ment of youth makes us not diſtinguiſh the melancholic till the decline of life, when it is very evident, from diſeaſes of the veins, hemorrhoids, apoplexy, cachexy, obſtructions of the viſcera, particularly of the liver, dropſies, affections of the ali­mentary canal, chiefly from weaker influence of the nervous power. So much for the ſanguineous and melancholic temperaments ; the other two are not ſo eaſily explained. The choleric temperament takes place between youth and man­hood. In the

3, *Choleric,* the diſtribution of the fluids is more exactly balanced ; there is leſs ſenſibility, and leſs obeſity, with more irritability, proceeding from greater tension, leſs mobility and levity, and more ſteadineſs in the ſtrength of the nervous power. As to the

4. *Phlegmatic.* This temperament cannot be diſtinguiſhed by any characters of age or ſex. It agrees with the sanguineous in laxity and ſucculency. It differs from that temperament, and the melancholic, by the more exact diſtribution of the fluids. Again, it differs from the ſanguine­ous, by having leſs ſenſibility, irritability, mobility, and per­haps ſtrength, though ſometimes indeed this laſt is found to be great.

Theſe are the ancient temperaments. The temperaments, indeed, are much more various ; and very far from being eaſily marked and reduced to their genera and ſpecies, from the great variety which is obſervable in the conſtitutions of different men.

Temperament, in music, is defined by Rouſſeau to be an operation which, by means of a slight alteration in the intervals, cauſes the difference between two contiguous sounds to diſappear, makes each of theſe founds ſeem iden­tical with the other, which, without offending the ear, may ſtill preſerve their reſpective intervals or diſtances one from the other. By this operation the ſcale is rendered more ſimple, and the number of sounds which would otherwiſe be necessary retrenched. Had not the ſcale been thus mo­dified, inſtead of twelve founds alone, which are contained in the octave, more than ſixty would be indiſpenſably re­quired to form what we properly call *modulation* in every tone.

It is proved by computation, that upon the organ, the harpſichord and every other inſtrument with keys, there is not, and there ſcarcely can be, any chords properly in tune, save the octave alone. The cauſe is this, that though three thirds major, or four thirds minor, ought to form a juſt octave, thoſe are found to ſurpaſs, and theſe not to reach it.

TEMPERANCE, that virtue which a man is ſaid to poſſeſs who moderates and reſtrains his ſenſual appetites. It is often, however, uſed in a much more general ſenſe, as synonymous with moderation, and is then applied indiſcriminately to all the paſſions.

Temperance (says Mr Nelſon) is the virtue that bridles our irregular deſires ; it is nearly allied to prudence, and has a cloſe connection with juſtice ; it calms revenge, and quenches the fire of unjuſt reſentment ; it checks the Epi­cure, and stops the riotous hand of the Bacchanalian ; it extinguiſhes or abates the flames of luſt, and baniſhes every lawless action ; it ſilences the flippant detracting tongue, and gives in its stead a pleaſing moderation of ſpeech ; it shuts the door againſt avarice, and proves experimentally, that happineſs does not conſiſt in the eager purſuit or acquisition of riches, but in a contented mind ; it curbs the strongeſt of all other paſſions, gaming, and diſtinguiſhes juſtly the absurdity and folly of making that a dangerous trade, which was only deſigned as a relaxation and an amuſement : temperance, in a word, is the parent of many virtues ; the parent of peace, proſperity, health, and joy.

Nothing can be more strange to all obſervation than the practice of forſaking temperance ; ſince every day’s experi­ence proves to us, that intemperance produces the oppoſite to what we ſeek. Suppoſe, when a child is born, we aſk the parents what it is they wiſh in that child ; they will anſwer, life. But as life alone, that is, mere exiſtence, may, by infirmity or other accidents, be very wretched, they will naturally wiſh for health and happineſs. Well then, life, health, and happineſs, are the general wiſhes of parents for their children. Now let us ſee how their wiſhes are likely to succeed. Their firſt ſtep is uſually a ſhameful neglect of the food of nature, the breaſt ; the next, a blind gratifi­cation of their will ; the third, an almoſt total neglect of their manners ; and a fourth, the cheriſhing them in every irregular affection. Where then is the wonder that parents are diſappointed ? Life and health depend on proper food and other judicious management on one part ; and if ſick, an obedience to remedies on the other part ; and happineſs essentially depends in the firſt place on health ; in the next, on the due government oſ our ſenſes, affections, and paſsions. See here how much mankind deviate from them­ſelves ; how far they depart from their own principles. But what is the remedy ? Nothing more obvious. Let parents exerciſe their reaſon in all the ſteps they take for their children’s welfare ; let them examine right and wrong; let them not only avoid paſſion, but labour to correct their own errors of judgment, that they may be the better enabled to prevent them in their children ; but, particularly, let them fix in them the knowledge, love, and habit, of tem­perance.

TEMPERING, in the mechanic arts, the preparing of steel and iron, ſo as to render them more compact, hard, and firm ; or even more ſoft and pliant, according to their re­ſpective occaſions. See Iron and Steel.

TEMPESTA. See Molyn.

TEMPlARS, Templers, or *Knights of the Temple,* a religious order inſtituted at Jerusalem in the beginning of the 12th century, for the defence of the holy ſepulchre and the protection of Chriſtian pilgrims. They were firſt called *The poor of the Holy City,* and afterwards assumed the appel­lation of *Templers,* becauſe their houſe was near the temple. The order was founded by Baldwin 11. then king of Jeruſalem, with the concurrence of the pope ; and the principal articles of their rule were: That they ſhould hear the holy office throughout every day ; or that, when their military duties ſhould prevent this, they ſhould ſupply it by a certain number of pater noſters : that they ſhould abſtain from fleſh four days in the week, and on Fridays from eggs and milk­meats : that each knight might have three horſes, and one eſquire : and that they ſhould neither hunt nor fowl. After the ruin of the kingdom of Jeruſalem about 1186, they ſpread themſelves through Germany and other countries of Europe, to which they were invited by the liberality of the Chriſtians. In the year 1228, this order acquired lia­bility, by being confirmed in the council of Troyes, and ſubjected to a rule of diſcipline drawn up by St Bernard. In every nation they had a particular governor, called *master of the Temple,* or of the *militia of the Temple.* Their grand- maſter had his residence at Paris.

The order of Templars flouriſhed for ſome time, and ac­quired, by the valour of its knights, immenſe riches and an eminent degree of military renown : but as their proſperity increaſed, their vices were multiplied, and their arrogance, luxury, and cruelty roſe at laſt to ſuch a monſtrous height, that their privileges were revoked, and their order ſuppreſſed with the moſt terrible circumſtances of infamy and ſeverity. Their accuſers were two of their own body, and their chief proſecutor Philip the Fair of France, who addreſſed his com­-