ſuceeeded by plenty of ſeeds in autumn, by which they may be propagated, alſo abundantly by parting the roots, and by ſhips or cuttings of the ſtalks in ſummer; in all of which methods they readily grow and ſpread very fall into tuſted bunches: being all of ſucculent growth, they conſequently delight moſt in dry foils, or in any dry rubbiſhy earth.

*Uſes.* As flowering plants, they are moſtly employ­ed to embelliſh rock-work, ruins, and the like places, planting either the roots or cuttings of the ſhoots in a little mud or any moiſt ſoil at firſt, placing it in the crevices, where they will soon root and fix themſelves, and ſpread about very agreeably. For economical purpoſes, the reflexum and rupeſtre are cultivated in Hol­land and Germany, to mix with lettuce in ſallads, The wall-pepper is ſo acrid, that it bliſters the ſkin when ap­plied externally. Taken inwardly, it excites vomiting. In ſcorbutic caſes and quartan agues, it is ſaid to be an excellent medicine under proper management. Goats eat it; cows, horſes, ſheep, and ſwine, refuſe it.

SEED, in phyſiology, a ſubſtance prepared by na­ture for the reproduction and conſervation of the ſpecies both in animals and plants. See Botany, ſect. iv. p. 435.; and Physiology, ſect. xii.

SEEDLINGS, among gardeners, denote ſuch roots of gilliflowers, &c. as come from ſeed ſown. Alſo the young tender ſhoots of any plants that are newly ſown.

SEEDY, in the brandy trade, a term uſed by the dealers to denote a fault that is found in ſeveral parcels of French brandy, which renders them unſaleable. The French ſuppoſe that theſe brandies obtain the flavour which they expreſs by this name, from weeds that grow among the vines from whence the wine of which this brandy is preſſed was made.

SEEING, the perceiving of external objects by means of the eye. For an account of the organs of sight, and the nature of viſion, ſee Anatomy, ſect. vi. and Optics, page 292, *et ſeq.*

SEEKS, a religious ſect fettled at Patna, and ſo called from a word contained in one of the command­ments of their founder, which ſignifes *learn thou.* In books giving an account of oriental ſects and oriental cuſtoms, we find mention made both of *Seeks* and *Seiks;* and we are ſtrongly inclined to think that the ſame tribe is meant to be denominated by both words. If ſo, different authors write very differently of their prin­ciples and manners. We have already related what we then knew of the *Seiks* under the article Hindoos, p. 530; but in the Aſiatic Reſearches, Mr Wilkins gives a much more amiable account of the *Seeks,* which we lay before our readers with pleaſure.

The Seeks are a ſect diſtinguiſhed both from the Muſſulmans and the worſhippers of Brahma; and, from our author’s account of them, muſt be an amiable peo­ple. He aſked leave to enter into their chapel: They laid it was a place of worſhip, open to all men, but in­timated that he muſt take off his ſhoes. On complying with this ceremony, he was politely conducted into the hall, and ſeated upon a carpet in the midſt of the aſſembly. The whole building forms a ſquare of about 40 feet. The hall is in the centre, divided from four other apartments by wooden arches, upon pillars of the ſame materials. The walls above the arches were hung with European looking-glaſſes in gilt frames, and with

pictures. On the left hand, as one enters, is the chancel, which is furniſhed with an altar covered with cloth of gold, raiſed a little above the ground in a declining position. About it were ſeveral flower-pots and roſe- water bottles, and three urns to receive the donations of the charitable. On a low deſk, near the altar, flood a great book, of folio ſize, from which some portions are daily read in the divine ſervice. When notice was given that it was *noon,* the congregation arranged them­ſelves upon the carpet on each ſide of the hall. The great book and deſk were brought from the altar, and placed at the oppoſite extremity. An old ſilver-haired man kneeled down before the deſk, with his face to­wards the altar, and by him ſat a man with a drum, and two or three with cymbals. The book was now opened, and the old man began to chant to the time of the inſtruments, and at the concluſion of every verse moſt of the congregation joined chorus in a reſponſe, with countenances exhibiting great marks of joy. Their tones were not harſh; the time was quick; and Mr Wil­kins learned that the ſubject was a hymn in praiſe of the unity, omnipreſence, and omnipotence of the Deity. The hymn concluded, the whole company got up and preſented their faces, with joined hands, towards the altar in the attitude of prayer. The prayer was a fort of litany pronounced by a young man in a loud and diſtinct voice; the people joining, at certain periods, in a ge­neral reſponſe. This prayer was followed by a ſhort bleſſing from the old man, and an. invitation to the aſ­ſembly to partake of a friendly feaſt. A ſhare was of­fered to Mr Wilkins, who was too polite to refuſe it. It was a kind of ſweetmeat compoſed of ſugar and flower mixed up with clarified butter. They were next ſerved with a few ſugar plums; and thus ended the feaſt and ceremony.

In the courſe of converſation Mr Wilkins learned that the founder of this ſect was *Naneek Sah,* who lived about 400 years ago; who left behind him a book, compoſed by himſelf in verſe, containing the doctrines he had eſtabliſhed; that this book teaches, that there is but one God, filling all ſpace, and pervading all matter; and that there will be a day of retribution, when virtue will be rewarded, and vice puniſhed. (Our author forgot to aſk in what manner.) It forbids murder, theft, and ſuch other deeds as are by the majority of mankind eſteemed crimes, and inculcates the practice of all the virtues; but, particularly, a universal philanthropy and hoſpitality to ſtrangers and travellers. It not only commands univerſal toleration, but forbids diſputes with thoſe of another perſuaſion. If any one ſhow a ſincere inclination to be admitted among them, any five or more Seeks being aſſembled in any place, even on the highway, they lend to the firſt ſhop where ſweetmeats are fold, and procure a very ſmall quantity of a parti­cular kind called *bataja* (Mr Wilkins does not tell us of what it is compoſed), which having diluted in pure wa­ter, they ſprinkle some of it on the body and eyes of the proſelyte, whilſt one of the beſt inſtructed repeats to him the chief canons of their faith, and exacts from him a solemn promiſe to abide by them the reſt of his life. They offered to admit Mr Wilkins into their society; but he declined the honour, contenting himſelf with their alphabet, which they told him to guard as the apple of his eye, as it was a ſacred character. Mr Wil­kins sinds it but little different from the Dewanagarſe