Four of his letters to Camden are published by Smith, among Camden’s Letters, 1691, 4to.

SAVIOUR, an appellation which is peculiarly given to Jesus Christ, as being the Messiah and Saviour of the world. See Jesus.

SAVONA, a city of Italy, in the kingdom of Sardinia, and the province, formerly the state, of Geno. It stands on the river Ponente, near the sea, where the Egabona falls into that stream. It has a small harbour, fit only for coasting vessels, but by which trade and the fisheries are carried on in it It is the seat of a bishop, and, besides the cathedral, has twenty parish and monastic churches. It contains 10,660 inhabitants, who manufacture silk goods, earthenware, soap, vitriol, and fire-arms. Long. 9. 25. E. Lat. 44. 16. N.∣

SAVONAROLA, Jerome, a famous Italian monk, was born at Ferrara in 1452, being descended of a noble family. At the age of twenty-two he assumed the habit of a Domi­nican friar, without the knowledge of his parents, and dis­tinguished himself in that order by his piety and ability as a preacher. Florence was the theatre where he chose to appear, and where he preached, confessed, and wrote. He had address enough to place himself at the head of the fac­tion which opposed the family of the Medici. He explain­ed the Apocalypse, and there found a prophecy which fore­told the destruction of his opponents. He predicted a re­novation of the church, and declaimed with much severity against the clergy and the court of Rome. Alexander VI. excommunicated him, and prohibited him from preaching. He derided the anathemas of the pope ; yet he forbore for some time from preaching, 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, at their instigation, offer­ed to prove it heretical. The Franciscan was seconded by his brother friars, and Savonarola by his ; and thus the two orders 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 very anxious to escape, by any subterfuge, 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 he 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 ; and he pretended also that he had violent combats with demons. John Francis Picus, count of Mirandola, 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 pro­

nouncing 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 that 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 of May 1498. Savonarola submitted to the execu­tion of the sentence with great firmness and devotion, and without uttering a word respecting his guilt or his inno­cence. He was in the forty-sixth year of his age. His works have been published at Leyden in six vols, 12mo.

SAVOY. See Sardinia.

SAVU, an island in the Eastern Seas, about twenty miles in length, low at the sea-coast, but towards the middle ris­ing into considerable hills. According to Captain Cook and other navigators, it presents a delightful prospect from the sea. The inhabitants have made some approaches to civi­lization, and the island is divided into five principalities. Long. 122. 30. E. Lat 10. 35. S.

SAW, an instrument which serves to cut into pieces se­veral solid matters, as wood, stone, ivory, and the like.

The best saws are of tempered steel ground bright and smooth ; those of iron are only hammer-hardened. Hence the first, besides their being stiffer, are likewise found smooth­er than the last. They are known to be well hammered by the stiff bending of the blade ; and to be well and evenly ground, by their bending equally in a bow.

The lapidaries, too, have their saw, as well as the work­men in mosaic ; but of all mechanics, none have so many saws as the joiners, the chief of which are the following. The pit-saw, which is a large two-handed saw, employed for sawing timber in pits, and chiefly used by the sawers. The whip-saw, which has likewise two handles, used in saw­ing such large pieces as the hand-saw will not easily reach. The hand-saw is made to be used by an individual, of which there are different kinds, as the frame-saw, which is furnish­ed with cheeks. By the twisted cords which pass from the upper parts of these cheeks, and the tongue in the middle of them, the upper ends are drawn close together, and the lower set farther asunder. The tenon-saw, which being very thin, has a back to keep it from bending. The com­pass-saw, which is very small, and its teeth usually not set. Its use is to cut a round, or any other compass-kerf, on which account the edge is made broad, and the back thin, that it may have a compass to turn in.

At an early period, the trunks of trees were split with wedges into as many and as thin pieces as possible ; and if it were necessary to have them still thinner, they were hewn on both sides to the proper size. This simple and wasteful manner of making boards has been still continued in some places to the present day. Peter the Great of Russia en­deavoured to put a stop to it, by forbidding hewn dales to be transported on the river Neva. The saw, however, though so convenient and beneficial, has not been able to banish entirely the practice of splitting timber used in build­ing, or in making furniture and utensils ; and indeed it must be allowed that this method is attended with peculiar ad­vantages which that of sawing can never possess. The wood-splitters perform their work more expeditiously than sawers, and split timber is much stronger than that which has been sawn : for the fissure follows the grain of the wood, and leaves it whole ; whereas the saw, which proceeds in the line chalked out for it, divides the fibres, and by these means lessens its cohesion and solidity. Split timber, in­deed, turns out often crooked and warped ; but for many purposes to which it is applied this is not injurious, and these faults may sometimes be amended. As the fibres, however, retain their natural length and direction, thin