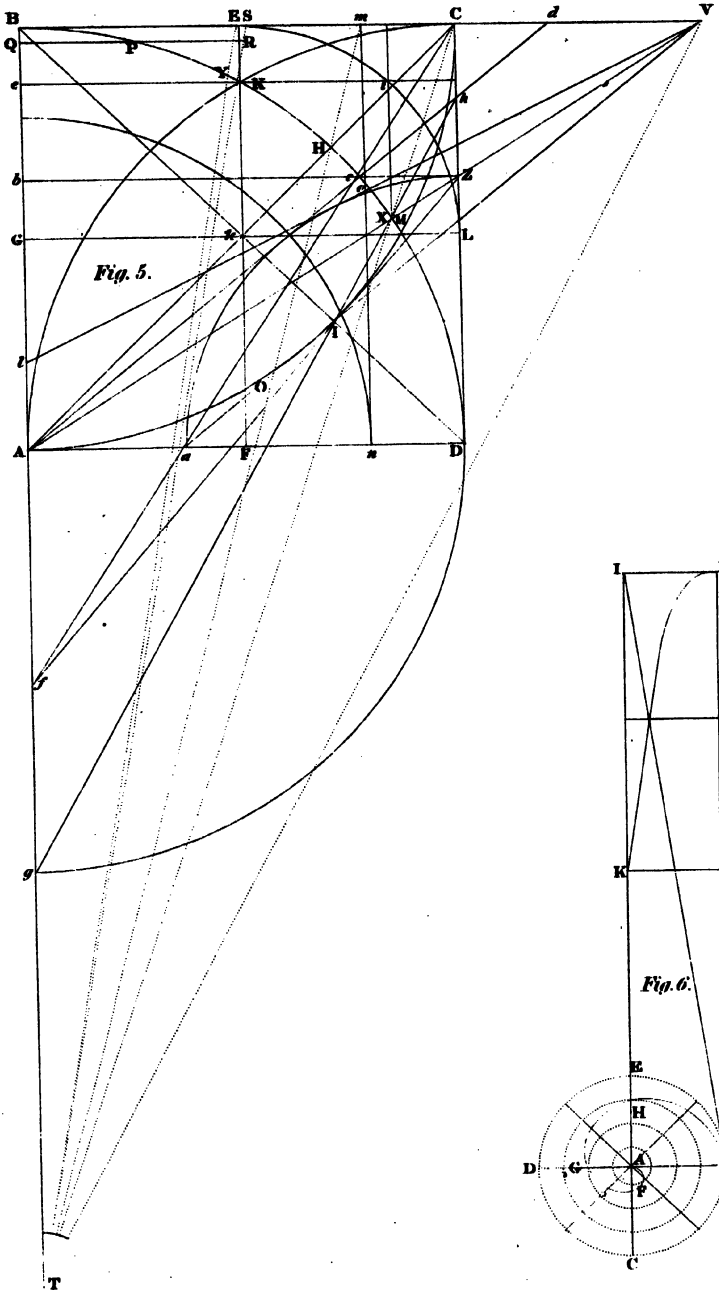
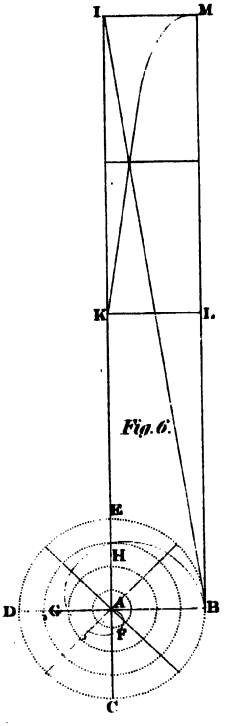


Fig. 4.


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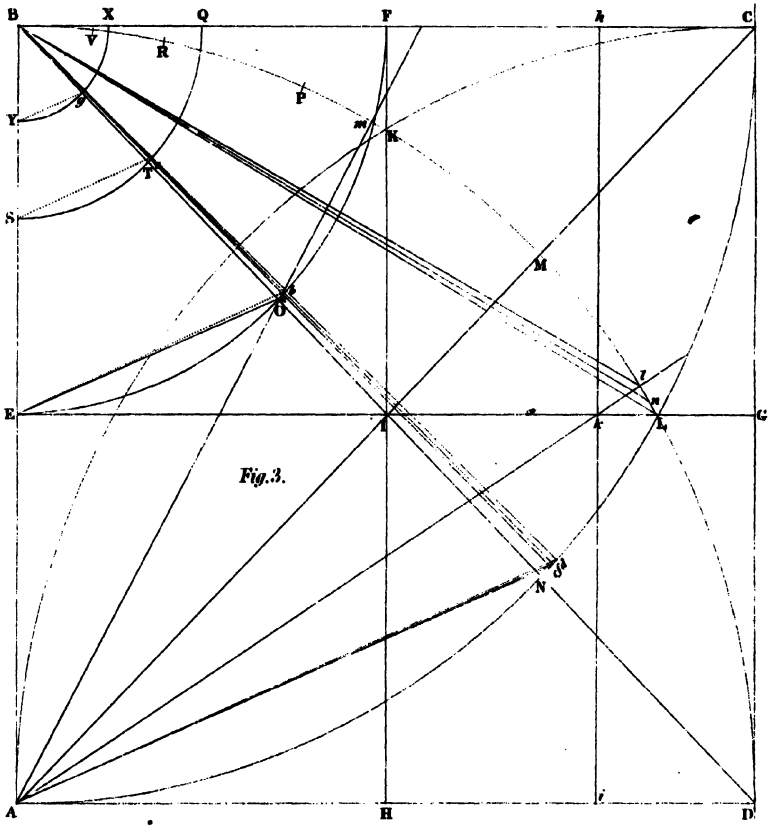


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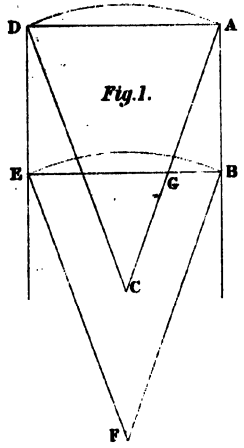


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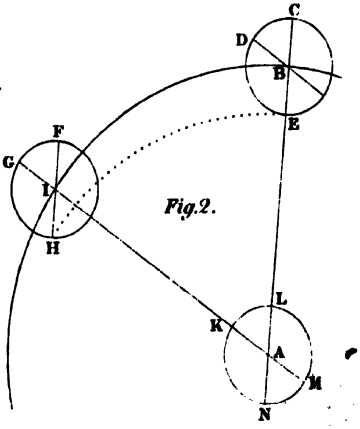


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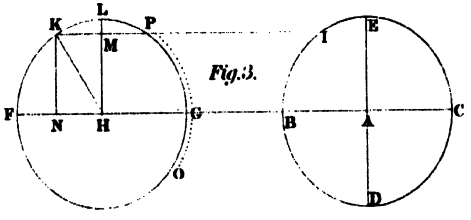


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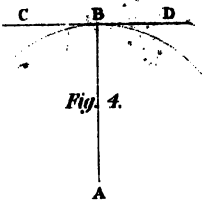


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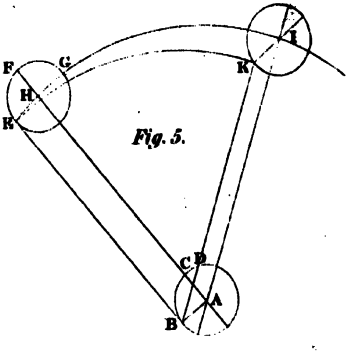


