ing of simple decorations. Some of these were astonish­ingly sublime ; his Descent of Æneas into Hell in particu­lar, and his Enchanted Forest, are well known. He built and embellished a theatre at Chambor for Marshal Saxe, and furnished the plan and the model of the theatre-royal at Dresden. His genius for fetes was remarkable ; and he had the management of a great number in Paris, and even in London. He conducted one at Lisbon, given on account of a victory gained by the Duke of Cumberland. He was employed frequently by the king of Portugal, to whom he presented several elegant plans and models. The Prince of Wales, too, the father of George III. engaged him in his service ; but the death of that prince prevented the execu­tion of the designs which had been projected. He presided at the magnificent fete given at Vienna on account of the marriage of the Archduke Joseph and the Infanta of Parma. But it would be endless to attempt an enumeration of all his performances and exhibitions.

SERVANT, a term of relation, signifying a person who owes and pays obedience for a certain time to another in quality of a master.

The first sort of servants acknowledged by the laws of England are menial servants, so called from being *intra mœnia,* or domestics. The contract between them and their masters arises upon the hiring.

Another species of servants are called apprentices, from *apprendre,* to learn ; and are usually bound for a term of years, by deed indented, or indentures, to serve their mus­ters, and be maintained and instructed by them.

A third species of servants are labourers, who are only hired by the day or the week, and do not live *intra mœnia,* as part of the family.

There is yet a fourth species of servants, if they may be so called, being rather in a superior or ministerial capacity, such as stewards, factors, and bailiffs ; whom, however, the law considers as servants *pro tempore,* with regard to such of their acts as affect their master’s or employer’s property.

SERVETISTS, a name given to the modern Antitrinitarians, from their being supposed to be the followers of Michael Servetus, who, in the year 1553, was burned at Geneva, together with his books.

SERVETUS, MicHael, a learned Spanish physician, was born at Villanueva in Aragon, in 1509. He was sent to the university of Toulouse to study the civil law. The Reformation, which had awakened the most polished nations of Europe, directed the attention of thinking men to the errors of the Romish church, and to the study of the Scrip­tures. Among the rest Servetus applied to this study. From the love of novelty, or the love of truth, he carried his inquiries far beyond the other reformers, and not only renounced the false opinions of the Roman Catholics, but went so far as to question the doctrine of the Trinity. Ac­cordingly, after spending two or three years at Toulouse, he determined to go into Germany to propagate his new opinions, where he could do it with most safety. At Basel he had some conferences with Œcolampadius. He went next to Strasburg to visit Bucer and Capito, two eminent reformers of that town. From Strasburg he went to Hage­nau, where, in 1531, he printed a book entitled *De Trinita­tis Erroribus.* The ensuing year he published other two treatises on the same subject. In an advertisement to this work he informs the reader that it was not his intention to retract any of his former sentiments, but only to state them in a more distinct and accurate manner. To these two publications he had the courage to put his name, not sus­pecting that, in an age when liberty of opinion was asserted, the exercise of that liberty would be attended with danger. After publishing these books he left Germany, probably finding his doctrines not so cordially received as he ex­pected. He went first to Basel, and thence to Lyons, where he lived two or three years. He then removed to Paris,

where he studied medicine under Sylvius, Fermelius, and other professors, and took the degrees of master of arts and doctor of medicine. His love of controversy involved him in a serious dispute with the physicians of Paris ; and he wrote an Apology, which was suppressed by an edict of the parliament. The misunderstanding which this dispute produced with his colleagues, and the chagrin which so un­favourable a termination occasioned, made him leave Paris in disgust. He settled two or three years in Lyons, and engaged with the Frellons, eminent printers of that age, as a corrector of the press. At Lyons he met with Pierre Palmier, the archbishop of Vienne, with whom he had been acquainted at Paris. That prelate, who was a great en­courager of learned men, pressed him to accompany him to Vienne, offering him at the same time an apartment in his palace. Servetus accepted the offer, and might have lived a tranquil and happy life at Vienne, if he could have con­fined his attention to medicine and literature. But the love of controversy, and an eagerness to establish his opinions, always possessed him. At this time Calvin was at the head of the reformed church of Geneva. With Servetus he had been acquainted at Paris, and had there opposed his opi­nions. For sixteen years Calvin kept up a correspondence with him, endeavouring to reclaim him from his errors. Servetus had read the works of Calvin, but did not think that they merited the high eulogies of the reformers, nor were they sufficient to convince him of his errors. He con­tinued, however, to consult him ; and for this purpose sent from Lyons to Geneva three questions, which respected the divinity of Jesus Christ, regeneration, and the necessity of baptism. To these Calvin returned a civil answer. Ser­vetus treated the answer with contempt, and Calvin replied with warmth. From reasoning he had recourse to abusive language ; and this produced a polemical hatred, the most implacable disposition in the world. Calvin having obtain­ed some of Servetus’s papers, by means, it is said, not very honourable, sent them to Vienne along with the private let­ters which he had received in the course of their correspon­dence. The consequence was, that Servetus was arrested ; but having escaped from prison, he resolved to retire to Naples, where he hoped to practise medicine with the same reputation which he had so long enjoyed at Vienne. He imprudently took his route through Geneva, though he could not but know that Calvin was his mortal enemy. Calvin informed the magistrates of his arrival ; Servetus was apprehended, and appointed to stand trial for heresy and blasphemy. It was a law at Geneva that every accuser should surrender himself a prisoner, that if the charge should be found false, the accuser should suffer the punishment in which he meant to involve the accused. Calvin not choos­ing to go to prison himself, sent one of his domestics to present the impeachment against Servetus. The articles brought against him were collected from his writings with great care, an employment which took up three days. One of these articles was, “ that Servetus had denied that Judæa was a beautiful, rich, and fertile country ; and affirmed, on the authority of travellers, that it was poor, barren, and dis­agreeable.” He was also charged with “ corrupting the Latin Bible which he was employed to correct at Lyons, by introducing impertinent, trifling, whimsical, and impious notes of his own through every page.” But the main ar­ticle, which was certainly fatal to him, was, “ that in the person of Mr Calvin, minister of the word of God in the church of Geneva, he had defamed the doctrine that is preached, uttering all imaginable injurious and blasphemous words against it.”

Calvin visited Servetus in prison, and had frequent con­ferences with him ; but finding that, in opposition to all the arguments he could employ, the prisoner remained in­flexible in his opinions, he left him to his fate. Before sen­tence was passed, the magistrates of Geneva consulted the