ministers of Basel, of Berne, and Zurich, and, as another ac­count informs us, the magistrates of the Protestant cantons of Switzerland. And to enable them to form a judgment of the criminality of Servetus, they transmitted the writings of Calvin, with his answers. The general opinion was, that Servetus ought to be condemned to death for blasphemy. He was accordingly sentenced to be burned alive on the 27th of October 1553. As he continued alive in the midst of the flames more than two hours, it is said, finding his torment thus protracted, he exclaimed, “ Unhappy wretch that I am, will the flames be insufficient to terminate my misery ? What, then, will the hundred pieces of gold, and the rich collar, which they took from me, not purchase wood enough to consume me more quickly ?” Though the sentence of death was passed against Servetus by the ma­gistrates of Geneva, with the approbation of a great num­ber of the magistrates and ministers of Switzerland, yet it is the opinion of many historians that this dreadful sentence was pronounced at the instigation of Calvin. This act of se­verity for holding a speculative opinion, however erroneous and absurd, has left a stain on the character of the illus­trious reformer, which will attend the name of Calvin as long as history shall preserve it from oblivion. The address which he used in apprehending Servetus, as well as his harshness towards him during his trial, proves that he was as much influenced by personal hatred as by a desire to support the interest of religion, though, no doubt, he be­lieved he was performing a very praiseworthy action. In what practical school were the principles of toleration to be then studied ? This intolerant spirit of Calvin and the magistrates of Geneva gave the Papists a favourable op­portunity to accuse the Protestants of inconsistency in their principles, which they did not fail to embrace. “ How could the magistrates,” says the author of the *Dictionnaire des Heresies,* “ who acknowledged no infallible interpreta­tion of the Scriptures, condemn Servetus to death because he explained them differently from Calvin ; since every man has the privilege to expound the Scripture according to his own judgment, without having recourse to the church ? It is a great injustice to condemn a man be­cause he will not submit to the judgment of an enthusiast, who may be wrong as well as himself.”

Servetus was a man of great acuteness and learning, and well versed in the arts and sciences. In his own profes­sion his genius exerted itself with success. In his tract entitled *Christianismi Restitutio,* published in 1553, he re­marks, that the whole mass of blood passes through the lungs by the pulmonary artery and vein, in opposition to the opinion which was then universally entertained, that the blood passes through the partition which divides the two ventricles. This was an important step towards the discovery of the circulation of the blood.

His works consist of controversial writings concerning the Trinity ; an edition of Pagninus’s version of the Bible, with a preface and notes ; an Apology to the Physicians of Paris ; and a book entitled *Ratio Syruporum.* Mosheim has written in Latin an elaborate history of the heresy and misfortunes of Servetus, which was published at Helmstädt in 1728, 4to.

SERVI A, a province of Turkey in Europe, bounded on the north by the rivers Danube and Save, which separate it from Hungary ; on the east it is bounded by Bulgaria ; on the west by Bosnia ; and on the south by Albania and Macedonia. It is about 190 miles in length from east to west, ninety-five in breadth from north to south, and it is divided into four sangiacates. Two of these were ceded to the Christians in 1718, who united them into one. This continued till 1739, when the Turks were victorious, and then they were abandoned to the Turks by the treaty of Belgrade. Bel­grade is the capital town.

SERVICE, Choral, in the Romish church, &c. consists

of a certain order of antiphonies and psalms sung to what is called *canto fermo* in Italian, *canto llano* in Spanish, and *plain chant* in French. This kind of chant, in its simplest form, consists of slow sounds of equal duration, and without any embellishment, sung in unisons and octaves. In other cases the *canto fermo* is accompanied by Parts in harmony, but always with due regard to a certain *antique* and very simple style of melody and of harmony, which is founded upon the peculiar *tonality* and *cadences* of the *canto fermo,* and without which it loses its characteristic effects. The *canto corale,* or choral chant, is often particularly named *canto Gregorianο,* or Gregorian chant, from the great pains taken by St Gregory, in the sixth century, to improve and to teach to his pupils the oriental church chants derived from the Greeks. St Ambrose before him had introduced the oriental choral chants into the western church of Italy. We believe that there is yet much curious matter for in­vestigation regarding the probable origin of the melodies that constituted the older *canto fermo,* and the nature and character of oriental scales and melodies. See Music. With regard to the tunes introduced into the early reform­ed church in the time of Luther and Calvin, some curious particulars are to be found in Bayle’s *Dictionaire His­torique et critique,* article Marot. The Puritans in England suppressed the church choral service, and permit­ted psalm-singing only. Charles II. revived the choral ser­vice in England. For minute accounts of the origin, pro­gress, and revolutions of this species of music in various Christian churches, the reader may consult Gerbert, *De cantu et Musica Sacra,* Padre Martini’s *Storia,* Hawkins and Burney’s Histories of Music. For technicalities, &c consult, among other works, A. E. Choron’s *Méthode de Plain-chant, &c.* Paris, 1818; and his *Principes pour ap­prendre le Plain-chant,* Paris, 1818.

SERVITES, a religious order in the church of Rome, founded about the year 1233, by seven Florentine mer­chants, who, with the approbation of the bishop of Florence, renounced the world, and lived together in a religious com­munity on Mount Senar, two leagues from that city.

SERVITOR, in the university of Oxford, a student who attends on another for his maintenance and learning.

SERVIUS, Maurus Honoratus, a celebrated gramma­rian and critic of antiquity, who flourished about the time of Arcadius and Honorius. He is now chiefly known by his Commentaries on Virgil. There is also extant a piece of Servius upon the feet of verses and the quantity of syl­lables, called *Centimetrum.*

SER WEL, a small district in the province of Caubul, be­tween the 34th and 35th degrees of north latitude. The country is but little known, it never having been explored by Europeans.

SESOSTRIS, Sesoosis, Sesoosis, the fifteenth so­vereign of the eighteenth dynasty of the Egyptians, is called Rameses by Eusebius, and is said to have reigned during the sixteenth century before the Christian era. At his birth his father is said to have collected all the children born at the same time with him, and to have subjected them to an education which he thought best fitted to render them able to assist his son in his future career. When they had reached the age of puberty, he sent them, under the com­mand of his son, to subdue the inhabitants of Arabia, and afterwards to Libya. On his accession to the throne, he first devoted his attention to the internal affairs of his king­dom, and after having divided i into thirty-six nomi, and ap­pointed governors, he commenced a military career, which only ended when he had subdued the greater part of the world. The Æthiopians, the Gangetic Indians, the Scy­thians, and the Thracians, with the whole of Asia Minor, acknowledged his sway ; and, as memorials of his victories, he erected pillars in the various countries he subdued, some of which were seen by Herodotus. On his return to Egypt