and caused it to be observed with the utmost rigour by others. They admitted none of the traditions, explications, or modifications, of the Pharisees ; they kept to the text of the law, and maintained that only what was written was to be observed.

The Sadducees are accused of rejecting all the books of Scripture except those of Moses ; and to support this opi­nion, it is observed, that our Saviour makes use of no Scrip­ture against them, but passages taken out of the Penta­teuch. But Scaliger produces good proofs to vindicate them from this reproach. He observes, that they did not appear in Israel till after the number of the holy books was fixed ; and that if they had been to choose out of the ca­nonical Scriptures, the Pentateuch was less favourable to them than any other book, since it often makes mention of angels and their apparition. Besides, the Sadducees were present in the temple, and at other religious assemblies, where the books of the prophets were read indifferently, as well as those of Moses. They were in the chief employments of the nation ; many of them even were priests. Would the Jews have suffered in these employments persons that re­jected the greater part of their Scriptures ? Menasse ben- Israel says expressly, that they did not indeed reject the prophets, but that they explained them in a sense very dif­ferent from that of the other Jews.

Josephus assures us that they denied destiny or fate ; al­leging that these were only sounds void of sense, and that all the good or evil that happens to us is in consequence of the good or evil side we have taken, by the free choice of our will. They said, also, that God was far removed from doing or knowing evil, and that man was the absolute mas­ter of his own actions. This was roundly to deny a provi­dence ; and upon this footing I know not, says Calmet, what could be the religion of the Sadducees, or what influence they could ascribe to God in things here below. However, it is certain that they were not only tolerated among the Jews, but that they were admitted to the high priesthood itself. John Hircanus, high priest of the nation, separated himself in a signal manner from the sect of the Pharisees, and went over to that of Sadoc. It is said, also, that he gave strict command to all the Jews, on pain of death, to receive the maxims of this sect. Aristobulus, and Alexan­der Jannæus, son of Hircanus, continued to favour the Sad­ducees ; and Maimonides assures us, that under the reign of Alexander Jannæus, they had in possession all the of­fices of the Sanhedrim, there only remaining of the party of the Pharisees Simon the son of Secra. Caiaphas, who condemned Jesus Christ to death, was a Sadducee ; as was also Ananus the younger, who put to death St James the brother of our Lord. At this day the Jews hold as here­tics the small number of Sadducees which are to be found among them.@@1

The sect of the Sadducees was much reduced by the de­struction of Jerusalem, and by the dispersion of the Jews ; but it afterwards revived. At the beginning of the third century it was so formidable in Egypt, that Ammonim, Origen’s master, when he saw them propagate their opi­nions in that country, thought himself obliged to write against them, or rather against the Jews, who tolerated the Sadducees, though they denied the fundamental points of their religion. The Emperor Justinian mentions the Sad­ducees in one of his novels; banishes them out of all places of his dominions ; and condemns them to the severest pun­ishments, as people that maintained atheistical and im­pious tenets, denying the resurrection and the last judg­ment. Annus, or Ananus, a disciple of Juda, son of Nach­man, a famous rabbi of the eighth century, declared him­

self, as it is said, in favour of the Sadducees, and strenu­ously protected them against their adversaries. They had also a celebrated defender in the twelfth century, in the person of Alpharagius, a Spanish rabbi. This doctor wrote against the Pharisees, the declared enemies of the Saddu­cees, and maintained by his public writings, that the pu­rity of Judaism was only to be found among the Saddu­cees ; that the traditions avowed by the Pharisees were useless ; and that the ceremonies, which they had multi­plied without end, were an insupportable yoke. The rabbi Abraham ben David Italleri replied to Alpharagius, and supported the sect of the Pharisees by two great arguments ; that of their universality, and that of their antiquity. He proved their antiquity by a continued succession from Adam down to the year 1167 ; and their universality, because the Pharisees are spread all the world over, and are found in all the synagogues. There are still Sadducees in Africa and in several other places. They deny the immortality of the soul and the resurrection of the body ; but they are rarely found, at least there are but few who declare them­selves friendly to these opinions.

SADLER, John descended from an ancient family in Shropshire, was bom 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 great progress in the study of the law ; and in 1644 he was admitted one of the masters in chancery, as also one of the two masters of requests. In 1649 he was chosen town-clerk of London, and the same year he pub­lished his Rights of the Kingdom. He was greatly esteem­ed by Oliver Cromwell, by whose special warrant he was continued a master in chancery, when their number was re­duced to six. 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 ;* and 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 seat of Warm- well in Dorsetshire, where he lived in a private manner un­til 1674, when he died.

Sadler, *Michael Thomas,* was bom at Snelstone, a vil­lage in Derbyshire, in January 1780. He was descended, on the father’s side, from Sir Ralph Sadler, one of Queen Elizabeth’s ministers ; and his mother’s family had been French refugees at the revocation of the edict of Nantes. He was educated principally at home, his father having in­tended him for one of the learned professions ; but, when about eighteen years old, he was induced to join his bro­ther in business at Leeds, where he continued until called into public life by the ministerial proposal of the Catholic Relief Bill. On a vacancy occurring for the borough of Newark, in March 1829, Mr Sadler, being invited to be­come a candidate, immediately complied, and triumphantly carried his election, though opposed by Mr Sergeant Wilde, one of the most able and energetic members of the bar. Mr Sadler distinguished himself by a long and eloquent speech delivered against the Roman Catholic claims on the 17th of the same month ; and during the continuance of the discus­sion he was the great champion of the Protestant cause. At the general election of 1830, he was again chosen for New­ark, and in 1831 he took his seat for Aldborough in York­shire. At the first general election under the Reform Bill, Aldborough having been disfranchised, he became a can­didate for the new borough of Leeds; but, though highly

@@@\* See upon this matter *Menasse ben-Israel it Resurrectione Mortuorum ;* Bosnage’s History of the Jews ; and Calmet's Dissertation upon the Sects of the Jews, before the Commentary of St Mark.