almoſt erect, generally red, and grow longer after flowering. The parts of fructification are always three. The leaves grow in pairs, and are fleſhy. It is found on dry heaths in Norfolk and Suffolk, and flowers in May and June.

TILLOTSON (John), a celebrated archbiſhop of Can­terbury, was the ſon of Robert Tillotſon of Sowerby, in the pariſh of Hallifax in Yorkſhire, clothier ; and was born there in the year 1630. He ſtudied in Clare-hall, Cambridge; and in 1656 left this college, in order to become tutor to the ſon of Edmund Prideaux, Eſq; of Ford-abbey in Devonſhire. He was afterwards curate to Dr Hacket vicar of Cheſhunt, in Hertfordſhire. In 1663, he was preſented by Sir Thomas Barnardiston to the rectory of Ketton or Keddington in the county of Suffolk ; but was the next year choſen preacher to Lincoln’s Inn, when he procured Ketton to be beſtowed on his curate. He was greatly ad­mired in London for his sermons ; and in the ſame year was choſen Tueſday-lecturer at St Lawrence’s church, London, where his lectures were frequented by all the divines of the city, and by many perſons of quality and diſtinction. In 1666, he took the degree of Doctor of Divinity at Cambridge ; in 1669, was made prebendary of Canterbury; in 1672, was admitted dean of that cathedral ; and three years after, was made a prebendary of St Paul’s cathedral, London. In 1679, he became acquainted with Charles earl of Shrewſbury, whom he converted from Popery ; and the next year refuted to sign the clergy of London’s addreſs of thanks to king Charles II. for not agreeing to the bill of excluſion of the duke of York. In 1683, he viſited the unhappy Lord Russel when under condemnation ; and attended him in his laſt moments on the ſcaffold. In 1689, he was installed dean of St Paul’s ; made clerk of the cloſet to King Wil­liam and Queen Mary ; and appointed one of the commiſſioners to prepare matters to be laid before the convocation, in order to a comprehenſion of all Proteſtants, as well dissenters as churchmen ; but this attempt was fruſtrated by the zeal of thoſe members of that body, who refuſed to ad­mit of any alteration in things confessedly indifferent. In 1691, Dr Tillotſon was, notwithſtanding the warmeſt remonſtrances and intreaties on his part, conſecrated archbi­ſhop of Canterbury, and four days after was ſworn one of the privy council ; their majeſties always repoſing an entire confidence in his prudence, moderation, and integrity. In 1694, he was ſeized with a dead palſy, of which he died in the 65th year of his age. He was interred in the church of St Lawrence Jury, London, where a handſome monument is erected to his memory. This learned and pious divine, while living, was greatly inveighed againſt by the enemies of the revolution. After his death there was found a bundle of bitter libels which had been publiſhed againſt him, on which he had written with his own hand, “ I forgive the authors of theſe books, and pray God that he may alſo for­give them.” It is remarkable, that while this truly great man was in a private ſtation, he always laid aſide two-tenths of his income for charitable uſes. One volume in folio of Dr Tillotſon’s sermons was publiſhed in his life-time, and corrected by his own hand ; theſe Barbeyrac tranſlated into French. Thoſe which came abroad after his death, from his chaplain Dr Barker, made two volumes in folio, the co­py of which was sold for 2500 l. and this was the only lega­cy he left to his family, his extensive charity having conſumed his yearly revenues as conſtantly as they came to his hands. However, King William gave two grants to his widow ; the first of which was an annuity of 400 l. during the term or her natural life, and the ſecond of 200l. as an addition to the former annuity. Dr Tillotſon wrote ſome other works besides his Sermons ; and alſo publiſhed Dr Barrow's works, and Dr Wilkins’s Treatiſe of the Principles and Duties of Natural Religion, and a volume of that divine’s Sermons.

TIMBER, wood fit for building, &c. See Tree, and *Strength of Materials.*

TIMBERS, the ribs of a ſhip, or the incurvated pieces of wood, branching outward from the keel in a vertical direction, ſo as to give ſtrength, figure, and ſolidity, to the whole fabric. See Ship-building, book i. ch. ii.

TIME, a ſucceſſion of phenomena in the univerſe, or a mode of duration marked by certain periods or meaſures, chiefly by the motion and revolution of the ſun.

The general idea which time gives in every thing to which it is applied, is that of limited duration. Thus we cannot ſay of the Deity, that he exiſts in time ; becauſe eternity, which he inhabits, is abſolutely uniform, neither admitting limitation nor ſucceſſion. See Metaphysics, n⁰ 209.

Time, in music, is an affection of ſound, by which it is ſaid to be long or ſhort, with regard to its continuance in the ſame tone or degree of tune.

Muſical time is diſtinguiſhed into *common* or *duple* time, and *triple* time.

*Double, duple,* or *common* time, is when the notes are in a duple duration of each other, *viz.* a ſemibreve equal to two minims, a minim to two crotchets, a crotchet to two quavers, &c.

Common or double time is of two kinds. The first when every bar or meaſure is equal to a ſemibreve, or its value in any combination of notes of a leſs quantity. The ſecond is where every bar is equal to a minim, or its value in leſs notes. The movements of this kind of meaſure are various, but there are three common diſtinctions ; the first s*low,* denoted at the beginning of the line by the mark C ; the ſecond *brisk,* marked thus *H·* and the third *very*

*briſk,* thus marked ≡∙

*Triple time* is when the durations of the notes are triple of each other, that is, when the ſemibreve is equal to three minims, the minim to three crotchets, &c. and it is mark­ed T.

*Time-Keepers,* or *Instruments for meaſuring Time.* See Clock, Dial, Watch, &c.

*Harrison's* Time*-Keeper.* See Harrison and Longitude.

TIMOLEON, a celebrated Corinthian general, who reſtored the Syracuſians to their liberty, and drove the Cartha­ginians out of Sicily. See Syracuse, n⁰ 50 — 54.

TIMON the *Sceptic,* who is not to be confounded with Timon the *Miſanthrope,* was a Phliasian, a diſciple of Pyrrho, and lived in the time of Ptolemy Philadelphus. He took ſo little pains to invite diſciples to his ſchool, that it has been ſaid of him, that as the Scythians ſhot flying, Ti­mon gained pupils by running from them. He was fond of rural retirement; and was ſo much addicted to wine, that he held a ſucceſsful conteſt with ſeveral celebrated champions in drinking. Like Lucian, he wrote with ſarcaſtic humour againſt the whole body of philoſophers. The fragments of his ſatirical poem *Silli,* often quoted by the ancients, have been carefully collected by Henry Stephens in his *Poesis Philoſophica.* Timon lived to the age of 90 years.

Timon, ſurnamed *Miſanthropos,* or the *Man-hater,* a fa­mous Athanian, who lived about 420 B. C. He was one day aſked, why he loved the young Alcibiades while he deteſted all the reſt of the human race ? on which he replied, "It is becauſe I foreſee that he will be the ruin of the Athe-