

divine sanction and to communicate needed grace to the believing recipient.

The sacrament is an incident of the sacrificial feature of religious worship, and varies with it. In Christianity it attains its maximum of importance and meaning in the Roman Catholic communion. Reformed Christianity tends to reduce the number as well as the importance of the sacraments relative to other features of worship.

*Literature:* Canons and Decrees of the Council of Trent; J. CH. AUGUSTI, *Denkwürdigkeiten aus d. christl. Archaeologie* (1827-31); CHEATHAM, *Dict. Christ. Antiq.* (1875-80). (A.T.O.)

**Sacred Books:** Ger. *heilige Schriften*; Fr. *livres saints*; Ital. *sacre scrittura*. See SCRIPTURES.

**Sacrifice** [Lat. *sacrificium*, an offering]: Ger. *Opfer*; Fr. *sacrifice*; Ital. *sacrificio*. An offering, consecrated and set apart for a religious purpose, which is solemnly offered according to prescribed forms to some object of worship as an act of propitiation, consecration, reconciliation, penitence, or thanksgiving.

For the sacrificial idea of SACRAMENT see that term; see also ATONEMENT. Sacrifice is employed to designate any expiatory act or suffering, as the sacrifice of Christ. But it also includes acts of religious service and devotion, as the giving of alms and the sacrifice of a broken and contrite heart. In general, however, sacrifice in the religious sense is associated with solemn and ceremonial forms. (A.T.O.)

**Sacrifice of Christ:** see ATONEMENT.

**Sadduceeism** [Heb. *Tsadok*, the Just One]: Ger. *die Lehre der Sadducäer*; Fr. *saducéisme*; Ital. *sadduceismo*. The doctrine of a school of Judaism (known as Sadducees) in the time of Christ who opposed the Pharisees in both religion and politics, rejecting the authority of the oral tradition and the ascetic formalism of the Pharisees, and favouring the introduction of foreign influences and ideas.

In modern times Sadduceeism has come to be a synonym for indifference in religion and the spirit of worldly compromise. The school or party no doubt originated among the Jews as a protest against the extreme rigidity of the Pharisees. It was at first distinctly religious, but in time was led to take a political attitude in opposition to the extreme conservatism of the Pharisees. In the time of Christ the dominating interests of the party were political rather than religious.

*Literature:* WELLHAUSEN, *Die Pharisäer und die Saducaer* (1874). (A.T.O.)

**Saisset, Émile Edmond.** (1814-63.) Born at Montpellier, and educated in Paris under Cousin and Jouffroy, he taught philosophy at Cahors, Caen, and Paris. In 1856 he succeeded Damiron at Paris, and retained the chair until his own death. He belonged, with Cousin, to the French Eclectic school.

**Salisbury, John of (Joannes Parvus,** also **John of Chartres.** (cir. 1110-80). Named from his birthplace Salisbury, England, he was educated in France, where he became the zealous pupil of Abélard. Returned to England, his native land, 1148, and became intimate with Theobald and Thomas à Becket. Bishop of Chartres, 1176-80.

**Saltation** (in biology) [Lat. *saltare*, to jump]: Ger. *sprunghafte Entwicklung* (K.G.); Fr. *discontinuité, saccade, saut*; Ital. *evoluzione saltuaria* (or *a salti*). The phrase "evolution by saltation" has been used for the sudden appearance of divergent types, first used by W. H. Dall' (Hyatt, *Science*, Jan. 29, 1897, 170).

Similar conceptions are covered by the terms 'transilient' (Galton) and 'discontinuous' variation (Bateson), and MUTATION (q. v.). (J.M.B.)

**Saltus** [Lat., a jump]: Ger. *Sprung*; Fr. *saut*; Ital. *salto*. (1) Saltus in concludendo: a paralogism which consists in proving something as an aid in proving something else and then supposing that something different has been proved. But by some writers a mere omission of an obvious step in a proof is called a saltus.

(2) A 'saltus in change' is defined by Kant as a passage from one state to another without passing through a continuous line of intermediate changes. (C.S.P.)

**Salvation** [Lat. *salvatio*, from *salvare*, to deliver]: Ger. *Erlösung*; Fr. *salut*; Ital. *salvazione, salute (dell' anima)*. The deliverance which religion promises from the sins and sufferings and imperfections of the present life. See SOTERIOLOGY.

In Christianity it is provided in the Christian scheme of redemption, and to a less degree in Buddhism in the ascetic discipline and the attainment of Nirvana.

*Literature:* see SOTERIOLOGY, BUDDHISM, NIRVANA, and ORIENTAL PHILOSOPHY (India). (A.T.O.)

**Same** (the) and (the) **Other:** Ger. (*das Gleiche und (das) Andere*); Fr. (*le même et (le) différent*); Ital. (*il medesimo e (l') altro*). These terms, with sameness and otherness, are corre-

P 00916