the reſurrection of the body; but they are rarely found, at leaſt there are but few who declare themſelves for theſe opinions.

SADLER (John), was deſcended from an ancient family in Shropſhire; born in 1615; and educated at Cambridge, where he became eminent for his great knowledge in the oriental languages. He removed to Lincoln’s-Inn, where he made no ſmall progreſs in the ſtudy of the law; and in 1644 was admitted one of the maſters in chancery, as alſo one of the two mailers of requeſts. In 1649 he was choſen town-clerk of London, and the ſame year publiſhed his *Rights of the King­dom.* He was greatly eſteemed by Oliver Cromwell, by whoſe ſpecial warrant he was continued a matter in Chancery, when their number was reduced to fix. By his intereſt it was that the Jews obtained the privilege of building for themſelves a ſynagogue in London. In 1658 he was made member of parliament for Yar­mouth; and next year was appointed firſt commiſſioner under the great ſeal with Mr Taylor, Mr Whitelocke, and others, for the probate of wills. In 1660 he publiſhed his *Olbia.* Soon after the Reſtoration, he loſt all his employments. In the fire of London in 1666, he was a great ſufferer; which obliged him to retire to his feat of Warmwell in Dorſetſhire, where he lived in a private manner till 1674, when he died.

SADOC, a famous Jewiſh rabbi, and founder of the ſect of the Sadducees.

SADOLET (James), a polite and learned cardinal of the Romiſh church, born at Modena in 1477. Leo X. made him and Peter Bembus his ſecretaries, an office for which they were both well qualified; and Sadolet was ſoon after made biſhop of Carpentras, near Avignon: he was made a cardinal in 1536 by Paul III. and em­ployed in ſeveral negociations and embaſſies. He died in 1547, not without the ſuſpicion of poiſon, for correſponding too familiarly with the Proteſtants, and for teſtifying too much regard for ſome of their doctors. His works, which are all in Latin, were collected in 1607 at Mentz, in one volume 8vo. All his contempo­raries ſpoke of him in the higheſt terms.

SAFE-guard, a protection formerly granted to a ftranger who feared violence from ſome of the king’s ſubjects for ſeeking his right by courſe of law.

*SAFE-Conduct,* is a ſecurity given by a prince under the great ſeal, to a ſtranger for his *ſafe-coming* into and paſſing out of the realm; the form whereof is in *Reg. Orig.* 25. There are letters of ſafe conduct which muſt be enrolled in chancery; and the perſons to whom granted muſt have them ready to ſhow; and touching which there are ſeveral ſtatutes. See Prero­gative.

SAFFRON, in the materia medica, is formed of the ſtigmata of the crocus officinalis@@\*, dried on a kiln, and preſſed together into cakes. Of this there are two kinds, the Engliſh and Spaniſh; of which the latter is by far the most eſteemed. Saffron is principally culti­vated in Cambridgeſhire, in a circle of about ten miles diameter. The greateſt part of this tract is an open level country, with few incloſures; and the cuſtom there is, as in moſt other places, to crop two years, and let the land be fallow the third. Saffron is generally planted upon fallow-ground, and, all other things being alike, they prefer that which has borne barley the year before.

The ſaſſron ground is ſeldom above three acres, or leſs than one; and in chooſing, the principal thing they have regard to is, that they be well expoſed, the ſoil not poor, nor a very ſtiff clay, but a temperate dry-mould, ſuch as commonly lies upon chalk, and is of an hazel colour; though, if every thing elſe anſwers, the colour of the mould is pretty much neglected.

The ground being made choice of, about Lady-day or the beginning of April, it muſt be carefully plough­ed, the furrows being drawn much cloſer together, and deeper if the ſoil will allow it, than is done for any kind of corn; and accordingly the charge is greater.

About five weeks after, during any time in the month of May, they lay between 20 and 30 loads of dung up­on each acre, and having ſpread it with great care, they plough it in as before. The ſhorteſt rotten dung is the beſt; and the farmers, who have the conveniency of making it, ſpare no pains to make it good, being ſure of a proportionable price for it. About midſummer they plough a third time, and between every 16 feet and an half they leave a broad furrow or trench, which ſerves both as a boundary to the ſeveral parcels, and for throwing the weeds into at the proper ſeaſon. The time of planting is commonly in the month of July. The only inſtrument uſed at this time is a ſmall narrow ſpade, commonly called a *ſpit-ſhovel.* The method is this: One man with his ſhovel raiſes about three or four inches of earth, and throws it before him about ſix or more inches. Two perſons, generally women, follow with roots, which they place in the fartheſt edge of the trench made by the digger, at about three inches from each other. As ſoon as the digger has gone once the breadth of the ridge, he begins again at the other ſide; and, digging as before, covers the roots laſt ſet, which makes room for another row of roots at the ſame diſtance from the firſt that they are from one another. The only dexterity neceſſary in digging is, to leave ſome part of the. firſt ſtratum of earth untouched, to lie under the roots; and, in ſetting, to place the roots di­rectly upon their bottom. The quantity of roots plant­ed on an acre is generally about 16 quarters, or 128 buſhels. From the time of planting till the beginning of September, or ſometimes later, there is no more la­bour required; but at that time they begin to vege­tate, and are ready to ſhow themſelves above ground, which may be known by digging up a few of the roots. The ground is then to be pared with a ſharp hoe, and the weeds raked into the furrows, otherwiſe they would hinder the growth of the ſaffron. In ſome time after, the flowers appear.

They are gathered before they are full blown, as well as after, and the proper time for it is early in the morn­ing. The owners of the ſaffron-fields get together a ſuſſicient number of hands, who pull off the whole flowers, and throw them by handfuls into a baſket, and ſo continue. till about. 11 o’clock. Having then carried home the flowers, they immediately fall to pick­ing out the ſtigmata or chives, and together with them a pretty large proportion of the ſtylus itfelf, or firing to which they are attached: the reſt of the flower they throw away as uſeleſs. Next morning they return to the field, without regarding whether the weather be wet or dry; and ſo on daily, even on Sundays, till the whole crop is gathered. — The next labour is to dry the chives on the kiln.. The kiln is built upon a thick

@@@ \*[m]See Crocus