ven in the evening, and the penalty of obſtructing is 100 l. Every maker of ſoap before he begins any ma­king, if within the bills of mortality, ſhall give 12 hours, if elſewhere 24 hours, notice in writing to the officer, of the time when he intends to begin, on pain of 50 l. No maker ſhall remove any ſoap unſiirveyed on pain of 20 l. without giving proper notice of his intention. And if any maker ſhall conceal any ſoap or materials, he ſhall forfeit the ſame, and alſo 500l. Every barrel of ſoap ſhall contain 256 lb. avoirdupois, half barrel 128 lb. firkin 64lb. half-firkin 32lb. beſides the weight or tare of each caſk : and all ſoap, excepting hard cake ſoap and ball ſoap, ſhall be put into ſuch caſks and no other, on pain of forfeiture, and 5 l. The maker ſhall weekly enter in writing at the next office the ſoap made by him in each week, with the weight and quantity at each boiling, on pain of 50 l ; and within one week after entry clear off the duties, on pain of double duty. See, beſides the ſtatutes above cited, 5 Geo. III. cap. 43. 12 Geo. III. cap. 46. 11 Geo. cap. 30. 1 Geo. ſtat. 2. cap. 36.

*Starkey's Soap.* See Chemistry, n⁰ 1027.

*Acid Soap.* This is formed by the addition of con­centrated acids to the expreſſed oils. Thus the oil is rendered partially soluble in water ; but the union is not ſufficiently complete to anſwer any valuable purpoſe,

*Soap-Berry Tree.* See Sapindus.

*Soap-Earth.* See Steatites.

SOAPWORT. See Saponaria.

SOC (Sax.), ſignifies power or liberty to miniſter juſtice or execute laws : alſo the circuit or territory wherein ſuch power is exerciſed. ‘ Whence our law-Latin word *ſocca* is uſed for a ſeigniory or lordſhip enfranchiſed by the king, with the liberty oſ holding or keeping a court of his s*ockmen :* And this kind of li­berty continues in divers parts oſ England to this day, and is known by the names of *ſoke* and *ſoken.*

SOCAGE, in its moſt general and extenſive ſignification, ſeems to denote a tenure by any certain and determinate ſervice. @@And in this ſenſe it is by our ancient writer s conſtantly put in oppoſition to chivalry or knight-ſervice, where the render was precarious and uncertain. The ſervice muſt therefore be certain, in or­der to denominate it ſocage ; as to hold by fealty and 20 s. rent ; or, by homage, fealty, and 20 s. rent ; or, by homage and fealty without rent ; or, by fealty and certain corporal ſervice, as ploughing the lord’s land for three days ; or, by fealty only without any other ſer­vice : for all theſe are tenures in ſocage.

Socage is of two sorts : free-socage, where the ſer­vices are not only certain but honourable ; and *villein-*ſoeage, where the ſervices, though certain, are of a baſer nature (ſee Villenage). Such as hold by the former tenure are called, in Glanvil and other ſubſequent au­thors, by the name of *liberi sοkemanni,* or tenants in free- ſocage. The word is derived from the Saxon appella­tion soc*,* which ſignifies liberty or privilege ; and, being joined to an uſual termination, is called *ſocage,* in La­tin socagium *;* ſignifying thereby a free or privileged te­nure.

It ſeems probable that the ſocage-tenures were the relics of Saxon liberty; retained by ſuch perſons as had neither,forfeited them to the king, nor been obliged to exchange their tenure for the more honourable, as it was called, but at the ſame time more burthenſome, te­

nure of knight-ſervice. This is peculiarly remarkable in the tenure which prevails in Kent, called *gavelkind,* which is generally acknowledged to be a ſpecies of focage-tenure ; the preſervation whereof inviolate from the innovations of the Norman conqueror is a fact uni­verſally known. And thoſe who thus preſerved their liberties were ſaid to hold in free and common ſocage.

As therefore the grand criterion and distinguiſhing mark of this ſpecies of tenure are the having its renders or ſervices aſcertained, it will include under it all other methods of holding free lands by certain and invariable rents and duties ; and in particular, *Petit Serjeanty, Tenure in Burgage,* and Gavelkind. See theſe ar­ticles.

SOCIETY, a number of rational and moral be­ings, united for their common preſervation and happineſs.

There are ſhoals of fiſhes, herds of quadrupeds, and flocks of birds. But till obſervation enable us to de­termine with greater certainty, how far the inferior ani­mals are able to look through a ſeries of means to the end which theſe are calculated to produce, how far their conduct may be influenced by the hope of re­ward and the fear of punishment, and whether they are at all capable of moral diſtinctions—we cannot with propriety apply to them the term *Society.* We call crows, and beavers, and ſeveral other ſpecies oſ animals, *gregarious ;* but it is hardly good Engliſh to ſay that they are *ſocial.*

It is only human ſociety, then, that can become the ſubject of our preſent inveſtigation. The phenomena which it preſents are highly worthy of our notice.

Such are the advantages which each individual evidently derives from living in a ſocial ſtate ; and ſo helpleſs does any human being appear in a solitary ſtate, that we are naturally led to conclude, that if there ever was a period at which mankind were ſolitary beings, that period could not be of long duration ; for their aversion to ſolitude and love of society would ſoon induce them to enter into ſocial union. Such is the opi­nion which we are led to conceive, when we compare our own condition as members of civilized and en­lightened society with that of the brutes around us, or with that of ſavages in the earlier and ruder periods of ſocial life. When we hear of Indians wandering naked through the woods, deſtitute of arts, unskilled in agri­culture, ſcarce capable oſ moral diſtinctions, void of all religious ſentiments, or poſſeſſed with the moſt abſurd notions concerning ſuperior powers, and procuring means of ſubſiſtence in a manner equally precarious with that of the beaſts of prey—we look down with pity on their condition, or turn from it with horror. When we view the order of cultivated ſociety, and conſider our inſtitutions, arts, and manners—we rejoice over our ſuperior wiſdom and happineſs.

Man in a civilized ſtate appears a being of a ſuperior order to man in a ſavage ſtate ; yet ſome philoſophers tell us, that it is only he who, having been educated in ſociety. has been taught to depend upon others, that can be helpleſs or miſerable when placed in a ſolitarv ſtate. They view the ſavage who exerts himſelf with intrepidity to ſupply his wants, or bears them with for­titude, as the greateſt hero, and poſſeſſing the greateſt happineſs. And therefore if we agree with them, that the propenſities of nature may have prompted men to