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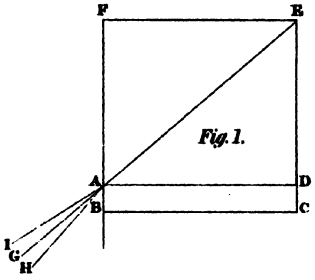


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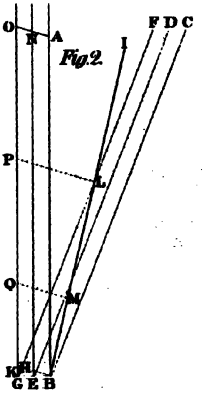


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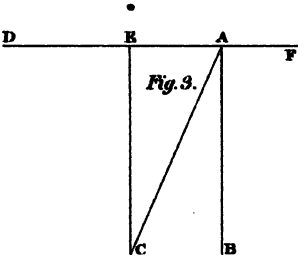


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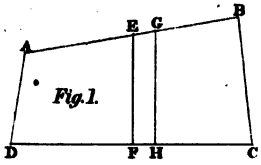


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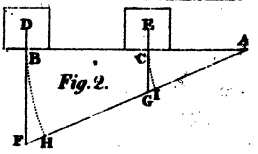


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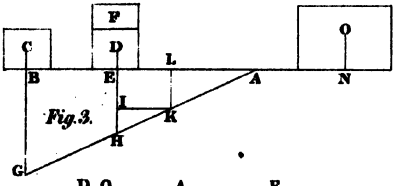


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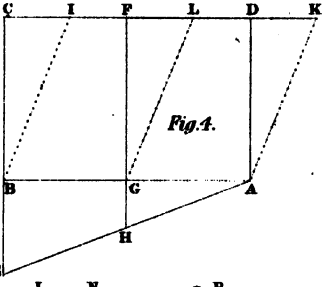


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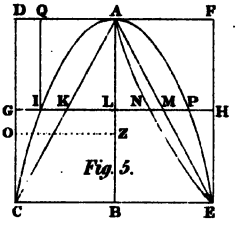


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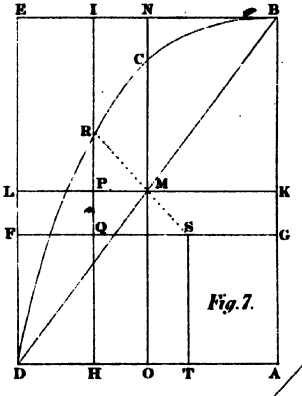


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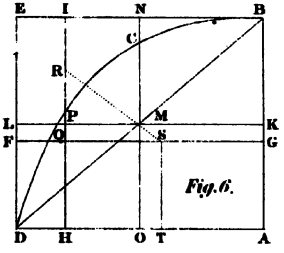


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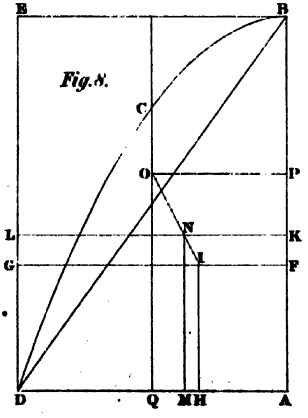


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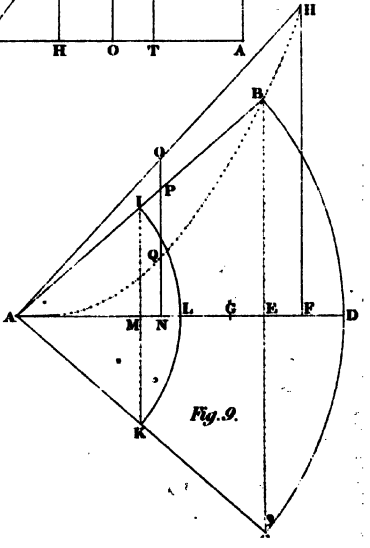


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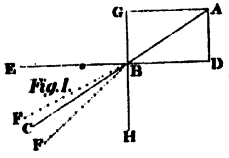


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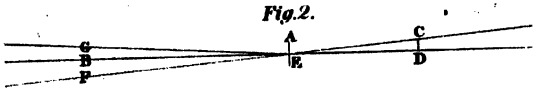


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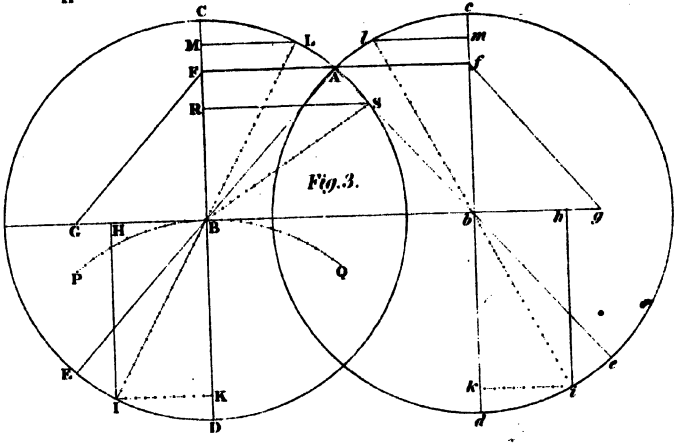


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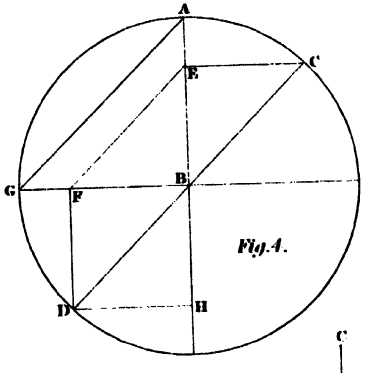


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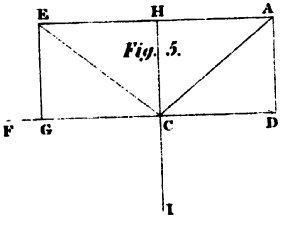


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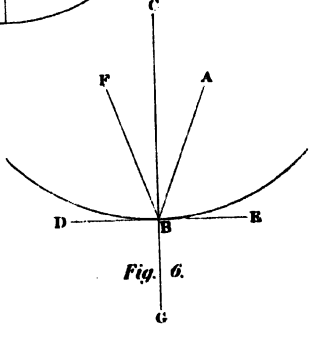
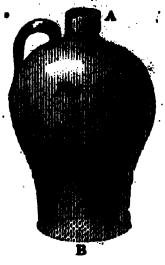


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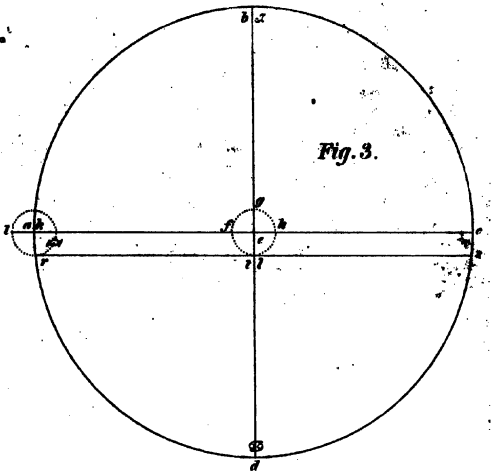
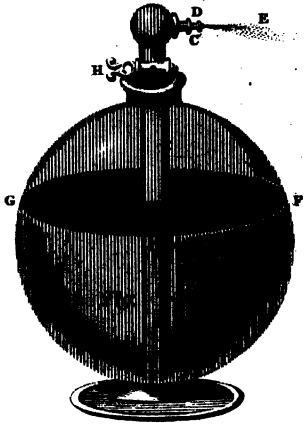


