and several caustic anonymous writers (especially Castellio) took part.

The following is a list of his writings:—

1. *De Trinitatis erroribus libri septem* (Hagenau, 1531).

2. *Dialogorum de Trinitate libri duo* (Hagenau, 1532); two reprints of 1 and *2,* to pass for originals; No. 1 in Dutch version (1620), by Regnier Telle.

.3. *Claudii Ptolomaei Alexandrini geographicae enarrationis libri octo; ex Bilibaldi Pirckheymeri translatione, sed ad Graeca et prisca exemplaria a Michaele Villanovano jam primum recogniti. Adjecta insuper ab eodem scholia, &c.* Lyons, Melchior and Gaspar Trechsel (1535; 2nd ed., Lyons, Hugo à Porta (1541), *i.e.* 1542 fob; printed by Caspar Trechsel at Vienne) ; on this work Tollin founds his high estimate of Servetus as a comparative geographer; the passage incriminated on his trial as attacking the verity of Moses is from Lorenz Friese; the accounts of the language and character of modern nations show original observation.

4. *In Leonardum Fuchsium apologia. Autore Michaele Villano­vano* (1536, reproduced by photography, 1909).

5. *Syruporum universa ratio,* &c. (Paris, 1537); four subsequent editions; latest, Venice, 1548 (six lectures on digestion; syrups treated in fifth lecture).

6. *Michaelis Villanovani in quendam medicum apologetica disceptatio pro astrologia* (Paris, 1538; reprinted, Berlin, 1880); the medicus is Jean Tagault, who interrupted Servetus's lectures on astronomy, including meteorology.

7. *Βiblia Sacra ex Santis Pagnini tralatione . . recognita et scholiis illustrata,* &c. (Lyons, Hugo à Porta, 1542, fol.), remarkable for its theory of prophecy, explained in the preface and illustrated in the notes.

8. D’Artigny says Servetus *fit* *les argumens* to a Spanish version of the *Summa* of Aquinas; this, and *divers traités de grammaire* from Latin into Spanish have not been identified.

9. *Christianismi restitutio* (1553; perfect copies in Vienna and Paris) ; a copy in Edinburgh University Library is complete except that the missing first sixteen pages are replaced by a transcript from the original draft, containing matter not in the print (this supple­mentary manuscript was reproduced by

photography, 1909); a transcript of other

portions of the draft is in the Bibl. Nat.,

Paris; partly reprinted (London, 1723),

(copies in London and Paris); reprinted

(page for page) from the Vienna copy

(Nuremberg, Rau. 1790); German version,

by B. Spiess (Wiesbaden, 1892-1895); the

last section *Apologia* to Melanchthon, is

given in the original Latin. The book is

not strictly anonymous; the initials

M.S.V. are given at the end ; the name

Seruetus on p. 199. The often-cited

description of the pulmonary circulation

(which occurs in the 1546 draft) begins

p. 169; it has escaped even Sigmond that

Servetus had an idea of the composition

of water and of air; the hint for his re­

searches was the dual form of the Hebrew

words for blood, water, &c. Two treatises,

*Desiderius (ante* 1542) and *De tribus impos-*

*toribus* (1598) have been wrongly ascribed

to Servetus. Most of his few remaining

letters are printed by Mosheim; his letter

from Louvain was despatched in duplicate

(to evade capture), but both were seized;

one is in the Record Office (U. 140), the

other in the British Museum (Cotton MSS.,

Galba B. x.).

Authorities.—The literature relating to Servetus is very large; a bibliography is in A. v. d. Linde, *Michael Servet* (1891); the following are among the important pieces.

