the ſame by diſtreſs of his goods and chattels ; or they may, by ſtatute 23 Hen. VIII. c. 5. ſell hrs freehold- lands (and by the 7 Ann. c. 10. his copyhold alſo), in order to pay ſuch ſcots or asseſſments. But their con­duct is under the controul of the court of King’s-bench, which will prevent or puniſh any illegal or tyrannical proceedings. And yet in the reign of King James I. (8th Nov. 1616.), the privy-council took upon them to order, that no action or complaint ſhould be proſecuted againſt the commiſſioners unleſs before that board; and committed ſeveral to priſon who had brought ſuch actions at common law, till they ſhould releaſe the ſame: and one of the reaſons for diſcharging Sir Edward Coke from his office of lord chief-juſtice, was for countenan­cing thoſe legal proceedings. The pretence for theſe arbitrary meaſures was no other than the tyrant’s plea of the *necessity* of unlimited powers in works of evident utility to the public, “ the ſupreme reaſon above all reaſons, which is the ſalvation of the king’s lands and people.” But now it is clearly held, that this (as well as all other inferior juriſdictions) is ſubject to the diſcretionary coercion of his majeſty’s court of King’s- bench.

*Common Sewers,* in Rome, were executed at a great expence. It was propoſed that they ſhould be of ſufficient dimenſions to admit a waggon loaded with hay. When theſe common ſewers came to be obſtructed, or out of repair, under the republic, the cenſors contract­ed to pay a thouſand talents, or about 193,000 l. for clearing and repairing them. They were again in diſrepair at the acceſſion of Auguſtus Cæsar, and the re- inflating them is mentioned among the great works of Agrippa. He is laid to have turned the courſe of ſeven rivers into theſe ſubterraneous passages, to have made them navigable, and to have actually paſſed in barges under the ſtreets and buildings of Rome. Theſe works are ſtill ſuppoſed to remain ; but as they exceed the power and reſources of the preſent city to keep them in repair, they are quite concealed, except at one or two places. They were in the midſt of the Roman greatneſs, and ſtill are, reckoned among the wonders of the world ; and yet they are ſaid to have been works of the elder Tarquin, a prince whoſe territory did not ex­tend, in any direction, above 16 miles; and, on this ſuppoſition, they muſt have been made to accommodate a city that was calculated chiefly for the reception of cattle, herdſmen, and banditti. Rude nations ſometimes execute works of great magnificence, as fortreſſes and temples, for the purpoſes of war and ſuperſtition ; but ſeldom palaces, and ſtill more ſeldom works of mere convenience and cleanlineſs, in which for the most part they are long defective. It is not unreaſonable, therefore, to queſtion the authority of tradition in respect to this singular monument of antiquity, which ſo greatly exceeds what the beſt accommodated city of modern Europe could undertake for its own conveniency. And as thoſe works are ſtill entire, and may continue ſo for thouſands of years, it may be ſuſpected that they were even prior to the ſettlement of Romu­lus, and may have been thc remains of a more ancient city, on the ruins of which the followers of Romulus fettled, as the Arabs now hut or encamp on the ruins of Palmyra and Balbeck. Livy owns, that the common ſewers were not accommodated to the plan of Rome, as

it was laid out in his time ; they were carried in direc­tions acroſs the ſtreets, and paſſed under buildings of the greateſt antiquity. This derangement indeed he imputes to the haſty rebuilding of the city after its destruction by the Gauls ; but haste, it is probable, would have determined the people to build on their old foun­dations, or at leaſt not to change them ſo much as to croſs the direction of former ſtreets.

SEX, the property by which any animal is male or female.

Lavater has drawn the following characteriſtic distinctions between the male and female of the human ſpecies.

“ The primary matter of which women are conſtituted appears to be more flexible, irritable, and elaſtic, than that of man. They are formed to maternal mildneſs and affection ; all their organs are tender, yielding, eaſily wounded, ſenſible, and receptible. Among a thouſand females there is ſcarcely one without the ge­neric feminine ſigns ; the flexible, the circular, and the irritable.

“ They are the counterpart of man, taken out of man, to be ſubject to man ; to comfort him like angels, and to lighten his cares. ‘ She ſhall be ſaved in child­bearing, if they continue in faith, and charity, and holineſs, with ſobriety” (1 Tim. ii. 15.) This tenderneſs, this ſenſibility, this light texture of their fibres and or­gans, this volatility of feeling, render them ſo eaſy to conduct and to tempt ; ſo ready of ſubmiſſion to the enterpriſe and power of the man ; but more powerful through the aid of their charms than man, with all his ſtrength. The man was not firſt tempted, but the wo­man, afterward the man by the woman. And, not on­ly eaſy to be tempted, ſhe is capable of being formed to the pureſt, nobleſt, moſt ſeraphic virtue ; to every thing which can deserve praiſe or affection. Highly ſenſible of purity, beauty, and symmetry, ſhe does not always take time to reflect on internal life, internal death, internal corruption. ‘ The woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wise, and ſhe took of the fruit thereof.’ (Gen. iii. 6.)

“ The female thinks not profoundly ; profound thought is the power of the man. Women feel more. Senſibility is the power of woman. They often rule more effectually, more ſovereignly, than man. They rule with tender looks, tears, and ſighs ; but not with paſſion and threats ; for if, or when, they ſo rule, they are no longer women but abortions. They are capable of the ſweeteſt ſenſibility, the moſt profound emotion, the utmoſt humility, and the exceſs of enthuſiaſm. In their countenance are the ſigns of ſanctity and inviola­bility, which every feeling man honours, and the effects of which are often miraculous. Therefore, by the irri­tability of their nerves, their incapacity for deep inquiry and firm deciſion, they may eaſily from their extreme ſenſibility become the moſt irreclaimable, the moſt raptu­rous enthuſiaſts. Their love, ſtrong and rooted as it is, is very changeable ; their hatred almoſt incurable, and only to be effaced by continued and artful flattery. Men are moſt profound ; women are more ſublime.

“ Men moſt embrace the whole ; women remark in­dividually, and take more delight in ſelecting the minutiæ which form the whole, Man hears the bursting