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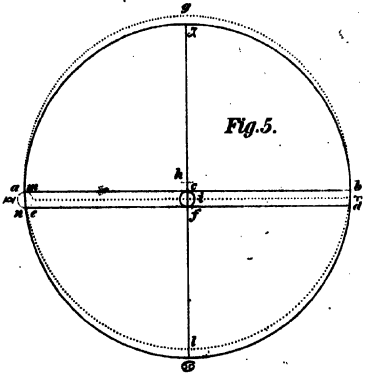


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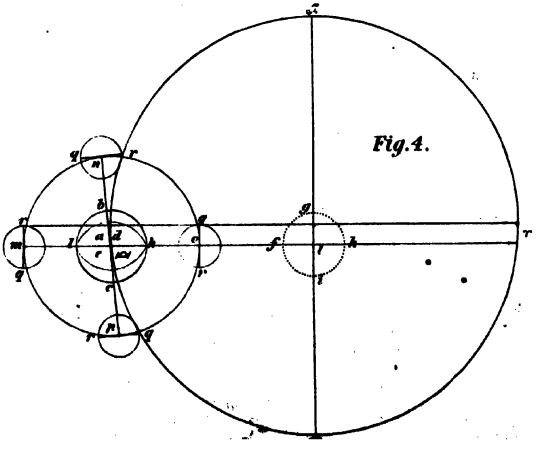


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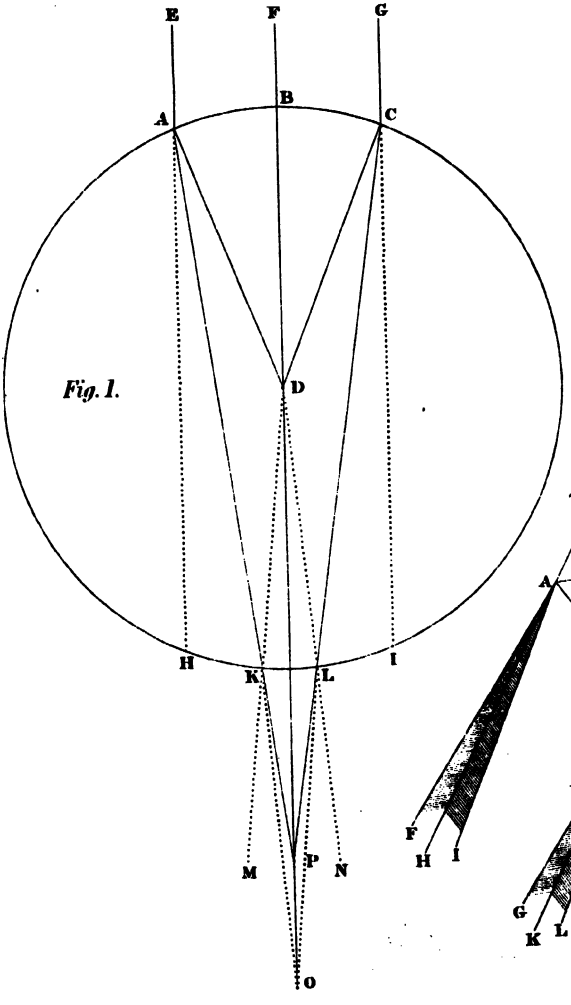


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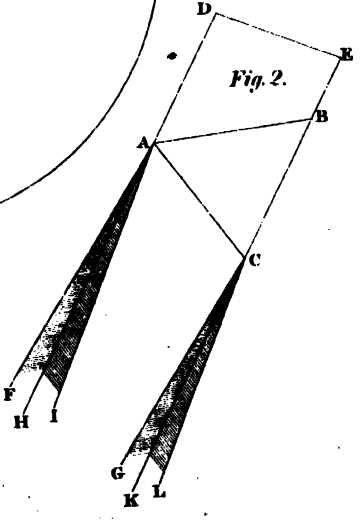
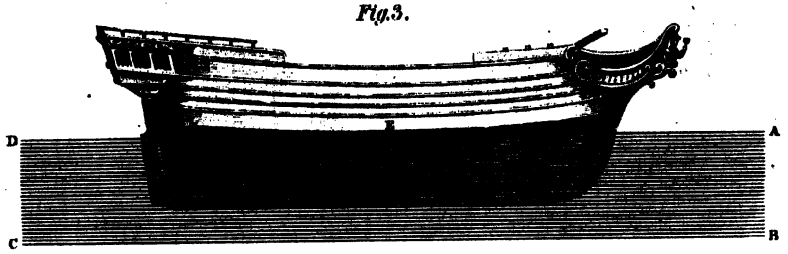


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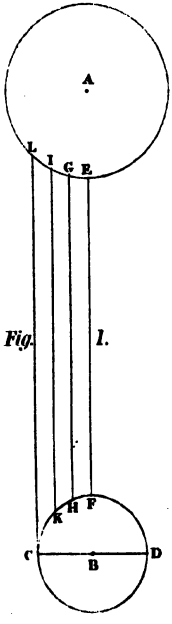


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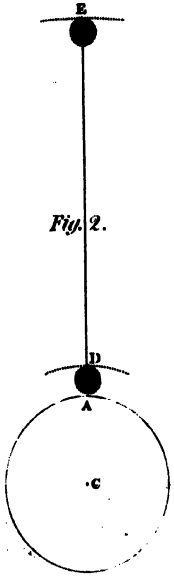


Fig. 2.

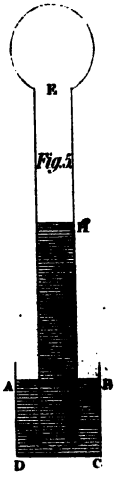


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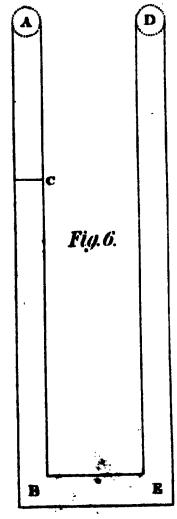


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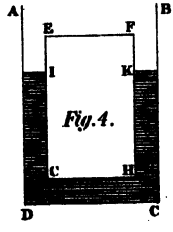


Fig. 4.

