immediately ſaid, within three days I ſhall be out of the world ; gathering it from the double meaning of the word *Phthia,* which in Greek is both the name of a country and ſignifies corruption or death. This pre­diction, addreſſed to Æschinus, was not eaſily forgotten, as it was verified.

When this ſuperſtition paſſed ſrom Paganiſm into Chriſtianity, the Chriſtians had two methods of consult­ing the divine will from the Scriptures ; the one, casually, to open the divine writings, and take their di­rection, as above-mentioned; the other, to go to church with a purpoſe of receiving, as a declaration of the will of heaven, the words of the Scripture, which were ſing­ing at the inſtant of one’s entrance.

This unwarrantable practice of inquiring into futuri­ty prevailed very generally in England till the begin­ning of the preſent century ; and ſometimes the books of Scripture, and ſometimes the poems of Virgil, were conſulted for oracular reſponſes. One remarkable instance is that of King Charles I. who being at Oxford during the civil wars, went one day to ſee the public library, where he was ſhowed, among other books, a Virgil nobly printed and exquiſitely bound. The lord Falkland, to divert the king, would have his majeſty make a trial of his fortune by the *Sortes Virgilianœ.* Whereupon the king opening the book, the period which happened to come up was this :

*At bello audacis populi vexatus, et armis,*

*Finibus extorris, complexu avulsus Iuli,*

*Auxilium imploret ; videatque indigna suorum Funera; nec, cum ſe ſub leges pacis iniquae*

*Tradiderat, regno aut optata luce fruatur ;*

*Sed cadat ante diem, mediaque inhumatus arena.*

Æneid. lib. iv.

Yet let a race, untamed and haughty focs,

His peaceful entrance with dire arms oppoſe; Oppreſſed with numbers in the unequal field,

His men diſcouraged, and himſelf expelled,

Let men for ſuccour ſue from place to place,

Torn from his ſubjects, and his ſon’s embrace :

Firſt let him ſee his friends in battle ſlain,

And their untimely fate lament in vain ;

And when at length the cruel war ſhall ceaſe,

On hard conditions may he buy his peace.

Nor let him then enjoy ſupreme command,

But fall untimely by ſome hoſtile hand,

And lie unburied on the barren sand.

Lord Falkland obſerving that the king was concern­ed at this accident, would likewiſe try his own fortune in the ſame manner, hoping he might fall upon ſome paſſage that would have no relation to his caſe, and thereby divert the king’s thoughts from any impreſſion which the other might have upon him ; but the place he stumbled upon was as much ſuited to his deſtiny as the other had been to the king’s ; being the lamenta­tion of Evander for the untimely death of his ſon Pal­las @@\* : for this lord’s eldeſt ſon, a young man of an amiable character, had been ſlain in the firſt battle of Newbury.

We have ourſelves known ſeveral whoſe devotion has not always been regulated by judgment purſue this me­thod of divination ; and have generally obſerved, that the conſequence has been deſpair or preſumption. To ſuch we beg leave to recommend one paſſage in Scrip­

ture which will never disappoint them : *Thou ſhalt not tempt the Lord thy God.*

SOTERIA, in antiquity, sacrifices offered to the gods for delivering a perſon from danger ; as alſo poe­tical pieces compoſed for the ſame purpoſe.

SOUBISE, a town of France, in the department of Lewer Charente, and late territory of Saintonge. It is ſeated on the river Charente, 22 miles ſouth of Rochelle, in W. Long. I. 2. N. Lat. 45. 57.

SOUGH, among miners, denotes a paſſage dug un­der ground, to convey off waters from mines. See Mine.

SOVEREIGN, in matters of government, is applied to the ſupreme magiſtrate or magiſt rates of an indepen­dent government or ſtate ; becauſe their authority is only bounded by the laws of God and the laws of the ſtate : ſuch are kings, princes, &c. See Prerogative, &c.

*Sovereign Power,* or *Sovereignty,* is the power of making laws ; for wherever that power reſides, all others muſt conform to it, and be directed by it, whatever appearance the outward form and adminiſtration of the government may put on. For it is at any time in the option of the legiſlature to alter that form and adminiſtration by a new edict or rule, and to put the execution of the laws into whatever hands it pleaſes : and all the other powers of the ſtate muſt obey the legiſlative power in the execution of their ſe­veral functions, or elſe the conſtitution is at an end.@@ In our conſtitution the law aſcribes to the king the at­tribute of ſovereignty : but that is to be underſtood in a qualified ſenſe, *i. e.* as ſupreme magiſtrate, not as ſole legiſlator; as the legiſlative power is veiled in the king, lords, and commons, not in any of the three eſtates alone.

SOU. See Sol.

SOUL, the principle of perception, memory, intel­ligence, and volition, in man ; which, ſince the earlieſt era of philoſophy, has furniſhed queſtions of difficult inveſtigation, and materials of keen and important controversy (ſee Metaphysics, Part III. chap. ii. iii. iv. v. ; and Resurrection, n⁰ 42—48.) In the fourth volume of the Memoirs of the Literary and Philosophical Society of Mancheſter, the reader will find a very valuable paper by Dr Farrier, proving, by evidence ap­parently complete, that every part of the brain has been injured without affecting the act of thought. An abridgment of that memoir would weaken its reaſon­ing ; which, built on matters of fact and experience, appears to us to have ſhaken the modern theory of the Materialiſts from its very foundation.

*Soul of Brutes.* See Brutes.

SOUND, in phyſics, is a term of which it would be prepoſterous to offer any definition, as it may almoſt be ſaid to expreſs a ſimple idea : But when we conſider it as a sensation, and ſtill more when we conſider it as a perception, it may not be improper to give a deſcription of it ; becauſe this muſt involve certain rela­tions of external things, and certain trains of events in the material world, which make it a proper object of philoſophical diſcuſſion. Sound is that primary infor­mation which we get of external things by means of the ſenſe of hearing. This, however, does not explain it : for were we in like manner to deſcribe our ſenſe of hearing, we ſhould find ourſelves, obliged to ſay, that it is the faculty by which we perceive found. Languages

@@@[m]\* AEnid. Lib. xi.

@@@[mu] Blackst. Comment.