py, that Crito ſtill thinks that this body, which will ſoon be a lifeleſs corpſe, is Socrates ? Let him dispoſe of my body as he pleaſes, but let him not at its interment mourn over it as if it were Socrates.”

Towards the cloſe of the day he retired into an ad­joining apartment to bathe ; his friends, in the mean time, expreſſing to one another their grief at the proſpect of loſing ſo excellent a father, and being left to paſs the reſt of their days in the ſolitary ſtate of or­phans. After a ſhort interval, during which he gave ſome neceſſary inſtructions to his domeſtics, and took his laſt leave of his children, the attendant of the priſon informed him, that the time for drinking the poiſon was come. The executioner, though accuſtomed to ſuch ſcenes, ſhed tears as he preſented the fatal cup. Socrates received it without change of countenance or the leaſt appearance of perturbation : then offering up a prayer to the gods that they would grant him a prosperous passage into the inviſible world, with perfect compoſure he ſwallowed the poiſonous draught. His friends around him burſt into tears. Socrates alone re­mained unmoved. He upbraided their puſillanimity, and entreated them to exerciſe a manly conſtancy wor­thy of the friends of virtue. He continued walking till the chilling operation of the hemlock obliged him to lie down upon his bed. After remaining for a ſhort time silent, he requeſted Crito (probably in order to refute a calumny which might prove injurious to his friends af­ter his deceaſe) not to neglect the offering of a cock which he had vowed to Eſculapius. Then, covering himſelf with his cloak, he expired. Such was the fate of the virtuous Socrates ! A ſtory, ſays Cicero, which I never read without tears.

The friends and diſciples of this illuſtrious teacher of wiſdom were deeply afflicted by his death, and at­tended his funeral with every expreſſion of grief. Apprehenſive, however, for their own ſafety, they ſoon af­terwards privately withdrew from the city, and took up their reſidence in diſtant places. Several of them vifited the philoſopher Euclid of Megara, by whom they were kindly received. No ſooner was the unjuſt con­demnation of Socrates known through Greece, than a general indignation was kindled in the minds of good men, who universally regretted that ſo diſtinguiſhed an advocate for virtue ſhould have fallen a ſacrifice to jea­louſy and envy. The Athenians themſelves, ſo remark­able for their caprice, who never knew the value of their great men till after their death, ſoon became ſenſible of the folly as well as criminality of putting to death the man who had been the chief ornament of their city and of the age, and turned their indignation againſt his accuſers. Melitus was condemned to death; and Anytus, to eſcape a ſimilar fate, went into volun­tary exile. To give a farther proof of the ſincerity of their regret, the Athenians for a while interrupted pub­lic buſineſs ; decreed a general mourning ; recalled the exiled friends of Socrates ; and erected a ſtatue to his memory in one of the moſt frequented parts of the city. His death happened in the firſt year of the 96th olym­piad, and in the 70th year of his age.

Socrates left behind him nothing in writing ; but his illuſtrious pupils Xenophon and Plato have in ſome meaſure supplied this defect. The Memoirs of Socra­tes, written by Xenophon, afford, however, a much

more accurate idea of the opinions of Socrates, and of his manner of teaching, than the Dialogues of Plato, who everywhere mixes his own conceptions and diction with the ideas and language of his maſter. It is rela­ted, that when Socrates heard Plato recite his Lyſis, he ſaid, “ How much does this young man make me ſay which I never conceived !”

His diſtinguiſhing character was that of a moral phi­loſopher ; and his doctrine concerning God and religion was rather practical than ſpeculative. But he did not neglect to build the ſtructure of religious faith upon the firm foundation of an appeal to natural appearances ; He taught, that the Supreme Being, though inviſrble, is clearly ſeen in his works ; which at once demonſtrate his exiſtence and his wife and benevolent providence. He admitted, beſides the one Supreme Deity, the exiſtence of beings who posseſs a middle ſtation between God and man, to whoſe immediate agency he aſcribed the ordinary phenomena of nature, and whom he ſuppoſed to be particularly concerned in the management of hu­man affairs. Hence he declared it to be the duty of everyone, in the performance of religious rites, to fol­low the cuſtoms of his country. At the ſame time, he taught, that the merit of all religious offerings deoends upon the character of the worſhipper, and that the gods take pleaſure in the ſacrinces of none but the truly pious.

Concerning the human soul, the opinion of Socrates, according to Xenophon, was, that it is allied to the Di­vine Being, not by a participation of eſſence, but by a ſimilarity of nature ; that man excels all other animals in the faculty of reaſon ; and that the exiſtence of good men will be continued after death in a ſtate in which they will receive the reward of their virtue. Although it appears that on this latter topic he was not wholly free from uncertainty, the conſolation which he profeſ­ſed to derive from this ſource in the immediate proſpect of death, leaves little room to doubt that he entertained a real expectation of immortality : and there is reaſon to believe that he was the only philoſopher of ancient Greece whoſe principles admitted of ſuch an expecta­tion (ſee Metaphysics, Part III. Chap iv.) Of his moral ſyſtem, which was in a high degree pure, and founded on the ſureſt basis, the reader will find a ſhort view in our article Moral Philosophy, n⁰ 4.

Socrates was alſo the name of an eccleſiaſtical his­torian of the 5th century, born at Conſtantinople in the beginning of the reign of Theodoſius : he profeſſed the law and pleaded at the bar, whence he obtained the name of *Scholaſticus.* He wrote an eccleſiaſtical hiſtory from the year 309, where Euſebius ended, down to 440 ; and wrote with great exactneſs and judgment. An edition of Euſebius and Socrates, in Greek and Latin, with notes by Reading, was publiſhed at Lon­don in 1720.

SODA, the name given by the French chemiſts to the mineral alkali, which is found native in many parts of the world : it is obtained alſo from common ſalt, and from the aſhes of the *kali,* a ſpecies of ſalſola. See Al­kali, n⁰ 7. and Chemistry-Index.

Soda is alſo a name for a heat in the ſtomach or heart-burn. See Medicine, n⁰ 275.

SODOM, formerly a town of Paleſtine in Aſia, fa­mous in Scripture for the wickedneſs of its inhabitants, and their deſtruction by fire from heaven on account of-