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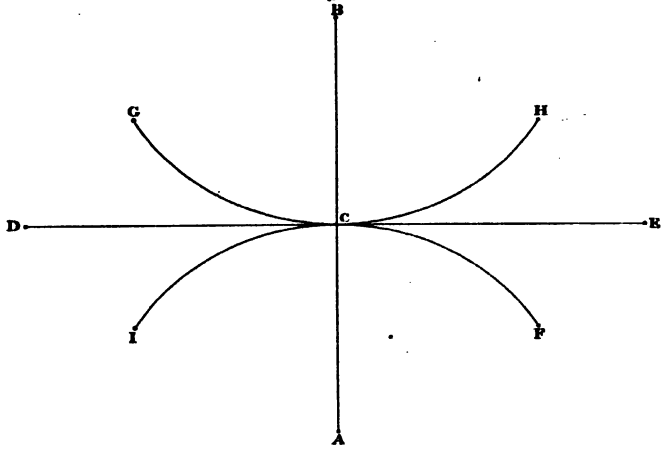
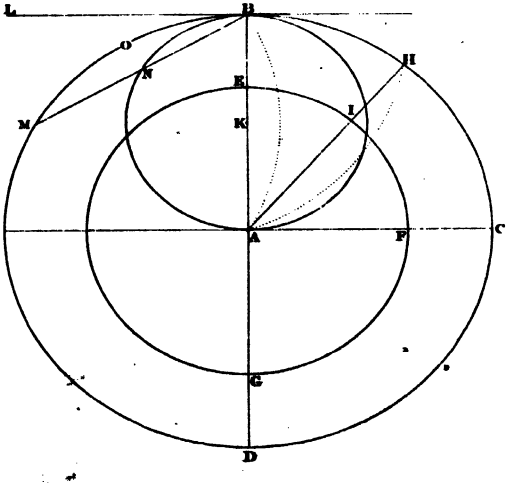
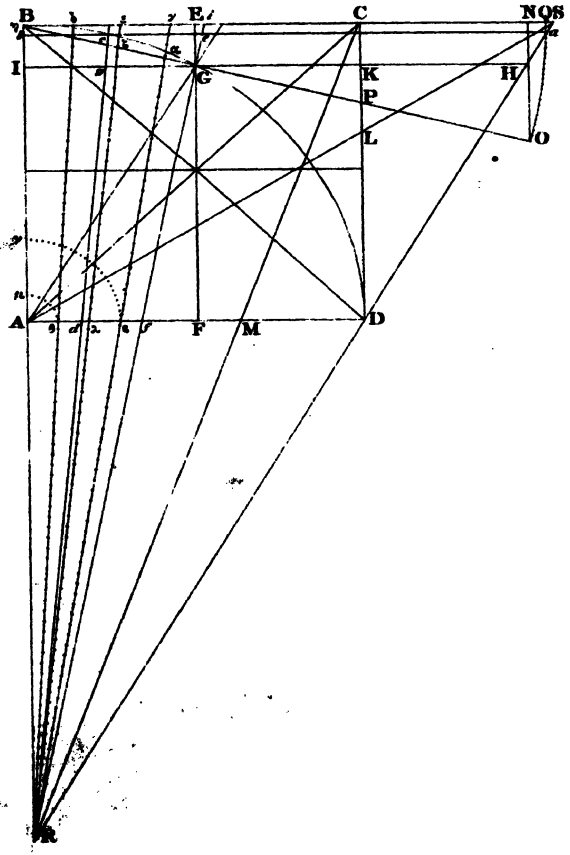
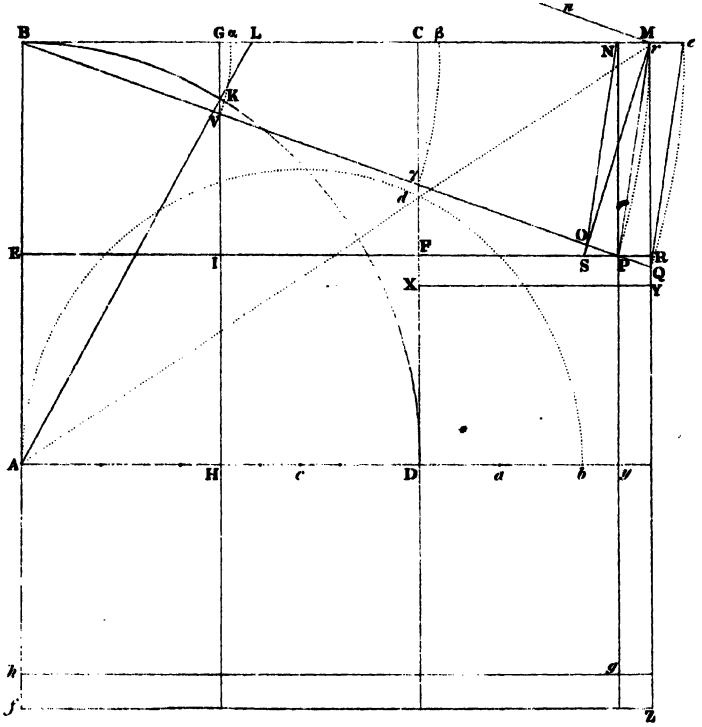


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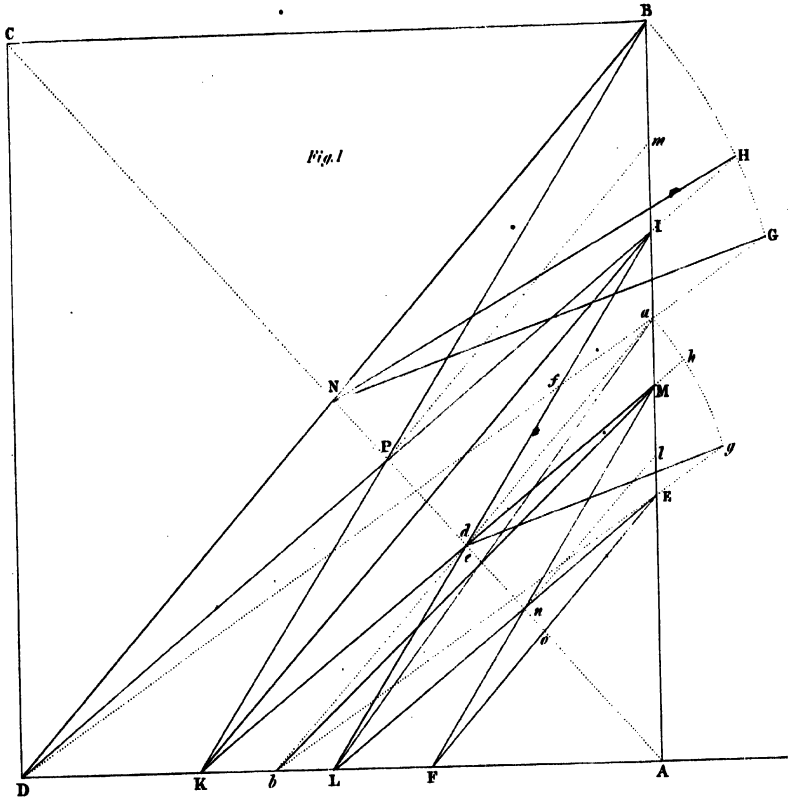



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De principiis et ratiocinatione geometrarum. Cap. XXIII.

Vol. IV. Lat.



De princip. et ratiocin. geomet. Appen. de Med. Propor.
Vol. IV. Lat.

