plants; and in the natural method ranking with thoſe of which the order is doubtful. The calyx is quadrifid; there is no corolla; the berry is monoſpermous; and the ſeed covered with an antlus or looſe coat.

SALVAGE-money, a reward allowed by the civil and ſtatute law for the ſaving of ſhips or goods from the danger of the ſea, pirates, or enemies. —Where any ſhip is in danger of being ſtranded, or driven on ſhore, juſtices of the peace are to command the conſtables to aſſemble as many perſons as are neceſſary to preſerve it; and, on its being preſerved by their means, the perſons aſſiſting therein ſhall, in 30 days after, be paid a reaſonable reward for their ſalvage; otherwiſe the ſhip or goods ſhall remain in the cuſtody of the officers of the cuſtoms as a ſecurity for the ſame.

SALVATION, means the ſafety or preſervation of any thing which is or has been in danger, and is gene­rally uſed in a religious ſenſe, when it means preſerva­tion from eternal death, or reception to the happineſs of heaven, which is now offered to all men by the Chriſtian religion upon certain conditions. The Hebrews but rarely make uſe of concrete terms as they are called, but often of abſtracted. Thus, inſtead of faying that God ſaves them and protects them, they ſay that God is their ſalvation. Thus the word of ſalvation, the joy of ſalvation, the rock of ſalvation, the ſhield of ſal­vation, the horn of ſalvation, &c*.* is as much as to ſay, The word that declares deliverance; the joy that at­tends the eſcaping a great danger, a rock where any one takes refuge, and where he may be in ſafety from his enemy; a buckler, that ſecures him from the arm of the enemy; a horn or ray of light, of happineſs and ſalvation, &c. See Theology, &c.

SALVATOR rosa. See Rosa.

SALVE regina, among the Romaniſts, the name of a Latin prayer, addreſſed to the Virgin, and ſung after complines, as alſo upon the point of executing a criminal. Durandus ſays, it was compoſed by Peter biſhop of Compoſtella. The cuſtom of ſinging the *ſalve regina* at the cloſe of the office was begun by order of St Dominic, and firſt in the congregation of Dominicans at Bologna, about 1237. Gregory IX. firſt ap­pointed it to be general. St Bernard added the concluſion, *O* *duſcis! O pia,* &c.

SALVIA, sage: A genus of the monogynia order; belonging to the digynia claſs of plants; and in the na­tural method ranking under the 42d order, *Verticillatae.* The corolla is unequal; and the filaments placed croſswiſe on a pedicle. The moſt remarkable ſpecies are,

1. The officinalis, or common large ſage, which is cultivated in gardens; of which there are the following varieties: 1. The common green ſage; 2. The worm­wood ſage. 3. The green ſage, with a variegated leaf. 4. The red ſage. 5. The red ſage with a variegated leaf. Theſe are accidental variations, and therefore are not enumerated as ſpecies. The common ſage grows naturally in the ſouthern parts of Europe, but is here cultivated in gardens for uſe; but that variety with red or blackiſh leaves is the moſt common in the Britiſh gardens; and the wormwood ſage is in greater plenty here than the common green-leaved ſage, which is but in few gardens.
2. The tomentoſa, generally titled *balſamic ſage* by the gardeners. The ſtalks of this do not grow ſo up­right as, thoſe of the common ſage; they are very hairy,

and divide into ſeveral branches, which are garniſhed with broad heart-ſhaped woolly leaves ſtanding upon long foot-ſtalks; they are ſawed on their edges, and their upper ſurfaces are rough: the leaves, which are upon the flower-ſtalks, are oblong and oval, ſtanding upon ſhorter foot ſtalks, and are very ſlightly ſawed on their edges; they grow in whorled ſpikes toward the top of the branches; the whorls are pretty far diſtant, but few flowers in each; they are of a pale blue, about the ſize of thoſe of the common fort. This ſage is pre­ferred to all the others for making tea.

1. The auriculata, common ſage of virtue, which is alſo well known in the gardens and markets. The leaves of this is narrower than thoſe of the common fort; they are hoary, and ſome of them are indented on their edges towards the baſe, which indentures have the ap­pearance of ears. The ſpikes of flowers are longer than thoſe of the two former ſorts, and the whorls are generally naked, having no leaves between them. The flowers are ſmaller, and of a deeper blue than thoſe of common red ſage.
2. The pomifera, with ſpear-ſhaped oval entire leaves, grow naturally in Crete. This hath a ſhrubby ſtalk, which riſes four or five feet high, dividing into ſeveral branches. The flowers grow in ſpikes at the end of the branches; they are of a pale blue colour, and have obtuſe empalements. The branches of this ſage have often punctures made in them by infects, at which pla­ces grow large protuberances as big as apples, in the ſame manner as the galls upon an oak, and the rough balls on the briar.

All the ſorts of ſage may be propagated by ſeeds, if they can be procured; but, as ſome of them do not perfect their ſeeds in this country, and moſt of the ſorts, but eſpecially the common kinds for uſe, are eaſily pro­pagated by flips, it is not worth while to raiſe them from ſeeds.

SALVIANUS, an ancient father of the Chriſtian church, who flouriſhed in the 5th century, and was well ſkilled in the ſciences. It is ſaid he lived in continence with his wife Palladia, as if ſhe had been his ſiſter; and that he was ſo afflicted at the wickedneſs of that age, that he was called the *Jeremiah of the fifth century.*

He acquired ſuch reputation for his piety and learning, that he was named the *master of the biſhop*s*.* He wrote a Treatiſe on Providence; another on Avarice; and ſome epiſtles, of which Baluze has given an excellent edition; that of Conrad Ritterſhufius, in 2 vols octavo, is alſo eſteemed.

SALUTATION, the act of ſaluting, greeting, or paying reſpect and reverence to any one.

When men (writes the compiler of *L'Eſprit des Curioſities of Literature, Ufages et des Coutumes)* ſalute each other in an amicable manner, it ſigniſies little whether they move a particular part of the body, or practiſe a particular cere­mony. In theſe actions there muſt exiſt different cuſtoms. Every nation imagines it employs the moſt reaſonable ones; but all are equally ſimple, and none are to be treated as ridiculous. This infinite number of ceremonies may be reduced to two kinds; to reverences or ſalutations; and to the touch of ſome part of the human body. To bend and proſtrate one’s ſelf to expreſs ſentiments of reſpect, appears to be a natural motion; for terrified perſons throw themſelves on the earth when they adore inviſiible beings. The affectionate touch of