for ſome time, and then reſumed his employment with more applauſe than before. The Pope and the Medici family then thought of attacking him with his own weapons. Savonarola having poſted up a theſis as a ſubject of diſputation, a Franciſcan, by their inſtigation, offered to prove it heretical. The Franciſcan was ſeconded by his brother friars, and Savonarola by his; and thus the two order were at open war with each other. To ſettle the diſpute, and to convince their antagoniſts of the ſuperior ſanctity of Savonarola, one of the Dominicans offered to walk through a fire; and in order to prove his wickedneſs, a Franciſcan agreed to the ſame experiment. The multitude, eager to witneſs ſo extraordinary a ſpectacle, urged both parties to come to a deciſion; and the magiſtrates were conſtrained to give their conſent. Accordingly, Saturday the 7th of April 1498 was fixed for the trial. On that day the champions appeared; but when they ſaw one another in cold blood, and beheld the wood in flames, they were ſeized with fear, and were very anxious to eſcape by any ſubterſuge the imminent danger into which they had raſhly thrown themſelves. The Do­minican pretended he could not enter the flames without the hoſt in his hand. This the magiſtrates obſtinately refuſed to allow; and the Dominican’s fortitude was not put to the teſt. The Franciſcans incited the mul­titude againſt their opponents, who accordingly aſſaulted their monaſtery, broke open the gates which were ſhut againſt them, and entered by force. Upon this, the magiſtrates thought it neceſſary to bring Savonarola to trial as an impoſtor. He was put to the torture, and examined; and the anſwers which he gave fully evinced that he was both a cheat and a fanatic. He boaſted of having frequent conversations with God, and found his brother friars credulous enough to believe him. One of the Dominicans, who had ſhared in his ſufferings, affirmed, that he ſaw the Holy Ghoſt in the ſhape of a dove, with feathers of gold and ſilver, twice in one day alight on the ſhoulder of Savonarola and peck his ear; he pretended alſo that he had violent combats with demons. John Francis Picus earl of Mirandula, who wrote his life, aſſures us, that the devils which infeſted the convent of the Dominicans trembled at the ſight of friar Jerome, and that out of vexation they always ſuppreſſed ſome letters of his name in pro­nouncing it. He expelled them from all the cells of the monaſtery. When he went round the convent ſprinkling holy water to defend the friars from the inſults of the demons, it is ſaid the evil ſpirits ſpread thick clouds before him to prevent his paſſage. —At length, the pope Alexander VI. ſent the chief of the Dominicans, with biſhop Romolino, to degrade him from holy orders, and to deliver him up to the ſecular judges with his two fanatical aſſociates. They were condemned to be hanged and burned on the 23d May 1498. Savonarola ſubmitted to the execution of the ſentence with great firmneſs and devotion, and without uttering a word reſpecting his innocence or his guilt. He was 46 years of age. Immediately after his death, his Confeſſion was publiſhed in his name. It contained many extravagancies, but nothing to deſerve ſo ſevere and infamous a puniſhment. His adherents did not fail to attribute to him the power of working miracles; and ſo ſtrong a veneration had they for their chief, that they preſerved with pious care any parts of his body which they could ſnatch from the flames. The earl of Mirandula, the author of his life, has deſcribed him as an eminent saint. He gravely informs us, that his heart was found in a river; and that he had a piece of it in his poſſeſſion, which had been very uſeful in curing diſeaſes, and ejecting demons. He remarks, that many of his perſecutors came to a miſerable end. Savonarola has alſo been defended by Father Quetif, Bzovius, Baron, and other religious Dominicans.

He wrote a prodigious number of books in favour of religion. He has left, I. Sermons in Italian; 2. A Treatiſe entitled, *Triumphus crucis;* 3. *Eruditorum Confeſſorum,* and ſeveral others. His works have been publiſhed at Leyden in 6 volumes 12mo.

SAVORY, in botany. See SATUREIA.

SAVOUR. See TaSte.

SAVOY, a duchy lying between France and Italy, and which takes its name from the Latin Sabaadia, al­tered afterwards to Saboia, and Sobojia.

This country was anciently inhabited by the Celtes; whoſe deſcendants therein were ſubdivided into the Allobroges, Nantuates, Veragri, Seduni, Salaſſi Cen­trones, Garocelli, and ſome others of inferior note. — Of all theſe the Allobroges were the moſt conſiderable. The reduction of theſe tribes, in which Julius Cæſar had made a great progreſs, was completed under Auguſtus. Afterwards this country ſhared the fate of the reft of the western empire, and was over-run by the northern barbarians. The Burgundians held it a con­ſiderable time; but when or how it firſt became a diſtinct earldom under the preſent family, is what hiſtorians are not agreed about: thus much, however, is cer­tain that Amadaeus I. who lived in the 12th century, was count of it. In 1416, Amadaeus VIII. was cre­ated by the emperor Sigiſmund duke of Savoy; and Victor Amadaeus firſt took the title of king of Sicily, and afterwards of Sardinia. See Sardinia. Savoy was lately conquered by the French, and added to the republic as the eightieth department. As this ar­rangement, though decreed by the convention to laſt for ever, may probably be of ſhort duration, we ſhall write of the duchy as of an independent ſtate. Savoy, then, is bounded to the ſouth by France and Piedmont; to the north by the lake of Geneva, which ſeparates it from Switzerland; to the well, by France; and to the eaſt, by Piedmont, the Milaneſe, and Switzerland; its greateſt length being about eighty-eight miles, and breadth about ſeventy-ſix.

As it lies among the Alps, it is full of lofty moun­tains, which in general are very barren: many of the higheſt of them are perpetually covered with ice and ſnow. The ſummit of thoſe called *Montagnes Maudites,* “the curſed mountains,” are ſaid to be more than two Engliſh miles in perpendicular height above the level of the lake of Geneva, and the level itſelf is much higher than the Mediterranean. In ſome few of the valleys there is corn-land and paſture, and a good breed of cattle and mules; and along the lake of Ge­neva, and in two or three other places, a tolerable wine is produced. Mount Senis or Cenis, between Savoy and Piedmont, over which the highway from Geneva to Turin lies, is as high, if not higher, than the *Montagnes Maudites;* but of all the mountains of the Alps, the higheſt is mount Rochmelon, in Piedmont, between Fertiere and Novaleſe. The roads over theſe moun­tains are very tedious, diſagreeable, and dangerous, eſpecially as huge maſſes of ſnow, called by the Italians