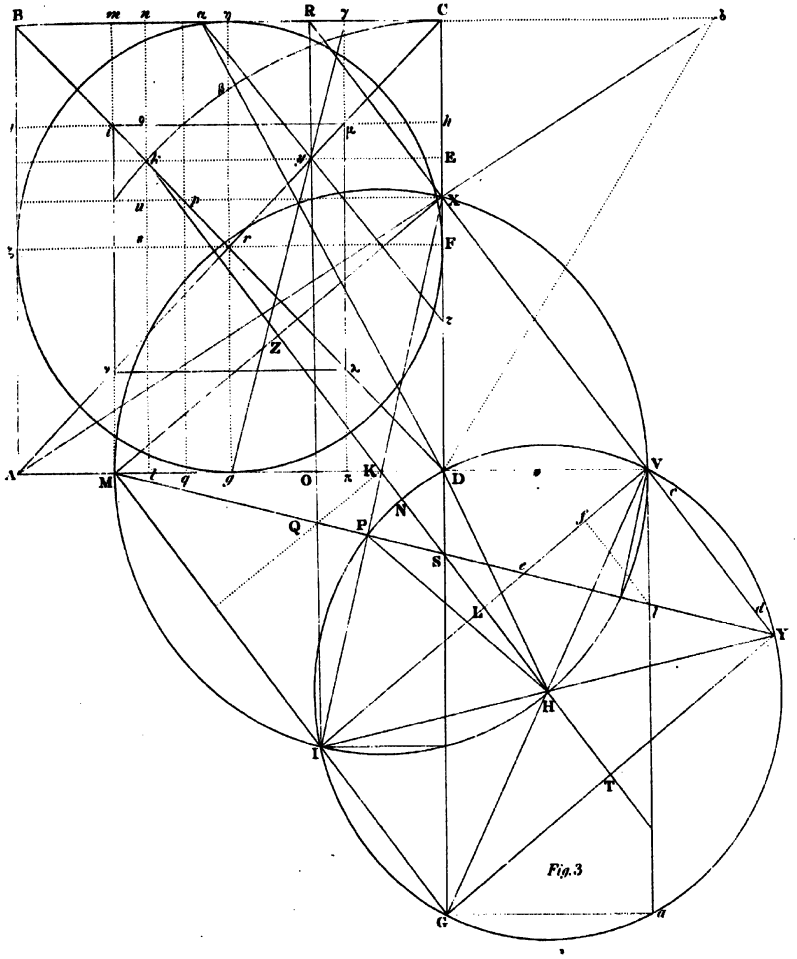


Fig.3

Exam. et Emen. Math. Hod. Dialogus VI.

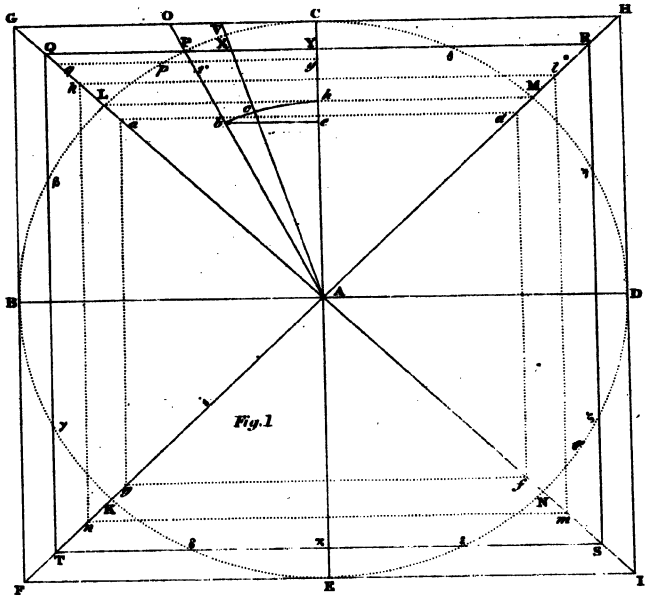


Fig. 1

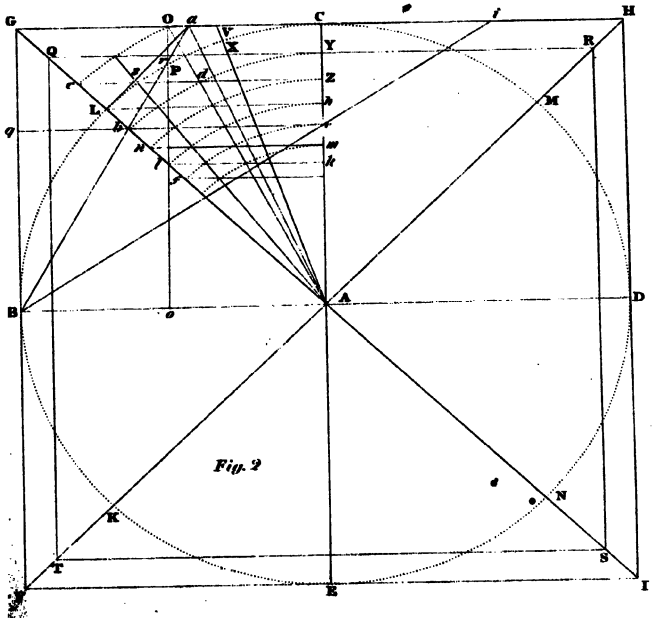
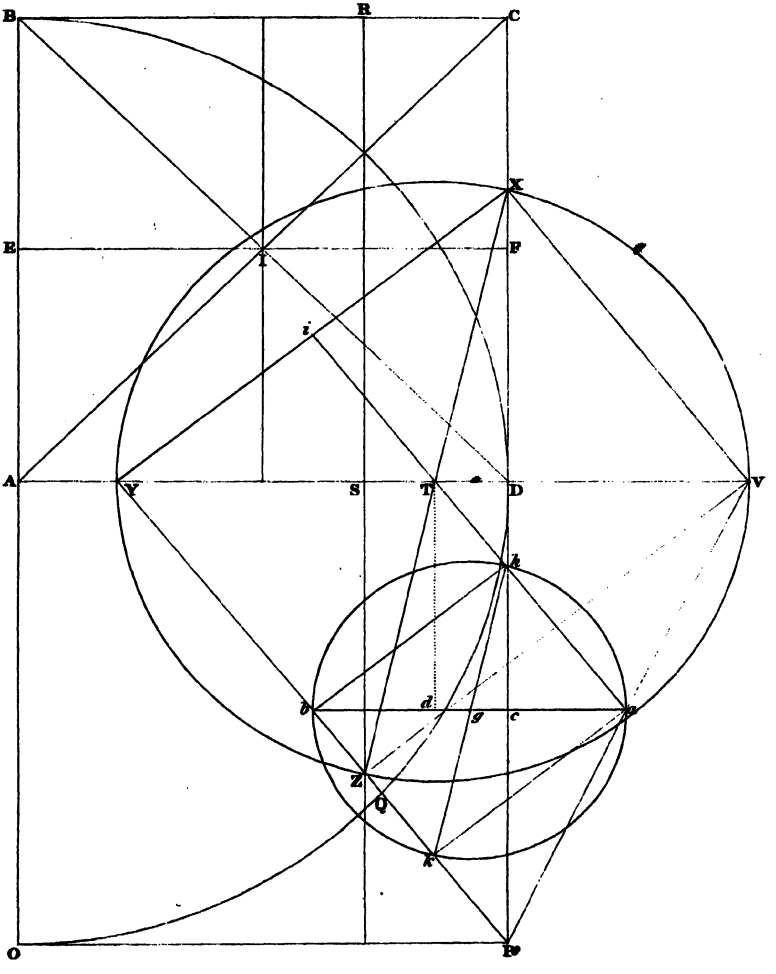
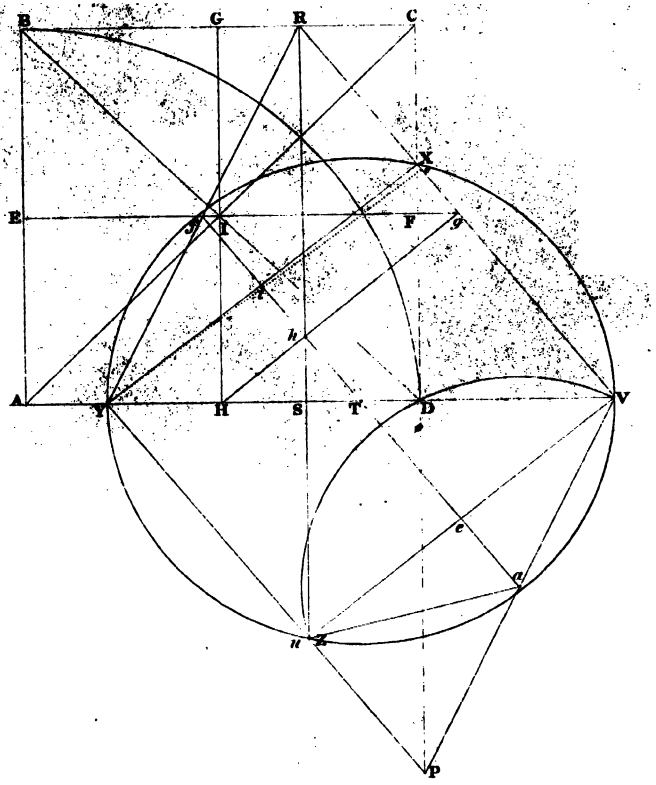


Fig. 2

Circuli &c.
IV. Lat.

