theory and use from the l4th problem of the fifth section of our treatise on GeoMEtry, where it is taught how to find a fourth proportional to three given lines.

*Sector of a Sphere* is the solid generated by the revo­lution of the sector of a circle about one of its radii ; the other radius describing the surface of a cone, and the circu­lar arc a circular portion of the surface of the sphere of the same radius. Hence the spherical sector consists of a right cone, and of a segment of the sphere having the same com­mon base with the cone. The solid content will therefore be found by multiplying the base or spherical surface by the radius of the sphere, and taking one third of the pro­duct.

*Sector of an Ellipse or Hyperbola,* is the space con­tained by any two semidiameters, and the arc of the curve between them.

*Astronomical Sector, or Equatorial Sector,* an instru­ment for taking the difference of right ascensions and de­clinations of such stars as, on account of their great dif­ference of declinations, will not pass through a fixed tele­scope. There is an instrument of this kind in the observa­tory at Greenwich, and it is described in Vince’s Practical Astronomy.

*Zenith Sector,* an instrument employed in extensive trigonometrical surveys. Its use is to determine with great accuracy the zenith distances of stars whose declinations differ but little from the latitude of an observer. A very fine instrument of this kind, constructed by Ramsden, is now using in the trigonometrical survey of Britain, and is fully described and figured in the Transactions of the Royal So­ciety of London for 1803.

SECULAR, that which relates to affairs of the present world, in which sense the word stands opposed to *spiritual* and *ecclesiastical.*

Secular is more peculiarly used for a person who lives nt liberty in the world, not shut up in a monastery, nor bound by vows, or subjected to the particular rules of any religious community ; in which sense it stands opposed to *regular.* The Catholic clergy are divided into secular and regular ; of which the latter are bound by monastic rules, the former not.

*Secular Games,* in *Antiquity,* solemn games held among the Romans once in an age.

These games lasted three days and as many nights, during which time sacrifices were performed, and theatrical shows exhibited, with combats and sports in the circus. The occa­sion of these games, according to Valerius Maximus, was to stop the progress of a plague. Valerius Publicola was the first who celebrated them at Rome, in the year of the city 245. The whole world was invited by a herald to a feast which they had never seen before, nor ever should see again. Some days before the games began, the quindecemviri, in the Capitol and in the Palatine temple, distributed to the people purifying compositions of various kinds. Thence the populace passed to Diana’s temple on the Aventine Mount, with wheat, barley, and oats, as an offering. After this whole nights were spent in devotion to the Destinies. When the time of the games was fully come, the people assembled in the Campus Martius, and sacrificed to Jupiter, Juno, Apollo, Latona, Diana, the Parcæ, Ceres, Pluto, and Proserpine. On the first night of the feast, the emperor, with the quindecemviri, caused three altars to be erected on the banks of the Tiber, which were sprinkled with the blood of three lambs, and then proceeded to regular sacri­fice. A space was next marked out for a theatre, which was illuminated with innumerable flambeaux and fires. Here they sung hymns, and celebrated all kinds of sports. On the day afterwards, having offered victims at the Capitol, they went to the Campus Martius, and celebrated sports in honour of Apollo and Diana. These lasted until next day, when the noble matrons, at the hour appointed by the oracle,

went to the Capitol to sing hymns to Jupiter. On the third day, which concluded the solemnity, twenty-seven boys, and as many girls, sung, in the temple of Palatine Apollo, hymns and verses in Greek and Latin, to recom­mend the city to the protection of those deities whom they designed particularly to honour by their sacrifices. The inimitable *carmen Seculare* of Horace was composed for this last day, in the Secular Games celebrated by Augustus.

It has been much disputed whether these games were held every hundred or every hundred and ten years. Va­lerius Antius, Varro, and Livy, are quoted in support of the former opinion. In favour of the latter may be pro­duced the quindecemviral registers, the edicts of Augustus, and the words of Horace in the secular poem, “ Certus un­denos decies per annos.”

It was a general belief, that the girls who bore a part in the song should be soonest married ; and that the children who did not dance and sing at the coming of Apollo should die unmarried, and at an early period of life.

SECULARIZATION, the act of converting a regular person, place, or benefice, into a secular one. Almost all the cathedral churches were anciently regular, that is, the canons were religious ; but they have been since secularized. For the secularization of a regular church, there is required the authority of the pope, that of the prince, the bishop of the place, the patron, and even the consent of the people. Religious that want to be released from their vow, obtain briefs of secularization from the pope.

SECUNDRA, a town of Hindustan, in the province of Agra, and district of Furrukabad, forty-four miles north-east from Agra. Long. 78. 21. E. Lat. 27. 45. N. It is also a town of Delhi, in the district of Merat, twenty-eight miles south-east from the city of Delhi. Long. 77. 34. E. Lat. 28. 38. N. Likewise a town in the province of Agra, dis­trict of Etaweh, on the Jumna, forty-seven miles from the town of Etaweh. Long. 79. 35. E. Lat. 26. 23. N.

SECUNDUS, JoaNNEs **NICOLAIUS,** an elegant writer of Latin poetry, was born at the Hague in the year 1511. His descent was from an ancient and honourable family in the Netherlands ; and his father Nicolaus Everardus, who was bom in the neighbourhood of Middleburg, seems to have been high in the favour of the Emperor Charles V., as he was employed by that monarch in several stations of con­siderable importance. We find him first a member of the grand parliament or council of Mechelen, afterwards presi­dent of the states of Holland and Zealand at the Hague, and lastly holding a similar office at Mechelen, where he died on the 5th of August 1532, aged seventy.

These various employments did not occupy the whole of Everardus’s time. Notwithstanding the multiplicity of his business, he found leisure to cultivate letters with great suc­cess, and even to act as preceptor to his own children, who were five sons and three daughters. They all took the name of Nicolaii from their father ; but on what account our author was called Secundus is not known. It could not be from the order of his birth, for he was the youngest son. Perhaps the name was not given him till he became emi­nent ; and then, according to the fashion of the age, it might have arisen from some pun, such as his being *Poeta­rum nemini Secundus.* Poetry, however, was by no means the profession which his father wished him to follow. He intended him for the law, and, when he could no longer di­rect his studies himself, placed him under the care of Jaco­bus Valeardus. This man is said to have been every way well qualified to discharge the important trust which was committed to him ; and he certainly gained the affection of his pupil, who, in one of his poems, mentions the death of Valeardus with every appearance of unfeigned sorrow. An­other tutor was soon provided ; but it does not appear that Secundus devoted much of his time to legal pursuits. Poetry, and the sister arts of painting and sculpture, had engaged