ed by God. Order roſe over the univerſe. The ſeven heavens were formed, and the ſeven worlds were fixed in their places; there to remain till the great diſſolution, when all things ſhall be abſorbed into God.

“ God seeing the earth in full bloom, and that vege­tation was ſtrong from its seeds, called forth for the first time intellect, which he endued with various organs and ſhapes, to form a diversity of animals upon the earth. He endued the animals with five ſenſes; feeling, ſeeing, ſmeiling, tasting, and hearing ; but to man he gave re­flection, to raiſe him above the beaſts of the field.

“ The creatures were created male and female, that they might propagate their ſpecies upon the earth. Every herb bore the ſeed of its kind, that the world might be clothed with verdure, and all animals pro­vided with food.

*“ Narud.* What doſt thou mean, O father ! by In­tellect ?

*“ Brimha.* It is a portion of the *great ſoui* of the univerſe breathed into all creatures, to animate them for a certain time.

*“ Narud.* What becomes of it after death ?

*“ Brimha.* It animates other bodies, or returns, like a drop, into that unbounded ocean from which it firſt arofe.

*“ Narud.* Shall not then the ſouls of good men re­ceive rewards ? nor the souls of the bad meet with puniſhment ?

*“ Brimha.* The ſouls of men are diſtinguished from thoſe of other animals ; for the firſt are endued with reaſon, and with a conſciouſneſs of right and wrong. If therefore man ſhall adhere to the firſt, as far as his powers ſhall extend, his soul, when diſengaged from the body by death, ſhall be abſorbed into the divine eſſence, and ſhall never more reanimate fleſh : But the ſouls of thoſe who do evil are not, at death, diſengaged from all the elements. They are immediately clothed with a body of fire, air, and akaſh, in which they are for a time puniſhed in hell. After the ſeaſon of their grief is over, they reanimate other bodies ; but till they ſhall arrive at a ſtate of purity they can never be abſorbed into God.

*“ Narud.* What is the nature of that abſorbed ſtate which the ſouls of good men enjoy after death ?

*“ Brimha.* It is a participation of the divine nature, where all paſſions are utterly unknown, and where conſciouſneſs is loſt in bliſs.

*“ Narud.* Thou ſayeſt, O father, that unleſs the soul is perfectly pure it cannot be abſorbed into God : now, as the actions of the generality of men are partly good and partly bad, whither are their ſpirits font im­mediately after death ?

*“ Brimha.* They muſt atone for their crimes in hell, where they muſt remain for a ſpace proportioned to the degree of their iniquities ; then they riſe to heaven to be rewarded for a time for their virtues ; and from thence they will return to the world to reanimate other bodies.

*“ Narud.* What is time ?

*“ Brimha.* Time exiſted from all eternity with God : but it can only be eſtimated ſince motion was produced, and only be conceived by the mind, from its own constant progreſs.

*“ Narud.* How long ſhall this world remain ?

*“ Brimha.* Until the four lugs ſhall have revolved.

Then Rudder (the same with *Shihah,* the deſtroying quality of God), with the ten ſpirits of diſſolution, ſhall roll a comet under the moon, that ſhall involve all things in fire, and reduce the world into aſhes. God ſhall then exiſt alone, for matter will be totally annihilated.”

Thoſe who deſire more information on this ſubject may conſult *Dow's Hiſtory of Indοstan,* and *Hοlwell's Intersting Historical Events.*

SHAW (Dr fhomas), known to the learned world by his travels to Barbary and the Levant, was born at Kendal in Weſtmoreland about the year 1692. He was appointed chaplain to the Lngliſh conſul at Algiers, in which ſtation he continued for ſeveral years ; and from thence took proper opportunities of travel­ling into different parts. He returned in 1733 ; was elected fellow of the Royal Society ; and published the account of his travels at Oxford, folio, 1738. In 1740 he was nominated principal of St Edmond-hall, which he raiſed from a ruinous ſtate by his munificence ; and was regius professor of Greek at Oxford until his death, which happened in 1751. Dr Clayton, Bp. of Clogher, having attacked theſe Travels in his Description of the Eaſt, Dr Shaw publiſhed a ſupplement by way of vindication, which is incorporated into the second, edition of his Travels, prepared by himſelf, and published in 4to, 1757.

SHAWLS, are woollen handkerchiefs, an ell wide, and near two long. The wool is ſo fine and ſilky, that the whole handkerchief may be contained in the two hands cloſed. It is the produce of a Tibet ſheep ; but some say that no wool is employed but that of lambs torn from the belly of their mother before the time of birth. The most beautiful ſhawls come from Caſhmire : their price is from 150 livres (about fix guineas) to 1220 livres (or L. 50 Sterling.)

In the Tranſactions of the Society- for Encouraging Arts, Manufactures, &c. for the year 1792, we are in­formed that a ſhawl counterpane, four yards ſquare, manufactured by Mr P. J. Knights of Norwich, was prefented to the society ; and that, upon examination, it appeared to be of greater breadth than any goods of equal fineneſs and texture that had ever before been presented to the society, or to their knowledge woven in this country. The ſhawls of Mr Knights’s manu­facture, it is said, can ſcarcely be diſtinguished from In­dian ſhawls, though they can be afforded at one-twen­tieth part of the price. When the ſhawl is 16 quarters ſquare, Mr Knights ſays it may be retailed at L. 2c ; if it conſiſted of 12 quarters, and embroidered as the former, it will coſt L. 15 ; if plain, with a fringe only, a ſhawl of 16 quarters ſquare may be fold at L. 8, 8 s.; if 12 quarters and fringed, at L. 6, 6 s.

Mr Knights maintains, that his counterpane of four yards ſquare is equal in beauty, and ſuperior in ſtrength, to the Indian counterpanes which are fold at 200 gui­neas. The principal consumption of this cloth is in train-dreſſes. for ladies ; as likewiſe for long ſcarfs, in imitation of the real Indian ſcarfs, which are fold from L. 60 to L. 80 ; whereas ſcarfs of this fabric are fold for as many ſhillings, and the ladies ſquare ſhawls in proportion.

SHEADING, a riding, tything, or diviſion, in the Iſle of Man ; the whole island being divided into six ſheadings ; in every one of which is a coroner or chief