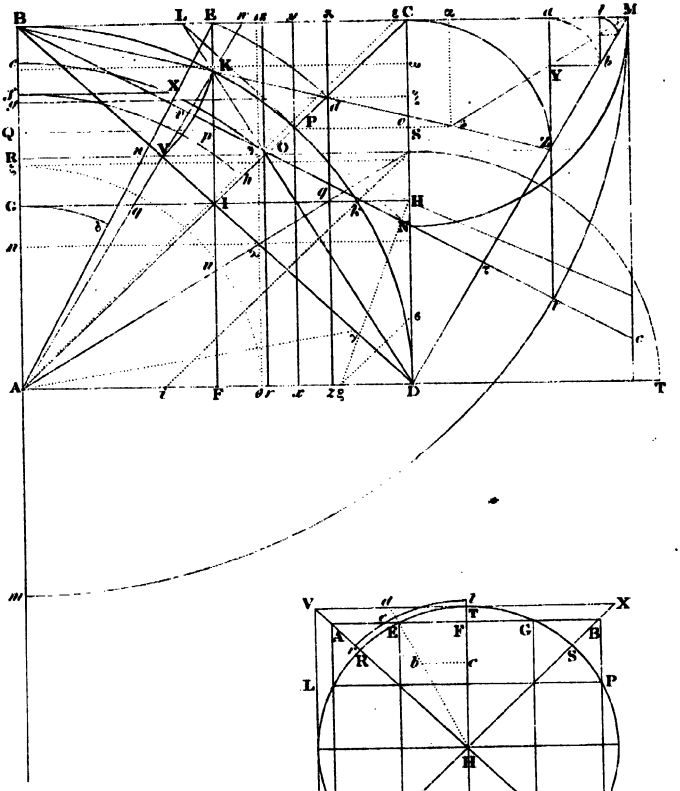


De Duplicatione Cubi.
Vol. IV. Lat. p. 288 et seq.



Duplicatio Cubi.
Vol. IV. Lat. p. 378 et seq.

Fig. 1



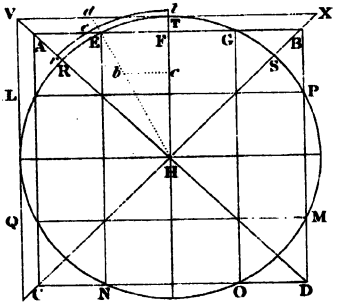


Fig. 2

De Magnitudine Circuli.
Vol. IV. Lat. p. 300 et seq.

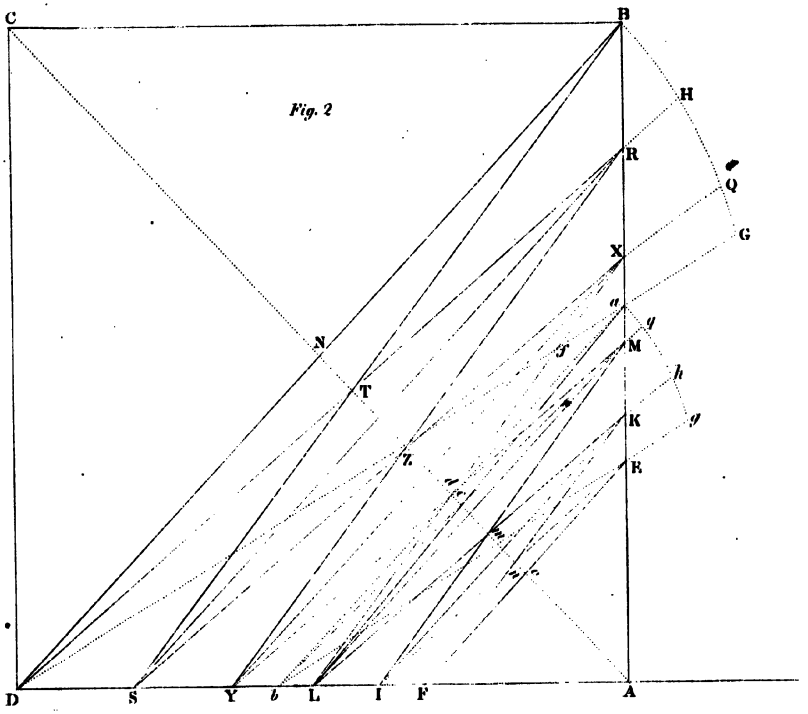
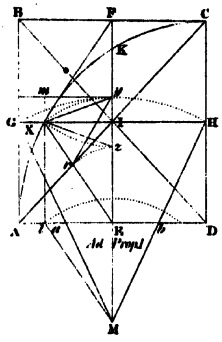
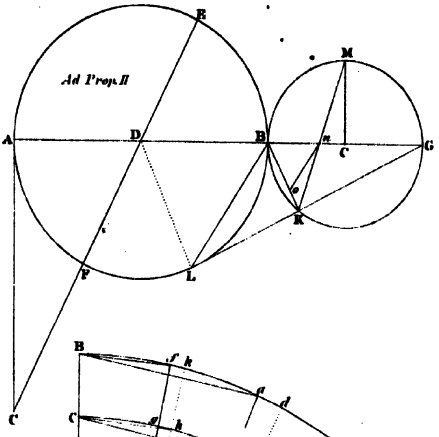
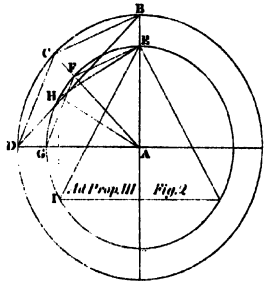


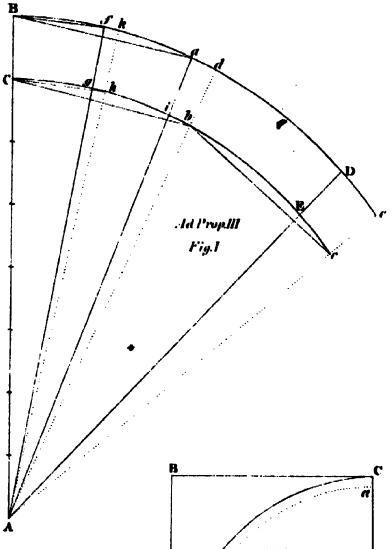
Fig. 2

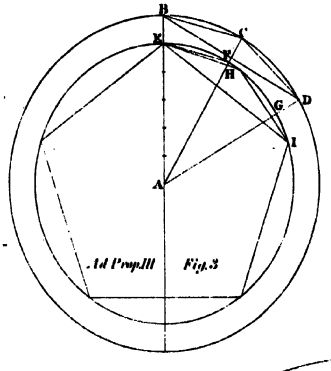
De princip. et ratiocin. geomet. Append. de med. propor.
Vol. IV. Lat.

