

Schism, The Great, EFFECTS OF.—But, at any rate, this much can be said in palliation, that all these disputes were settled somehow; and, right or wrong, one pope always obtained final recognition, except in the schism of 1046, when three rival popes were all set aside, and a new one, Clement II, appointed. Not so when we come to the "Great Schism," which broke out in 1378, after the death of Gregory XI, and lasted till 1409, or rather till 1417. It is needless to go into the details of this prolonged strife, and it will be enough to say that during its continuance there were two (and sometimes three) rival lines of pontiffs kept up, severally followed by whole nations on entirely political, not theological, grounds, and that no one can say now which claimant at any time was the true Pope; while canonized saints were found on opposite sides of the question, St. Catharine of Siena, for instance, holding to the Italian succession, and St. Vincent Ferrer to the competing line; so that St. Antoninus of Florence has remarked that persons illustrious for miracles took opposite sides in the controversy, and that the question cannot be settled now. Since this "Great Schism," whose lessons were severe, only one anti-pope, Felix V, is on record.—"*Plain Reasons Against Joining the Church of Rome,*" Richard Frederick Littledale, LL. D., D. C. L., pp. 194, 195. London: Society for Promoting Christian Knowledge, 1905.

Schism, The Great, CONSEQUENCES OF.—Hardly had the first storm which assailed the Papacy during the long residence of the popes at Avignon [1309-1378], depriving it of its political supremacy, passed away, when a new storm broke over its head, depriving it of still more of its greatness, and nearly obliterating its existence altogether. This time the storm was not occasioned by a residence in a foreign country, which brought the popes into political dependence on a foreign sovereign; but it was a storm gathered in a purely ecclesiastical atmosphere, and hence inflicting damage on another side of the Papacy—the ecclesiastical independence of the popes. It was, in short, no other event than that known as the Great Schism of the West [1378-1417]. Of that event the disastrous effects were far-reaching and widespread. The shock which the Schism itself produced on the minds of the clergy and the laity was but small part of the result; and most momentous were its after-consequences. For that Schism called into being those independent councils of the West, which rudely assailed the Sovereign Pontiff; during that Schism, too, those abuses became rife which called forth on a large scale, though not for the first time, the demand for reform, and thus hastened on the event which involved the Papacy in ruin.—"*The See of Rome in the Middle Ages,*" Rev. Oswald J. Reichel, B. C. L., M. A., pp. 439, 440. London: Longmans, Green & Co., 1870.

Schoolmen.—See Sacraments, 478.

Scriptures, ROMAN CATHOLIC CLAIMS CONCERNING.—Roman Catholics hold that the church is older than the Holy Scriptures, that these proceed from her, and that Protestantism arbitrarily reverses this relation. They teach that the canon of Scripture itself was collected and fixed by the church, and that therefore the interpretation of the written Word of God remains the express prerogative of the church, with the help of tradition.—"*Modernism and the Reformation,*" John Benjamin Rust, Ph. D., D. D., pp. 44, 45. New York: Fleming H. Revell Company.

Scriptures, ROMAN CATHOLIC WRITERS ON THE.—In order to make us believe that if we would believe anything, we must believe in the

Pope, your Romish doctors strain every nerve to persuade us that Scripture is imperfect, uncertain, ambiguous, and unintelligible; and that in many cases the reading of it is unnecessary and unprofitable, if not dangerous. For example, "Scripture is insufficient," says Stapleton; Scripture is a "dead judge," says Melchior Canus. Ludovicus, a canon of the Lateran, in a speech at the Council of Trent, "Scripture is only lifeless ink;" and Pighius, in his third book of Controversies, calls it a mute judge, a "nose of wax, which allows itself to be pulled this way and that, and to be molded into any form you please;" and the Church of Rome, so far from regarding the reading of Scripture as necessary, has declared in her last council, "that if any one presumes to read or possess the Bible without a license, he cannot receive absolution."—"*Letters to M. Gondou,*" Chr. Wordsworth, D. D., p. 81. London: Francis & John Rivington, 1848.

Scriptures, KNOWLEDGE OF, NOT ENCOURAGED BY ROME.—It cannot be claimed for the medieval church that she ever encouraged a knowledge of the vernacular Scriptures even for her priests. The utmost she did was to tolerate a knowledge of the psalter, of service books, and in the fifteenth century, of the *Plenaria*, which were made up of paragraphs from the Gospels and Epistles along with legends and popular tales. Increasingly, too, as Romanism developed on the lines it still follows, and sacerdotalism was casting its baleful shadow all over Europe, a knowledge of the vernacular Scriptures was regarded with suspicion by the ecclesiastical authorities. As mutterings of dissatisfaction began to be heard among the awakening nations, the influence of the Bible was rightly felt to be hostile at once to the oppressor and the priest.—"*The Arrested Reformation,*" Rev. William Muir, M. A., B. D., B. L., pp. 37, 38. London: Morgan and Scott, 1912.

Scriptures.—See Bible; Canon; Daniel; Revelation, Book of; Two Witnesses.

Second Advent.—See Advent, Second.

Seneca.—See Advent, First, 5.

Separatists.—See Religious Liberty, 413.

Septuagint.—See Bible, Versions, 89, 90.

Sermon on the Mount.—See Law of God, 283.

Servetus, CALVIN'S RESPONSIBILITY FOR THE BURNING OF.—Calvin's influence in Geneva amounted to less during the trial of Servetus than at any other time, and it is therefore absolutely unhistorical to represent Calvin as the chief figure in the proceedings against the Spaniard. After the arrest and arraignment of Servetus, the process took its course according to law, and Calvin was simply an important witness and instrument in the case. After the trial had ended Calvin did everything in his power to effect a commutation of the horrible sentence, but without avail, for neither Servetus nor the city authorities would yield a single step. Stähelin says it may sound paradoxical, but is nevertheless true, that Rome is responsible also for the Protestant stakes and scaffolds, because for centuries it inculcated principles and practices among Christians, in relation to heresy, which emanated from a world view whose sole object was dominion, unity, uniformity, conformity, and ownership of conscience.