wise maintain the sleep of the foul, which they ſay be­comes inſenſible at death, and is raiſed again with the body at the reſurrection, when the good ſhall be eſta­bliſhed in the posseſſion oſ eternal felicity, while the wicked, ſhall be consigned to a fire that will not torment them eternally, but for a certain duration proportioned to their demerits.”

This ſect has long becn indignant at being ſtyled *Sacinians.* They diſclaim every human leader ; and profeſſing to be guided ſolely by the word of God and the deductions of reaſon, they call themſelves *Unitarians,* and affect to conſider all other Chriſtians, even their friends the Arians, as *Polytheists.* Modern Unitariarism, as taught by Dr Prieſtley, is, however, a very different thing from Socinſkniſm, as we find it in the Racovian catechiſm and other ſtandard works of the ſect. This far-famed philosopher has diſcovered what eſcaped the ſagacity oſ all the *ſratres pοlοni,* that Jeſus Chriſt was the ſon of Joſeph as well as Mary ; that the evangeliſts miſtook the meaning of Iſaiah’s prophecy, that “ a virgin ſhould conceive and bear a ſon ;” that the applying of this prophecy to the birth of our Saviour, led them to conclude that his conception was miracu­lous ; and that we are not to wonder at this miſtake, as the apoſtles were not always inſpired, and were in ge­neral inconclusive reaſoners. The modesty of the wri­ter in claiming the merit of ſuch diſcoveries will appear in its proper colours to all our readers : the truth of his doctrine ſhall be conſidered in another place. See Theology.

SOGINUS (Laelius), the firſt author of the ſect of the Socinians, was born at Sienna in Tuſcany in 1525. Be­ing designed by his father for the law, he began very early to ſearch for the foundation of that ſceience in the Word of God ; and by that ſtudy diſcovered that the Romiſh religion taught many things contrary to revelation ; when, being deſirous of penetrating farther into the true ſenſe of the Scriptures, he ſtudied Greek, Hebrew, and even Arabic. In 1547 he left Italy, to go and converſe with the Proteſtants; and ſpent four years in travelling thro’ France, England, the Netherlands, Germany, and Ro­land, and at length ſettled at Zurich. He by this means became acquainted with the moſt learned men of his time, who teſtified by their letters the eſteem they had for him : but as he diſcovered to them his doubts, he was greatly ſuſpected of hereſy. He, however, con­ducted himſelf with ſuch addreſs, that he lived among the capital enemies of his opinions, without receiving the leaſt injury. He met with ſome diſciples, who heard his inſtructions with reſpect ; theſe were Italians who left their native country on account of religion, and wandered about in Germany and Poland. He communicated likewiſe his ſentiments to his relations by his writings, which he cauſed to be conveyed to them at Sienna. He died at Zurich in 1562. Thoſe who were of ſentiments oppoſite to his, and were perso­nally acquainted with him, conſeſs that his outward behaviour was blameleſs. He wrote a Paraphraſe on the firſt chapter of St John ; and other works are aſcribed to him.

Socinus (Fauſtus), nephew of the preceding, and principal founder of the Socinian ſect, was born at Si­enna in 1539. The letters which his uncle Laelius wrote to his relations, and which infuſed into them many ſeeds of hereſy, made an impreſſion upon him ; so that,

knowing himſelf not innocent, he sled as well as the reſt when the inquisition began to perſecute that family. He was at Lyons when he heard of his uncle’s death, and departed immediately to take poſseſſion of his wri­tings. He returned to Tuſcany ; and made himſelf ſo agreeable to the grand duke, that the charms which he found in that court, and the honourable poſts he filled there, hindered him for twelve years from remembering that he had been conſidered as the person who was to put the laſt hand to the ſyſtem of ſamoſatenian divinity, of which his uncle Laelius had made a rough draught. At laſt he went into Germany in 1574, and paid no regard to the grand duke’s advices to return. He sraid three years at Basil, and ſtudied divinity there ; and having adopted a ſet of principles very different from the ſyſtem of Proteſtants, he reſolved to maintain and propagate them ; for which purpoſe he wrote a treatiſe *De Ieſu Christο Servatore.* In 1579 Socinus retired into Poland, and desired to be admitted into the com­munion of the Unitarians; but as he differed from them in ſome points, on which he refuſed to be ſilent, he met with a repulſe. However, he did not ceaſe to write in defence of their churches againſt thoſe who attacked them. At length his book againſt James Paleologus furniſhed his enemies with a pretence to exaſperate the king of Poland againſt him ; but though the mere reading oſ it was sufficient to refute his accuſers, Socinus thought proper to leave Cracow, after having reſided there four years. He then lived under the protection of ſeveral Poliſh lords, and married a lady of a good family : but her death, which happened in 1587, fo deep­ly afflicted him as to injure his health; and to complete his sorrow, he was deprived of his patrimony by the death of Francis de Medicis great duke of Florence. The consolation he found in ſeeing his ſentiments at laſt approved by ſeveral miniſters, was greatly interrupt­ed in 1598 ; for he met with a thouſand iniults at Cra­cow, and was with great difficulty ſaved from the hands of the rabble. His houſe was plundered, and he lost his goods ; but this loſs was not ſo uneaſy to him as that of ſome manuſcripts, which he extremely regretted. To deliver himſelf from ſuch dangers, he retired to a village about nine miles diſtant ſrom Cracow, where he ſpent the remainder of his days at the houſe of Abra­ham Blonſki, a Poliſh gentleman, and died there in 1604. All Fauſtus Socinus’s works are contained in the two firſt volumes of the *Bibliotheca Fratrum Polonorum.*

SOCMANS, Sokemans, or *Socmen (Socmanni),* are ſuch tenants as hold their lands and tenements by focage tenure. See Socage.

SOCOTORA, an island lying between Aſia and Arabia Felix ; about 50 miles in length, and 22 in breadth. It is particularly noted for its fine aloes, known by the name of *Socatrine Aloes.* The religion of the natives is a mixture of Mahometaniſm and Pa­ganiſm ; but they are civil to ſtrangers who call these in their passage to the Eaſt Indies. It abounds in fruit and cattle ; and they have a king of their own, who is dependent on Arabia.

SOCRATES, the greateſt of the ancient philoſo phers, was born at Alopece, a village near Athens, in the fourth year of the 77th olympiad. His parents were of low rank ; his father Sophroniſcus being a statuary, and his mother Phænareta a midwife. Sophro-