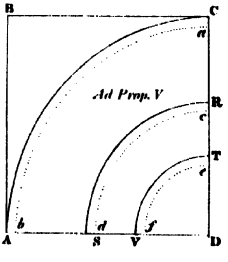


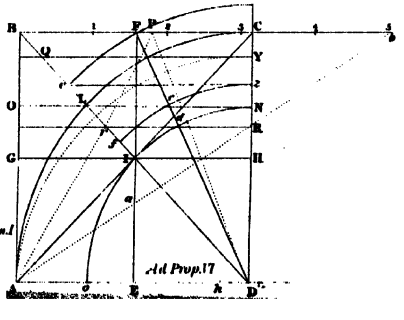




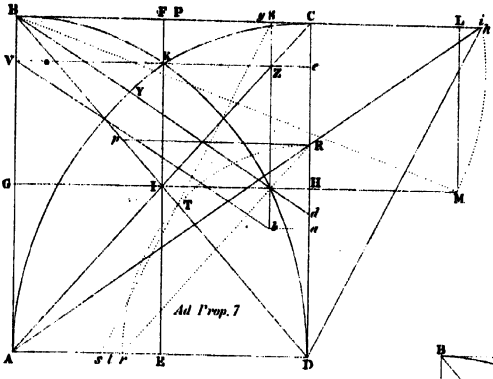


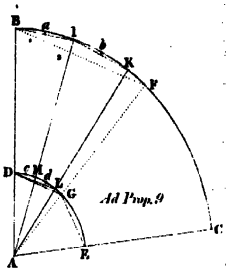


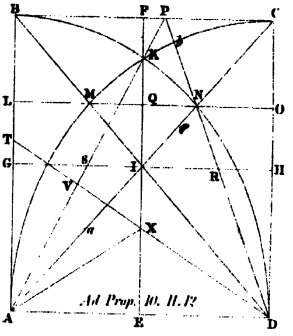


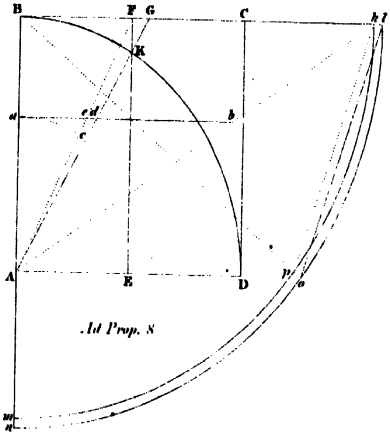


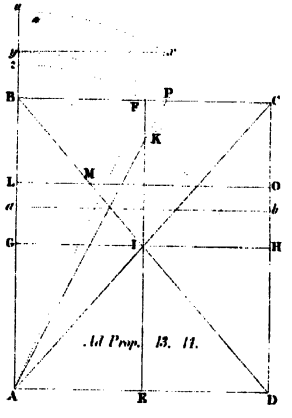
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Vol. V. Lat.

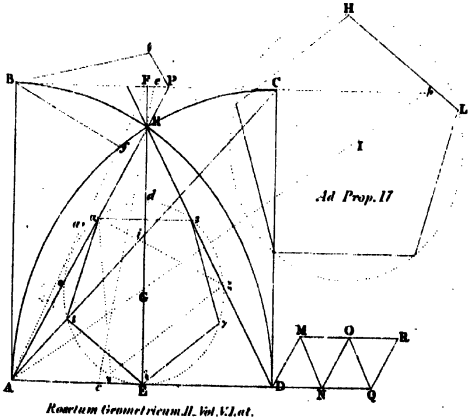

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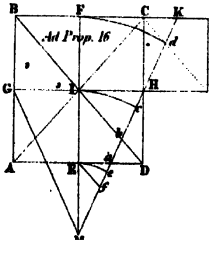

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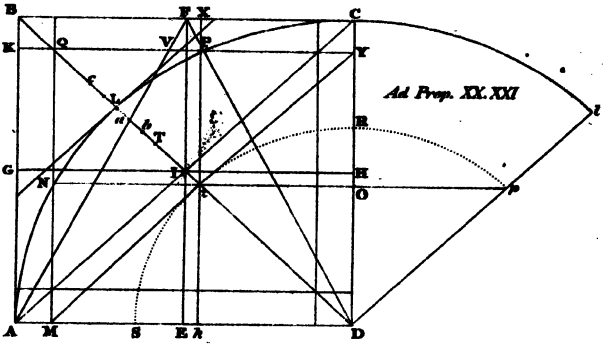

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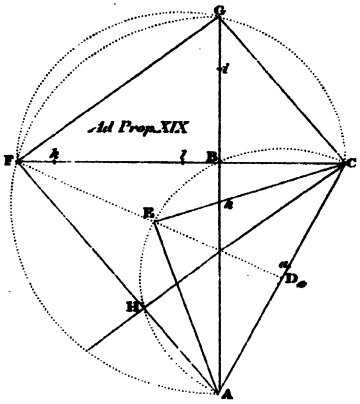

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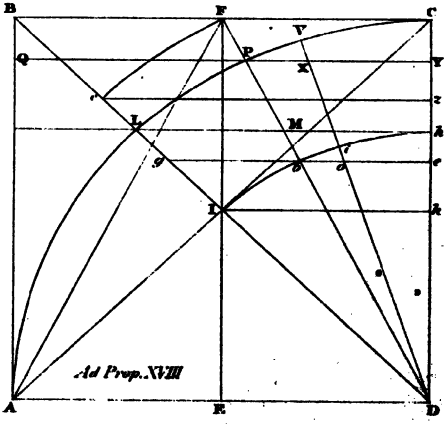

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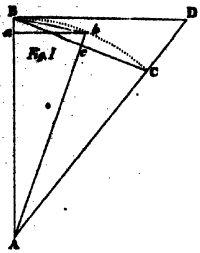

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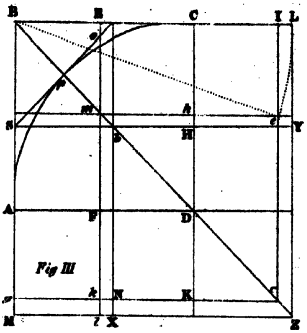

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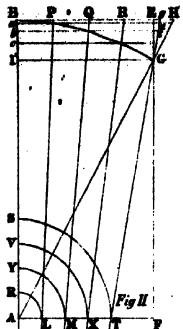

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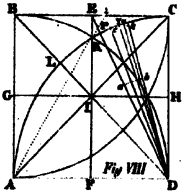

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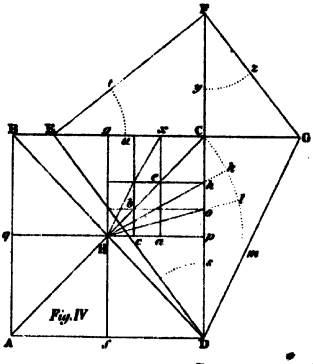

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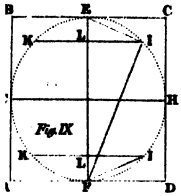


