ferent countries, to have raiſed up ſome perſons endow­ed with ſuperior talents, or, in the language of poetry, ſome heroes, demi-gods, or god-like men, who having themſelves acquired ſome knowledge in nations already civilized, by uſeful inventions, legiſlation, religious inſtitutions, and moral arrangements, ſowed the firſt ſeeds of civilization among the hordes of wandering diſunited barbarians. Thus we find the Chineſe look up to their Fohee, the Indians to Brahma, the Perſians to Zoroaſter, the Chaldeans to Oanes, the Egyptians to Thoth, the Phenicians to Melicerta, the Scandina­vians to Odin, the Italians to Janus, Saturn, and Pi­cus, and the Peruvians to Manco. In later times, and almoſt within our own view, we find the barbarous na­tions of Ruſſia reduced to ſome order and civilization by the aſtoniſhing powers and exertions of Peter the Great. The endeavours of ſucceeding monarchs, and eſpecially’ of the preſent empreſs, have powerfully con­tributed to the improvement of this mighty empire. In many parts of it, however, we ſtill find the inhabitants in a ſtate very little ſuperior to ſavagiſm; and through the moſt of it, the lower, and perhaps the middling or­ders, appear to retain an almoſt invincible averſion to all further progreſs@@\*. A fact which, when added to numerous others of a ſimilar nature which occur in the hiſtory of the world, ſeems to prove indiſputably that there is no ſuch natural propenſity to improvement in the human mind as we are taught by ſome authors to believe. The origin of ſavagiſm, if we allow mankind to have been at firſt civilized, is eaſily accounted for by natural means: The origin of civilization, if at any period the whole race were ſavages, cannot, we think, be accounted for otherwiſe than by a miracle, or repeated miracles.

To many perſons in the preſent day, eſpecially, the doctrine we have now attempted to eſtabliſh, will ap­pear very humiliating; and perhaps it is this alone that has prevented many from giving the ſubject ſo patient a hearing as its importance ſeems to require. It is a faſhionable kind of philoſophy to attribute to the hu­man mind very pre-eminent powers; which ſo flatter our pride, as in a great meaſure, perhaps, to pervert our reaſon, and blind our judgment. The hiſtory of the world, and of the diſpenſations of God to man, are certainly at variance with the popular doctrine reflecting the origin of civilization: for if the human mind be poſſeſſed of that innate vigour which that doc­trine attributes to it, it will be extremely difficult to account for thoſe numerous facts which ſeem, with irreſiſtible evidence to proclaim the contrary; for that unceaſing care with which the Deity appears to have watched over us; and for thoſe various and important revelations He has vouchſafed to us. Let us rejoice and be thankful that we are men, and that we are Chriſtians; but let not a vain philoſophy tempt us to ima­gine that we are angels or gods.

*SAVAGE Iſland,* one of the ſmall iſlands in the South Sea, lying in S. Lat. 19. 1. W. Long. 169. 37. It is about ſeven leagues in circuit, of a good height, and has deep water cloſe to its ſhores. Its interior parts are ſuppoſed to be barren, as there was no ſoil to be ſeen upon the coaſt; the rocks alone ſirpplying the trees with humidity. The inhabitants are exceedingly warlike and fierce, ſo that Captain Cook could not have any intercourſe with them.

SAVANNA-LA-Mar, a town of Jamaica, ſituated in the county of Cornwall in that iſland. — It is the county-town, where the aſſize courts are held, the laſt Tueſdays in March, June, September, and December. It has lately been ornamented by an elegant court-houſe, and contains about one hundred other houſes. It belongs to Weſtmorcland pariſh, in which are 89 ſugar-eſtates, 106 other eſtates, and 18,000 ſlaves.

SAVANNAH, the capital of the country of Geor­gia in North America, ſituated in W. Long. 101. 20. N. Lat. 32. 0.

SAVARY (James), an eminent French writer on the ſubject of trade, was born at Done, in Anjou, in 1622. Being bred to merchandize, he continued in trade until 1658; when he left off the practice, to cultivate the theory. He had married in 1650; and in 1660, when the king declared a purpoſe of aſſigning privileges and penſions to ſuch of his ſubjects as had twelve children alive, Mr Savary was not too rich to put in his claim to the royal bounty. He was afterwards admitted of the council for the reformation of com­merce; and the orders which paſſed in 1670 were drawn up by his inſtructions and advice. He wrote *Le Parfait Negociant,* 4to; and, *Avis et conſeils ſur les plus importantes matieres du Commerce,* in 4t0. He died in 1690; and out of 17 children whom he had by one wife, left 11. Two of his ſons, James and Philemon Lewis, laboured jointly on a great work, *Dictionnaire Uηiverſelle du Commerce,* 2 vols folio. This work was begun by James, who was inſpector-general of the manufac­tures at the cuſtomhouſe, Paris; who called in the aſſiſtance of his brother Philemon Lewis, although a ca­non of the royal church of St Maur; and by his death left him to finiſh it. This work appeared in 1723, and Philemon afterwards added a third ſupplemental volume to the former. Poſtlethwayte’s Engliſh Dictionary of Trade and Commerce is a tranſlation, with conſiderable improvements, from Savary.

Savary, an eminent French traveller and writer, was born at Vitre, in Brittany, about the year 1748. He ſtudied with applauſe at Rennes, and in 1776 tra­velled into Egypt, where he remained almoſt three years. During this period he was wholly engaged in the ſtudy of the Arabian language, in ſearching out ancient mo­numents, and in examining the national manners. Af­ter making himſelf acquainted with the knowledge and philoſophy of Egypt, he viſited the iſlands in the Ar­chipelago, where be ſpent 18 months. On his return to France, in 1780, he publiſhed, 1. A Tranſlation of the Koran, with a ſhort Life of Mahomet, in 1783, 2 vols 8vo. 2. The Morality of the Koran, or a col­lection of the moſt excellent maxims in the Koran; **a** work extracted from his tranſlation, which is eſteemed both elegant and faithful. 3. Letters on Egypt, in 3 vols 8vo, in 1785. In theſe the author makes his obſervations with accuracy, paints with vivacity, and renders intereſting every thing he relates. His deſcriptions are in general faithful, but are perhaps in ſome inſtances too much ornamented. He has been juſtly cenſured for painting modern Egypt and its inhabitants in too high colours. Theſe letters, however, were bought up by the curious public, and read with pleaſure and advantage. Encouraged by this flattering recep­tion, he prepared his letters upon Greece, He died

@@@ [m] See Ruſſia.