It is ſaid to have been originally called *Coche,* (Ammian, Eutropius) ; though others, as Arrian, diſtinguiſh it, as a village, from *Selucia* : and, according to Zoſimus, the ancient name of Selucia was Z*ochasia.* Now called *Bagdad,* E. Long. 44. 21. N. Lat. 33. 10. There were many other cities of the ſame name, all built by Seleucus Nicanor.

SELEUCIDÆ, in chronology. Era of the Seleucidæ, or the Syro-Macedonian era, is a computa­tion of time, commencing from the eſtabliſhment of the Seleucidæ, a race of Greek kings, who reigned as ſucceſſors of Alexander the Great in Syria, as the Ptole­mies did in Egypt. This era we find expreſſed in the books of the Maccabees, and on a great number of Greek medals ſtruck by the cities of Syria, &c. The Rabbins call it the *era of contracts,* and the Arabs *therik dikarnain,* that is, the “era of the two horns.” According to the beſt accounts, the firſt year of this era falls in the year 311 B. C. being 12 years after Alexander’s death.

SELEUCUS (Nicanor), one oſ the chief generals under Alexander the Great, and, aſter his death, founder of the race of princes called *Seleucidæ.* He is equally celebrated as a renowned warrior, and as the fa­ther of his people ; yet his virtues could not protect him from the fatal ambition of Ceraunus, one of his courtiers, by whom he was aſſaſſinated 280 B. C.

SELF-Heal, the Prunella Vulgaris of Lin­naeus. The ſtem is erect, and about eight or ten inches high. The leaves grow on foot ſtalks, are ovato-oblong, ſlightly indented, and ſomewhat hairy. The bracteae are heart-ſhaped, oppoſite, and fringed. The flowers are white or purpliſh, grow in denſe ſpikes, and are ter­minal. This plant is perennial, grows wild in meadows and paſture grounds, and flowers in June and July.

This herb is recommended as a mild reſtringent and vulnerary in ſpittings of blood, and other hemorrhagies and fluxes ; and in gargarisms againſt aphthae and inflam­mations of the fauces. Its virtues do not appear to be very great ; to the taſte it diſcovers a very slight auſterity or bitteriſhneſs, which is more ſensible in the flowery tops than in the leaves, though the latter are generally direct­ed for medicinal uſe.

*Self-Command,* is that ſteady equanimity which enables a man in every ſituation to exert his reaſoning faculty with coolneſs, and to do what the preſent circumſtances require. It depends much upon the natural temperament of the body, and much upon the moral cul­tivation of the mind. He who enjoys good health, and has braced his frame by exerciſe, has always a greater command of himſelf than a man of equal mental powers, who has ſuffered his conſtitution to become re­laxed by indolence ; and he who has from his early youth been accuſtomed to make his paſſions ſubmit to his reaſon, muſt, in any ſudden emergency, be more capable of acting properly than he who has tamely yielded to his paſſion. Hence it is that recluſe and literary men, when forced into the buſtle of public life, are incapable of acting where promptneſs is requiſite ; and that men who have once or twice yielded to a senſe of impending danger ſeldom acquire afterwards that command of themſelves which may be neceſſary to ex­tricate them from ſubſequent dangers In one of the earlieſt battles fought by the late king of Pruſſia, the ſovereign was among the first men who quitted the field :

had he behaved in the ſame manner a second and a third time, he would never have become that hero whose ac­tions aſtoniſhed Europe. A celebrated engineer among ourſelves, who was well known to the writer of this ſhort article, had little ſcience, and was a ſtranger to the principles of his own art ; but being poſſeſſed of a firm and vigorous frame, and having been accuſtomed to ſtruggle with dangers and difficulties, he had ſuch a conſtant command of himſelf, as enabled him to employ with great coolneſs every neceſſary reſource in the day of battle.

But it is not only in battle, and in the face of imme­diate danger, that ſelf-command is necessary to enable a man to act with propriety. There is no ſituation in life where difficulties, greater or less, are not to be encoun­tered ; and he who would paſs through life with com­fort to himſelf, and with utility to the public, muſt en­deavour to keep his paſſions in conſtant ſubjection to his reaſon. No man can enjoy without inquietude wſhat he cannot loſe without pain ; and no man who is overwhelmed with deſpondency under any ſudden misfortune can exert the talents neceſſary to retrieve his circumilances. We ought, therefore, by every means to endeavour to obtain a conſtant command of ourselves ; and nowhere ſhall we find better leſſons for this purpoſe than in an­cient Lacedemon. There certain occupations were ap­pointed for each ſex, for every hour, and for every seaſon of life. In a life always active, the passions have no opportunity to deceive, ſeduce, or corrupt ; and the nervous ſyſtem acquires a firmneſs which makes it a fit inſtrument to a vigorous mind.

*SELF-Defence* implies not only the preservation of one’s life, but alſo the protection of his property, becauſe without property life cannot be preserved in a ci­vilized nation. The extent of property esſential to life is indeed small, and this conſideration may enable us to decide a queſtion which some moraliſts have made intri­cate. By what means, it has been aſked, may a man protect his property ? May he kill the perſon who at­tacks it, if he cannot otherwiſe repel the attack ?

That a man, in the ſtate of nature, may kill the per­ſon who makes an attack on his life, if he cannot other­wiſe repel the attack, is a truth which has never been controverted ; and he may do the same in civil society, if his danger be ſo imminent that it cannot be exerted by the interpoſition of the protection provided for individuals by the state. In all poſſible ſituations, except the three following, whatever is absolutely neceſſary to the preſervation of life may be lawfully performed, for the law of self-preſervation is the firſt and moſt ſacred of thoſe laws which are impreſſed upon every mind by the author of nature.

The three excepted ſituations are thoſe of a ſoldier in the day of battle, of a criminal about to ſuffer by the laws of his country, and of a man called upon to re­nounce his religion. The ſoldier hazards his life in the moſt honourable of all causes, and cannot betray his truſt, or play the coward, without incurring a high de­gree of moral turpitude. He knows that the very pro­feſſion in which he is engaged necessarily ſubjects him to danger ; and he voluntarily incurred that danger lor the good of his country, which, with great propriety, annexes to his profeſſion peculiar privileges and much glory. The criminal under sentence of death cannot, without adding to his guilt, reſist the execution of that