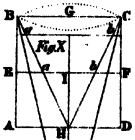




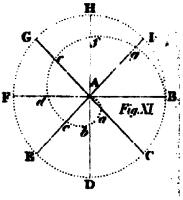


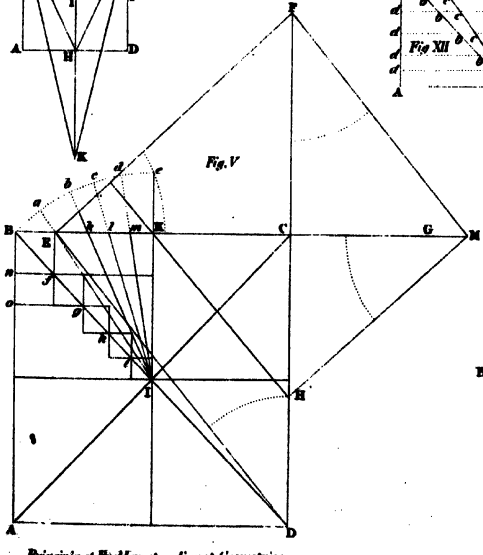


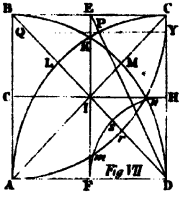


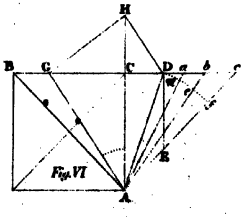




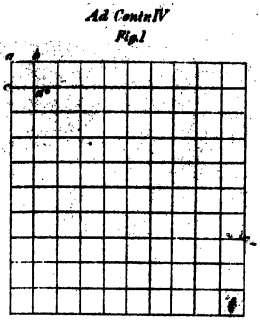


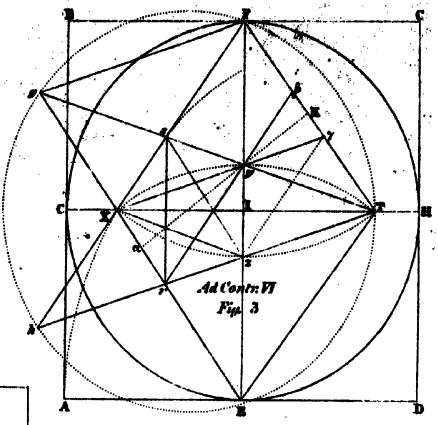


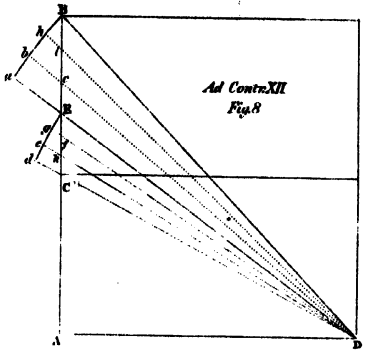




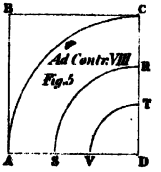
Principia et Problemata aliquot Geometrica.
Vol. V. Lat.

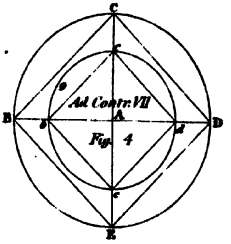

Ad Contr: IV
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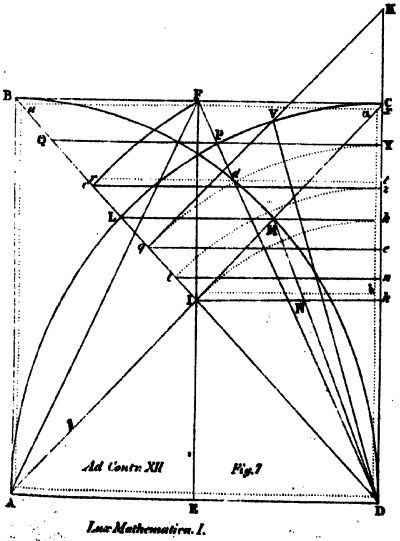

Ad Contr: VI
Fig. 3

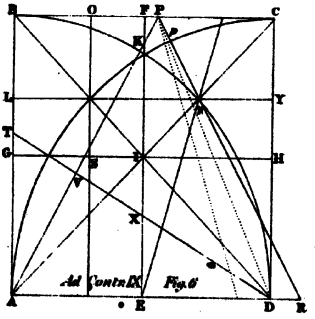

Ad Contr: XII
Fig. 8

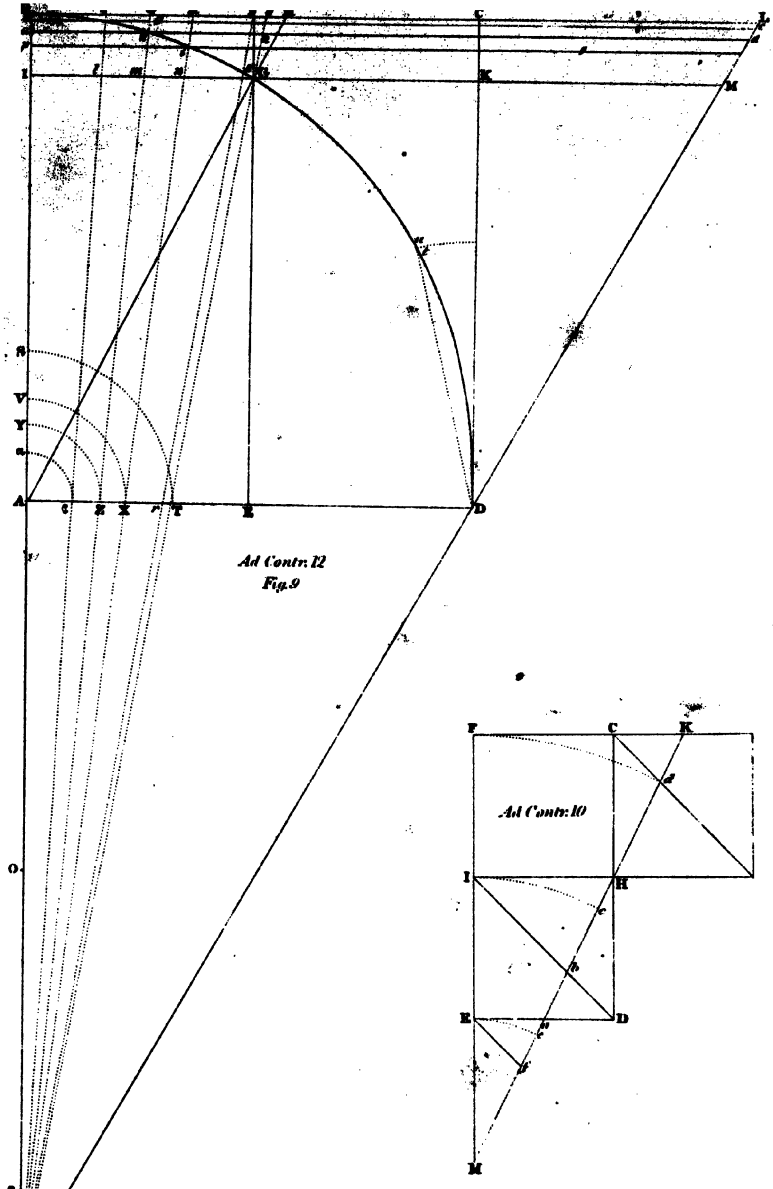

Ad Contr: V
Fig. 2


Ad Contr: VIII
Fig. 5


Ad Contr: VII
Fig. 4


Ad Contr: XII
Fig. 7


Ad Contr: IX
Fig. 6


Ad Contr: 12
Fig. 9
Ad Contr: 10