whose first husband Matthew Barre had deserted her and was believed to be dead. Barre, however, re-appeared a few years later, and Sadler then obtained an act of parliament legiti­matizing his children. Sadler was not a brilliant statesman, but a most faithful and intelligent servant. His letters, particularly those on Scottish affairs, are most interesting.

Bibliography.—*Letters and Negotiations of Sir Ralph Sadler* (Edinburgh, 1720); *The State Papers and Letters of Sir R. Sadler,* ed. Arthur Clifford, with a memoir by Sir Walter Scott (Edinburgh, 1809, 3 vols.) ; article by N. H.N. in *Gentleman's Magazine* for March 1835; J. M. Cussans, *Hist. of Hertfordshire* (1870-1873, 3 vols.); *Memoir of the Life and Times of Sir R. Sadleir,* by F. Sadleir Stoney (1877); *Life and Letters of Thomas Cromwell,* by R. B. Merriman (Oxford, 1902, 2 vols.).

SADO, an island belonging to Japan, lying 32 m. W. of Niigata, on 38° N., 138° 30' E. It has a circumference of 130 m., an area of 336 sq. m. and a population of 113,000. The port is Ebisa, on the east coast; and at a distance of 161/2 m., near the west coast, is the town of Aikawa, having in its vicinity gold and silver mines, for which Sado is famous. They have been worked from very early times. Sado consists of two parallel hill ranges separated by a lower isthmus; the loftiest peak is that of Kimpokuzan (3815 ft.), to the north of Aikawa.

SADOLETO, JACOPO (1477-1547), Italian humanist and churchman, was born at Modena in 1477, and, being the son of a noted jurist, was designed for the same profession. He gave himself, therefore, to humanistic studies and acquired reputation as a Latin poet, his best-known piece being one on the group of Laocoon. Passing to Rome, he obtained the patronage of Cardinal Carafa and adopted the ecclesiastical career. Leo X. chose him as his secretary along with Pietro Bembo, and in 1517 made him bishop of Carpentras. Sadoleto had a remarkable talent for affairs and approved himself a faithful servant of the papacy in many difficult negotiations under successive popes, especially as a peacemaker; but he was no bigoted advocate of papal authority, and the great aim of his life was to win back the Protestants by peaceful persuasion—he would never coun­tenance persecution—and by putting Catholic doctrine in a con­ciliatory form. Indeed his chief work, a *Commentary on Romans,* though meant as a prophylactic against the new doctrines, gave great offence at Rome and Paris. Sadoleto was a diligent and devoted bishop and left his diocese with reluctance even after he was made cardinal (1536). His piety and tolerant spirit, combined with his reputation for scholarship and eloquence and his diplomatic abilities, give him a unique place among the churchmen of his time. He died in 1547.

His collected works appeared at Mainz in 1607, and include, besides his theologico-irenical pieces, a collection of *Epistles,* a treatise on education (first published in 1533), and the *Phaedrus,* a defence of philosophy, written in 1538. The best collection is that published at Verona (1737-1738); it includes the life by Fiordibello. See also Pérícaud, *Fragments biographiques sur Jacob Sadolet* (Lyons, 1849); Joty, *Étude sur Sadotet* (Caen, 1857); Balan, *Monumenta,* vol. i. (Innsbruck, 1885); Rochini’s edition of the letters (Modena, 1872).

SADOLIN, JÖRGEN (c. 1499-1559) Danish reformer, the son of Jens Christensen, a curate and subsequently a canon of Viborg cathedral, and consequently, in all probability, born (c. 1499) out of wedlock, as his Catholic opponents frequently took care to remind him. He himself never used the name Sadolinus, which seems to have been invented subsequently by his son Hans, and points to the fact that the family were originally saddle-makers. We first hear of him on the 1st of December 1525, when Frederick I. permitted him to settle at Viborg to teach young persons of the poorer classes “ whatever might be profitable.” On this occasion he is described as “ magister ” and no doubt got his degree abroad, where he seems to have been won for the Reformation. He sided with Hans Tausen when the latter first began to preach the gospel at Viborg, and Tausen, though himself only in priest’s orders, shortly before he left the place, ordained Sadolin (1529). Amongst “ the free priests ” who attended the *herredag* of Copenhagen in 1530 Sadolin occupied a prominent place. Frederick subse- quently transferred him to Funen, where he acted, according to his own expression, as “ adjutor in verbo ” to Knud

