might therefore be furled, to prevent their being fretted by flapping againſt the maſt, but that their effort con­tributes greatly to prevent the ſhip from broaching-to, when ſhe deviates from her courſe to the right or left thereof.

Thus all the different methods of ſailing may be di­vided into four, viz. cloſe-hauled, large, quartering, and afore the wind; all which relate to the direction of the wind with regard to the ſhip’s courſe, and the arrangement of the ſails.

Sailing alſo implies a particular mode of naviga­tion, formed on the principles, and regulated by the laws, of trigonometry. Hence we ſay, Plain Sailing, Mercator’s, Middle-latitude, Parallel, and Great-circle Sailing. See the article Navigation.

SAIL-making, the art of making ſails. See Sail and Ship-building.

SAILOR, the ſame with Mariner and Seaman.

SAINT, means a perſon eminent for piety and vir­tue, and is generally applied by us to the apoſtles and other holy perſons mentioned in Scripture. But the Romaniſts make its application much more extenſive. Under the word Canonization we have already ſaid ſomething on their practice of creating ſaints. Our readers, however, will not, we truſt, be diſpleaſed with the following more enlarged account, which they themſelves give of the matter. The canonization of ſaints, then, they tell us, is the enrolment of any perſon in the *canon* or catalogue of thoſe who are called *ſaints;* or, it is a judgment and ſentence of the church, by which it is declared, that a deceaſed perſon was emi­nent for ſanctſty during his lifetime, and eſpecially to­wards the end of it; and that conſequently he muſt now be in glory with God, and deferves to be honour­ed by the church on earth with that veneration which ſhe is wont to pay to the bleſſed in heaven.

The diſcipline with regard to this matter has varied. It would ſeem that in the firſt ages every biſhop in his own dioceſe was wont to declare what perſons were to be honoured as ſaints by his people. Hence St Cy­prian, about the middle of the third century, B. 3. *ep.* 6. requires that he be informed of thoſe who ſhould die in priſon for the faith, that ſo he might make men­tion of them in the holy ſacrifice with the martyrs, and might honour them afterwards on the anniverſary day of their happy death. This veneration continued ſometimes to be confined to one country; but ſometimes it extended to diſtant provinces, and even became univerſal all over the church. It was thus that St Lau­rence, St Ambroſe, St Auguſtine, St Baſil, and many others, appear to have been canonized by cuſtom and univerſal perſuaſion. In thoſe ages none were reckon­ed ſaints but the apoſtles, the martyrs, and very eminent confeſſors, whoſe ſanctity was notorious every­where.

Afterwards it appears that canonizations were wont to be performed in provincial ſynods under the direc­tion of the metropolitan. It was thus that St Iſidore of Seville was canonized in the 7th century, by the 8th council of Toledo, 14 years after his death. This manner of canonization continued occaſionially down to the 12th century. The laſt inſtance of a ſaint canonized in that way, is that of St Walter abbot of Pontoiſe, who was declared a ſaint by the archbiſhop of Rouen in the year 1153.

In the 12th century, in order toprevent miſtakes in ſo delicate a matter, Pope Alexander III. judged it proper to reſerve this declaration to the holy ſee of Rome excluſively; and decreed that no one ſhould for the future be honoured by the church as a ſaint without the expreſs approbation of the pope.

Since that time, the canonization of ſaints has been carried on in the form of a proceſs; and there is at Rome a congregation of cardinals, called the *congregation of holy rites,* who are aſſiſted by ſeveral divines un­der the name of *conſultors,* who examine ſuch matters, and prepare them for the deciſion of his holineſs. When therefore any potentate, province, city, or religious bo­dy, think fit, they apply to the pope tor the canoniza­tion of any perſon.

The firſt juridical ſtep in this buſineſs muſt be taken by the biſhop in whoſe dioceſe the perſon for whom the application is made had lived and died, who by his own authority calls witneſſes to atteſt the opinion of the holineſs, the virtues, and miracles, of the perſon in queſtion. When the deceaſed has reſided in different dioceſes, it may be neceſſary that different biſhops take ſuch depoſitions; the originals of which are preſerved in the archives of their reſpective churches, and authen­tic copies ſealed up are ſent to Rome by a ſpecial meſſenger, where they are depoſited with the congregation of rites, and where they muſt remain for the ſpace of ten years without being opened. They are then open­ed, and maturely examined by the congregation, and with their advice the pope allows the cauſe to go on or not as he thinks proper. The ſolicitors for the ca­nonization are then referred by his holineſs to the ſaid congregation, which, with his authority, gives a commiſſion to one or more biſhops, or other reſpectable perſons, to examine, on the ſpot and in the places where the perſon in queſtion has lived and died, into his cha­racter and whole behaviour. Theſe commiſſioners ſummon witneſſes, take depoſitions, and collect letters and other writings of the venerable man, and get all the intelligence they can concerning him, and the opinion generally entertained of him. The report of theſe commiſſioners is conſidered attentively and at length by the congregation, and every part of it diſcuſſed by the conſultors, when the congregation determines whether or not they can permit the proceſs to go on. If it be allowed to proceed, a cardinal, who is called *ponent,* un­dertakes to be the principal agent in that affair. The firſt queſtion then that comes to be examined is, whe­ther or not the perſon propoſed for canonization can be proved to have been in an eminent degree endued with the moral virtues of prudence, juſtice, fortitude, and temperance; and with the theological virtues of faith, hope, and charity? All this is canvaſſed with great deliberation; and there is a diſtinguiſhed eccleſiaſtic called the *promoter oſ the holy faith,* who is ſworn to make all reaſonable objections to the proofs that are adduced in favour of the canonization. If the deciſion be favour­able, then the proofs of miracles done to ſhow the ſanc­tity of the perſon in queſtion are permitted to be brought forward; when two miracles muſt be verified to the ſatisfaction of the congregation, both as to the reality of the facts, and as to their having been truly above the power of nature. If the deciſion on this comes out likewiſe favourable, then the whole is laid