Calvin’s *Defensio orthodoxae fidei* (1554) (in French, *Déclaration pour maintenir,* &c.,

1554), is the source of prevalent misconceptions as to Servetus’s opinions, and attitude on his trial. De la Roche’s *Historical Account* in *Mem. of Lit.* (1711-1712) (in French, *Biblioth. Ang.* Amsterdam, 1717) was followed by *An Impartial History,*

*&c.,* 1724 (said to be by Sir Benjamin or Nathaniel Hodges). Allwoerden’s *Historia,*

&c. (1728) (materials furnished by Mos­heim) is superseded by Mosheim’s *Anderweitiger Versuch* (1748, with appendix, *Neue Nachrichten,* &c., 1750), reproducing the records of the Vienne examination (since lost) first printed by D’Artigny, *Nouveaux Mémoires d'hist.,* &c., vol. ii. (1749). Chaufepie’s valuable article, *Nouv. Dict. historique,* iv. (1756), fol. (in English, by Rev. James Yair, 1771) makes no use of Mosheim’s later researches. Trechsel’s *Die Prot. Antitrinitaires vor F. Socin,* bk. i. (1839), uses all available material up to date. The investigations of H. Tollin, M.D. (forty separate articles in various journals,

1874 to 1885) have thrown much light, mixed with some conjecture. The records of the Geneva trial, first published by De la Roche, reproduced in Rilliet’s *Relation* &c., (1844), and elsewhere, are best given in vol. viii. (1870) of the *Corpus reformatorum* edition of Calvin’s works; Roget’s *Hist. du peuple de Genève,* vol. iv. (1877), has a good account of both trials. The passage on the pulmonary circulation, first noticed by W. Wotton, *Reflections upon Anc. and Mod. Learning* (1694), has given rise to a literature of its own; see, especially, Tollin’s *Die Entdeckung des Blutkreislaufs,* &c. (1876); Huxley, in *Fortnightly Rev.* (February 1878); Tollin’s *Kritische Bemerkungen über Harvey und seine Vorgänger* (1882). Other physiological speculations of Servetus are noted by G. Sigmond, *Unnoticed Theories of Servetus* (1826). The best study of Servetus as a theologian is Tollin’s *Lehrsystem M. Servets* (3 vols., 1876-1878); Pünyer’s *De M. Serveti doctrina* (1876), is useful. From a Unitarian point of view, Servetus is treated by R. Wright, *Apology* (1807); W. H. Drummond, D.D. (1848) ; R. Wallace, *Antitrin. Biog.* (1850); J. S. Porter, *Servetus and Calvin* (1854). E. Saisset, *Rev.* *des deux Mondes* (1848), treats Servetus as a pantheist; he is followed by Menendez Pelayo, *Los Heterodoxos españoles* (1880, vol. ii.), and by R. Willis, M.D., *Servetus and Calvin* (1877, an unsatisfactory book; cf. A. Gordon, *Theol. Rev.,* April and July 1878). Of Servetus’s personal character the best vindication is Tollin’s *Characterbüd M. Servets* (1876, in French, with additions by Dardier, *Portrait Carac­tère,* 1879). His story has been dramatized by Max Ring, *Die Genfer* (1850), by José Echegaray, *La Muerte en los Labios* (1880), by Albert Hamann, *Servet* (1881), and by Prof. Shields, *The Reformer of Geneva* (1897). Recent pamphlets by Spanish and French writers are numerous; some of the illustrations in Dr W. Osler’s *Michael Servetus* (1909), are useful. (A. Go.\*)

SERV1A@@1 [*Srbiya*], an inland kingdom of south-eastern Europe, situated in the north of the Balkan Peninsula. The frontier, as defined by the Berlin Treaty of 1878, is, roughly speaking, indicated by rivers in the north, and by mountains in the south. In the north, between Verciorova and

Belgrade, the Danube divides Servia from Hungary for 157 m.; and between Belgrade and the border village of Racha the Save divides it from Croatia-Slavonia for 80 m. In the north- west the Drina flows for 102 m. between Bosnia and Servia;

@@@1 The English-speaking races alone write this word with a *v* instead of a *b, Servia* for *Serbia·,* a practice resented by the Serbs, as suggesting the derivation of their name from the Latin *Servus.* “ a slave.”