siastical power, yet he had a sincere regard for the Church of England. He wrote many learned works besides those already mentioned, the principal of which are, 1. De Jure Naturali et Gentium, juxta Disciplinam Hebraeorum ; 2. De Nuptiis et Divorciis ; S. De Anno Civili veterum He- bræorum ; 4. De Nummis; 5. De Diis Syris; 6. Uxor Hebraica ; 7. Jani Anglorum Facies altera. All his works were printed together in 1726, in three vols, folio.

SELEFKEH, the ancient Calicadnus, in Asia Minor, in the province of Caramania, situated near the mouth of a river called Ghiuk Sooyoo. The modern town is merely an assem­blage of mud and wooden huts ; it is, however, the residence of an aga under the governor of Cyprus. It is on the site of the ancient Seleucia, the remains of which are still to be seen scattered over a large extent of ground on the western side of the river. Here are found the remains of a theatre, with porticos in front, and other large buildings. Farther on is a temple which had been converted into a Christian church, and several large Corinthian columns about four feet in dia­meter, a few of which are still standing. A little farther to the southward, near a marble quarry, which seems to have supplied materials for the town, is seen an extensive ceme­tery, containing sarcophagi of coarse workmanship ; and also catacombs, which have been all opened and emptied. On all these remains are inscriptions denoting their origin and object. Near the catacombs is an enormous reservoir hewn out of the soft stone, one hundred and fifty feet by seventy- five, and thirty-five feet in depth. To the west of the town are seen the remains of a citadel. Long. S3. 35. E. Lat. 36. 20. N.

SELENGA, a large river of Siberia, in the southern part of the government of Irkoutsk, which rises beyond the fron­tier, in the country of the Mongols, where its stream is in­creased by the accession of the Kharatale and the Iga. It becomes navigable as it approaches the frontiers of the em­pire, and, flowing from south-east to north-west, it falls by three mouths into Lake Baikal. On its banks are several considerable Russian towns, namely, Verschnei, Oudinsk, Selenginsk, and Kiachta, the great point of commercial in­tercourse with China.

SELENGINSK, a town of Asiatic Russia, in the govern­ment of Irkoutsk, situated on the right bank of the Selenga, in a country consisting chiefly of naked and sandy moun­tains ; and it is ten miles farther down the river before any lands are found fit for the purposes of agriculture. In 1566 a wooden fort or ostτog was built on this spot, which was afterwards converted into a regular fortress, and gave rise to the town, which now contains three churches and a hun­dred and fifty houses. It is supported, notwithstanding its dreary situation, by being the great thoroughfare of the China trade through Kiachta. Rhubarb is imported in large quantities from the adjacent country of Mongolia. Long. 107. 3. E. Lat. 51. 6. N.

SELENOGRAPHY, a branch of cosmography, which describes the moon, and all the parts and appearances there­of, as geography does those of the earth.

SELEUCIA, in *Ancient Geography,* surnamed *Babylo­nia,* because situated on its confines, at the confluence of the Euphrates and the Tigris. Ptolemy places it in Meso­potamia. It is called also *Seleucia ad Tigrim,* being washed on the south by the Euphrates, and on the east by the Ti­gris. It is generally believed to have been built or enlarged by Seleucus Nicanor, master of the east after Alexander by means of which Babylon came to be deserted. It is said to have been originally called *Coche,* though others, as Ar­rian, distinguish it, as a village, from *Seleucia ;* and, accord­ing to Zosimus, the ancient name of Seleucia was *Zocha- sia.* It is now called Bagdad. Long. 44. 21. E. Lat. 33. 10. N. There were many other cities of the same name, all built by Seleucus Nicanor.

SELEUCIDÆ, in *chronology.* The era of the Seleu­

cidæ, 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. The Rabbin call it the *era of contracts,* and the Arabs *therik dilkarnain,* or the era of the two horns. Ac­cording to the best accounts, the first year of this era falls in the year 311 before Christ, being twelve years after Alex­ander’s death.

SELF-DEFENCE implies not only the preservation of one’s life, but also the protection of one’s 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 a 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 averted 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 on 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 in­curs that danger for 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 sentence ; for the power of inflicting punish­ment is essential to society, and society is the ordinance of God. The man who is called upon to renounce his religion ought to submit to the most cruel death rather than comply with that request, since religion is his only security for future and permanent happiness. But in every other situa­tion, that which is absolutely necessary to the preservation of life is undoubtedly lawful. Hence it is that a person sink­ing in water is never thought to be guilty of any crime, though he drag his neighbour after him by his endeavours to save himself ; and hence, too, a man in danger of perishing by shipwreck may drive another from a plank which cannot carry both of them, for since one of two lives must be lost, no law, human or divine, calls upon either of them to prefer his neighbour’s life to his own.

But though the rights of self-defence authorize us to repel every attack mode upon our life, and in case of extremity to save ourselves at the expense of the life of our innocent neighbour, it is not so evident that, rather than give to an unjust demand a few shillings or pounds, we may lawfully deprive a fellow-creature of life, and the public of a citizen. A few pounds lost may be easily regained ; but life when lost can never be recovered. If these pounds, indeed, be the whole of a man’s property ; if they include his clothes, his food, and the house where he shelters his head ; there cannot be a doubt that, rather than part with them, he may lawfully kill the aggressor, for no man can exist without shelter, and food, and raiment. But it is seldom that an