Gyldenstjerne, bishop of Odense. At the diocesan council held on the 27th of May 1532, during the absence of the bishop, he presented to the assembled priests a translation of Luther’s catechism, with Luther’s name omitted, preceded by an earnest plea in favour of a better system of education and a more practical application of the Christian life, which occupies a conspicuous place in the literature of the Danish Reformation. In the following year Sadolin published the first Danish translation of the Confession of Augsburg. He disappears during the troublous times of “ C’-revens Fejde ” (1533-1536), though we get a glimpse of him at the end of 1536 as one of the preachers at *Vor Frue Kirke,* the principal church of Copenhagen. On the 2nd of September 1537 he was consecrated by the German reformer, Johann Bugenhagen, who himself only had priest’s orders, superintendent, or first evangelical bishop, of Funen. As bishop he was remarkable for the success with which he provided the necessary means for the support of churches, schools and hospitals in his widespread diocese, which had been deprived of its usual sources of income by the wholesale con- fiscation of church property. Towards the Catholics he adopted a firm, but moderate and reasonable, tone, and his indulgence towards the monks in St Knud’s cloister drew down upon him a fierce attack from the Puritan clergyman of Odense, who absurdly accused him of being a crypto-Catholic. He gave the funeral oration over Christian III. in St John’s Church at Odense in February 1559, though now very infirm and blind, and died at the end of the same year.

See Bricka, *Dansk Biografish Lx. Art. Sadolin* (Copenhagen, 1887). (R. N. B.)

SADOWA (Czech, *Sádoυá*)*,* a village of Bohemia, Austria, 4 m. N.W. of Königgrätz. Pop. (1900) 183, exclusively Czech. Sadowa, with the small adjoining wood, was one of the principal and most hotly contested Prussian positions in the decisive battle now usually called by the name ofKöniggrätz (see Seven Weeks’ War).

SAEPINUM (mod. Altilia, near Sepino), a Samnite town 9 m. S. of the modern Campobasso, on the ancient road from Beneventum to Corfinium. It was captured by the Romans in 293 B.c. The position of the original town is on the mountain far above the Roman town, and remains of its walls in Cyclopean masonry still exist. The city walls (in *opus reticulatum)* of the Roman town were erected by Tiberius before he became emperor, the date (between 2 b.c. and a.d. 4) being given by an inscription. Within them are remains of a theatre and other buildings, including temples of Jupiter and Apollo, and there still exists, by the gate leading to Bovianum, an important inscription of about **A.D.** 168, relating to the *tratture* (see Apulia) in Roman days, forbidding the natives to harm the shepherds who passed along them (*Corp. inscr. Lat.* ix. 2438).

See L. Fulvio in *Not. degli scav.* (1878), 374.

SAETERSDAL, a district in the south of Norway, comprising the valleys of the Otter river and its tributaries. The river rises in the fields above the Bukken Fjord, and flows south to Christiansund. The natives preserve old customs and an individual costume. A railway follows the valley to Byglands Fjord (48 m.), on the lake of that name, fostering the local agricultural and timber trade, and a driving road continues to Viken i Valle from which bridle-paths lead to Dalen in Tele- marken, and over the Enden and Malen fields to Lake Suldal on the Bratlandsdal route.

SAFED KOH (“ white mountain ’’), in many respects the most remarkable range of mountains on the north-west frontier of India, extending like a 14,000 ft. wall, straight and rigid, towering above all surrounding hills, from the mass of moun- tains which overlook Kabul on the south-east to the frontiers of India, and preserving a strike which—being more or less perpendicular to the border line—is in strange contrast to the usual conformation of frontier ridge and valley. The highest peak, Sikaram, is 15,620 ft. above sea-level, and yet it is not a conspicuous point on this unusually straight-backed range. Geographically the Safed Koh is not an isolated range, for there is no break in the continuity of water divide which connects it