was carried on to the end of the year 1755. Bishop Secker, we are told, read over all Dr Sharp’s papers, amounting to three volumes octavo, and corrected and improved them throughout. But the ease which this change of situation gave him was soon disturbed by a heavy and unexpected stroke, namely, the loss of his three friends, Bishops Butler, Benson, and Berkeley, who were all cut off within the space of one year.

On the death of Archbishop Hutton, he was promoted to the see of Canterbury, and was confirmed at Bow-church, on the 2lst of April 1758. He had never once throughout his whole life asked preferment for himself, nor shown any unbecoming eagerness for it ; and the use he made of his newly-acquired dignity very clearly showed, that rank, and wealth, and power, had no other charms for him, than as they enlarged the sphere of his active and industrious bene­volence.

For more than ten years, during which Dr Secker en­joyed the see of Canterbury, he resided constantly at his archiepiscopal house at Lambeth. A few months before his death, the dreadful pains he felt had compelled him to think of trying the Bath waters ; but that design was stopped by the fatal accident which put an end to his life. His Grace had been for many years subject to the gout, which, in the latter part of his life, returned with more frequency and violence, and did not go off in a regular manner, but left the parts affected for a long time very weak, and was succeeded by pains in different parts of the body. About a year and a half before he died, after a fit of the gout, he was attacked with a pain in the arm, near the shoulder, and having continued about twelve months, a similar pain seized the upper and outer part of the opposite thigh, and the arm soon became easier.

On Saturday the 30th of July 1768, he was seized, as he sat at dinner, with a sickness at his stomach. He recovered before night ; but the next evening, while his physicians were attending, and his servants raising him on his couch, he suddenly cried out that his thigh-bone was broken. The shock was so violent, that the servants perceived the couch to shake under him, and the pain so acute and unexpected, that it overcame the firmness he so remarkably possessed. He lay for some time in great agony ; but when the sur­geons arrived, and discovered with certainty that the bone was broken, he was perfectly resigned, and never afterwards asked a question about the event. A fever soon ensued. On Tuesday he became lethargic, and continued so until about five o’clock on Wednesday afternoon, when he ex­pired with great calmness, in the seventy-fifth year of his age. On examination, the thigh-bone was found to be ca­rious about four inches in length, and at nearly the same distance from its head. The disease took its rise from the internal part of the bone, and had so entirely destroyed its substance, that nothing remained at the part where it was broken but a portion of its outward integument ; and even this had many perforations, one of which was large enough to admit two fingers, and was filled with a fungous sub­stance arising from within the bone. There was no appear­ance of matter about the caries, and the surrounding parts were in a sound state. It was apparent that the torture which he underwent during the gradual corrosion of this bone must have been inexpressibly great.

SECOND, in *Geometry, chronology,* and other sciences, the sixtieth part of a prime or minute, whether of a degree or of an hour.

Second, in *Music,* one of the musical intervals, being only the difference between any sound and the next nearest sound, whether above or below it.

SECOND SIGHT, in Gaelic called *Taisch,* is a mode of seeing superadded to that which nature generally bestows. This gift or faculty, which is neither voluntary nor con­stant, is in general rather troublesome than agreeable to the

possessors of it, who are chiefly to be found among the inha­bitants of the Highlands of Scotland, those of the Western Isles, of the Isle of Man, and of Ireland. It is an impres­sion made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are per­ceived, and seen as if they were present. A man on a journey far from home falls from his horse ; another, who is perhaps at work about the house, sees him bleeding on the ground, commonly with a landscape of the place where the accident befalls him. Another seer, driving home his cattle, or wandering in idleness, or musing in the sunshine, is sud­denly surprised by the appearance of a bridal ceremony, or funeral procession, and counts the attendants or mourners, of whom, if he knows them, he relates the names, but if he knows them not, he can describe the dresses. Things dis­tant are seen at the instant they happen.

Of things future, Johnson says that he knows no rule pre­tended to for determining the time between the sight and the event ; but we are informed by Mr Grose, that in gene­ral the time of accomplishment bears some relation to the time of the day in which the impressions are received. Thus visions seen early in the morning, which seldom hap­pens, will be much sooner accomplished than those appear­ing at noon ; and those seen at noon will take place in a much shorter time than those happening at night. Some­times the accomplishment of the latter does not fall out within a year or more.

These visions are not confined to solemn or important events, nor is it true, as is commonly reported, that to the second sight nothing is presented but phantoms of evil. The future visit of a mountebank or a piper, a plentiful draught of fish, the arrival of common travellers, or, if possible, still more trifling matters than these, are foreseen by the seers. A gentleman told Dr Johnson, that when he had once gone far from his own island, one of his labouring servants predicted his return, and described the livery of his attendant, which he had never worn at home, and which had been, without any previous design, occasionally given him.

Dr Beattie of Aberdeen gives the following account of this imaginary gift. The Highlands of Scotland are a pic­turesque but a melancholy country. Long tracts of moun­tainous desert, covered with dark heath, and often obscured by misty weather ; narrow valleys, thinly inhabited, and bounded by precipices resounding with the fall of torrents ; a soil so rugged, and a climate so dreary, as in many parts to admit neither the amusements of pasturage nor the la­bours of agriculture ; the mournful dashing of waves along the friths and lakes that intersect the country ; the porten­tous noises which every change of the wind and every in­crease or diminution of the waters is apt to raise in a lonely region full of echoes and rocks and caverns ; the grotesque and ghastly appearance of such a landscape by the light of the moon ; objects like these diffuse a gloom over the fancy, which may be compatible enough with occasional and so­cial merriment, but cannot fail to tincture the thoughts of a native in the hour of silence and solitude. If these people, notwithstanding their reformation in religion, and more fre­quent intercourse with strangers, do still retain many of their old superstitions, we need not doubt but in former times they must have been much more enslaved to the hor­rors of imagination, when beset with the bugbears of Popery and Paganism. Most of their superstitions are of a melan­choly cast. That of Second Sight, by which some are still supposed to be haunted, is considered by themselves as a misfortune, on account of the many dreadful images it is said to obtrude upon the fancy. It is said that some of the Alpine regions do likewise lay claim to a sort of second sight. Nor is it wonderful, that persons of a lively imagi­nation, immured in deep solitude, and surrounded with the stupendous scenery of clouds, precipices, and torrents, should