a mere abuse of words. The sleep of plants is a metapho­rical expression, and has not the least resemblance to the sleep of animals. Plants are said to sleep when the flowers or leaves are contracted or folded together ; but we never heard that there is any similar contraction in the body of an animal during sleep.

The fibres of vegetables have been compared with the muscles of animals, and the motions of the sensitive plant have been supposed to be the same with muscular motion. Between the fibres of vegetables and the muscles of animals, however, there is not the least similarity. If muscles be cut through, so as to be separated from the joints to which they are attached, their powers are completely destroyed ; but this is not the case with vegetable fibres. The follow­ing ingenious experiment, which was communicated to us by a respectable member of the university of Edinburgh, is decisive on this subject. He selected a growing poppy at that period of its growth, before unfolding, when the head and neck are bent down almost double. He cut the stalk where it was curved half through on the under side, and half through at a small distance on the upper side, and half through in the middle point between the two sections, so that the ends of the fibres were separated from the stalk. Notwithstanding these several cuttings on the neck, the poppy raised its head, and assumed a more erect position. There is, therefore, a complete distinction between muscu­lar motion and the motions of a plant ; for no motion can take place in the limb of an animal when the muscles of that limb are cut.

In fine, we look upon all attempts to explain the motions of plants as absurd, and all reasoning from supposed analogy between animals and vegetables as the source of wild con­jecture, and not of sound philosophy. We view the con­traction and expansion of the sensitive plant in the same light as we do gravitation, chemical attraction, electricity, and magnetism, as a singular fact, the circumstances of which we may be fully acquainted with, but must despair of understanding its cause.

SENTENCE, in *Law,* a judgment passed in court by the judge in some process, either civil or criminal. See **JuDGMENT.**

Sentence, in *Grammar,* denotes a period, or a set of words comprehending perfect sense, or a sentiment of the mind. The business of pointing is to distinguish the seve­ral parts and members of sentences, so as to render the sense as clear, distinct, and full, as possible.

In every sentence there are two parts necessarily re­quired ; a noun for the subject, and a definite verb. What­ever is found more than these two, affects one of them, either immediately or by the intervention of some other, by which the first is affected.

Again, every sentence is either simple or compound. A simple sentence is that which consists of one single subject, and one finite verb. A compound sentence contains several subjects and finite verbs, either expressly or implicitly.

A simple sentence needs no point or distinction, but only a period to close it, as “ A good man loves virtue for itself.” In such a sentence, the several adjuncts affect either the subject or the verb in a different manner. Thus the word *good* expresses the quality of the subject, *virtue* the object of the action, and *for itself* the end thereof. Now none of these adjuncts can be separated from the rest of the sen­tence ; for if one be, why should not all the rest ? and if all be, the sentence will be minced into almost as many parts as there are words. But if several adjuncts be attributed in the same manner either to the subject or the verb, the sentence becomes compound, and is to be divided into parts.

In every compound sentence, as many subjects or as many finite verbs as there are, either expressed or implied, so many distinctions may there be. Thus, “ My hopes, fears, joys, pains, all centre in you;" and thus, “ *Catilina abiit,*

*execssit, eνasit, erupit."* The reason of thus pointing is ob­vious; for as many subjects or finite verbs as there are in a sentence, so many members does it really contain. When­ever, therefore, there occurs more nouns than verbs, or con­trariwise, they are to be conceived as equal ; since, as every subject requires its verbs, so every verb requires its subject, with which it may agree, excepting, perhaps, in some figu­rative expressions.

SENTINEL, or **SENTRY,** in military affairs, is a private soldier placed in some post, to watch the approach of the enemy, to prevent surprises, or to stop such as would pass without orders or discovering who they are. They are placed before the arms of all guards, and at the tents and doors of general officers, colonels of regiments, &c.

*Sentinel Perdu,* a soldier posted near an enemy, or in some dangerous position, where he is in hazard of being lost.

**SENTINEL,** *Great and Little,* are two islands in the East­ern Seas. The first is about ten miles in circumference, and is about twenty miles from the Greater Andaman. Long. 92. 40. E. Lat. 11. 36. N. The second is about eight miles from the Little Andaman. Long. 92. 23. E. Lat. 10. 59. N.

SEOUNY, a town of Hindustan, in the province of Gundwana, sixty-eight miles north by east from the city of Nagpoor. Long. 80. 3. E. Lat. 22. 4. N.

Seouny, a town of Hindustan, in the Mahratta territo­ries, and province of Khandesh, seventy-three miles north by west from Ellichpoor. Long. 77. 1. E. Lat. 22. 21. N.

SEPARATISTS. This name has for some years been generally applied to a particular sect in these countries. It originated with a few Christians in Dublin, about the year 1803, who had their attention strongly directed to the principles of Christian fellowship. Convinced that the au­thority of the apostolic word was divine and unchangeable, not to be annulled or weakened by the lapse of time, by the customs of nations, or by the laws of earthly legislators, they set out in the attempt to return fully to the course marked out for Christians in the New Testament. There they perceived that all the first Christians in any place were connected together in the closest brotherhood, and that this connection, grounded on the apostolic gospel which they believed, was altogether regulated by the apostolic precepts, the commands of the divinely-commissioned am­bassadors of Christ ; and they also perceived that the same divine rule which regulated their fellowship in the gospel with each other, forbade them to maintain any religious fellowship with others. From the practice consequent on this, they received the name of *Separatists,* a designation since applied to them, by an act of parliament passed in the year 1833, for their relief in the matter of oaths. To give even a concise account of the tenets and practices by which they are distinguished from most other religionists in these countries, would require more space than could be al­lotted to this article ; but among them the following prin­cipal may be noted. They hold that the only true God is made known to men exclusively in the gospel of his son Jesus Christ ; that those alone who believe the divine testi­mony there revealed know the true God, whose distinguish­ing glory is displayed in the fullest harmony of perfect right­eousness and perfect mercy, as the Saviour of sinful crea­tures, and the justifier of the ungodly, through the redemp­tion that is in Christ Jesus, through the propitiation for sin which he made by his obedience unto death, and the di­vine acceptance of which is proved by his resurrection from the dead. They hold that forgiveness of all sin, acceptance in the sight of God, and eternal life, come to the guiltiest of sinners, as such, and are assured in the divine word to every one, without distinction, who believes the testimony concerning Jesus of Nazareth. They understand by the faith with which justification and eternal life are connect­ed, nothing else but the belief of the things declared to all