vests him with an absolute authority over all created beings, and renders him an object of worship to men and angels. They deny the doctrines of satisfaction and imputed righte- ousness ; and say that Christ only preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines with his blood. Original sin anti absolute predestination they esteem scholastic chi- meras. They likewise maintain the sleep of the soul, 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 of eternal felicity, while the wicked shall be consigned to a fire that will not torment them eternally, but for a certain duration in proportion to their demerits.”

This sect has long been indignant at being styled *Soci­nians.* 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 consides all other Christians, even their friends the Arians, as *Polytheists.* Modern Unitarianism, as taught by Dr. Priestley, is, however, a very different thing from Socinianism, as we find it in the Racovian Catechism and other standard works of the sect.

SOCINUS, Lælius, the first author of the sect of the Socinians, was bom 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 science in the word of God ; and by that study discovered that the Romish reli- gion taught many things contrary to revelation. 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 through France, England, the Netherlands, Germany, and Poland, and at length settled at Zürich. He by this means became acquainted with the most learned men of his time, who testified by their letters the esteem which 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 receiv- ing the least injury. He met with some disciples, who heard his instructions with respect; these were Italians who had 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 Zii- rich in 1562. Those who were of sentiments opposite to his, and were personally acquainted with him, confess 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 Lælius 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 fled as well as the rest when the inquisi­tion began to persecute that family. He was at Lyon when he heard of his uncle’s death, and he departed immediate­ly to take possession of his writings. He returned to Tus- cany ; and made himself so agreeable to the grand duke, that the charms which he found in that court, and the ho- nourable posts which 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 divinity, of which his uncle Lælius had made a rough draught. At last he went into Germany in 1547, and paid no regard to the grand duke’s advices to return. He stayed three years at Basel, and there studied divinity; 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 Christa 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. He did not however 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 of 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, so 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’ Me- dici, great duke of Florence. The consolation which he found in seeing his sentiments at last approved by several ministers, was greatly interrupted in 1598 ; for he met with a thousand insults at Cracow, and was with great difficulty saved from the hands of the rabble. His house was plun- dered, 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 from 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 first two volumes of the great collection entitled *Bibliotheca Fratrum Polonorum.*

SOCOTARA, an bland of the Indian Ocean, about forty leagues to the eastward of Cape Guardafui. It is moun- tainous, with a bold shore and excellent harbours, and the inhabitants are in general civil to strangers. The principal produce is aloes. The town has a handsome appearance, the houses being built of stone, and some with several mosques. The residence of the king is in long. 53. 33. E. Lat. 12. 39. N.

SOCRATES. The name of Socrates is familiar to every one among his earliest classical recollections. Who has not heard of the Athenian sage, the great moralist of heathenism, and his persecution and constancy even to death ? There is no name indeed which stands forth more conspicuously in the history of the philosophy, or of the religion, or of the *ge­neral* civilization of the ancient world. It marks a distinct era in the progress of the human race. The character of a great period in the history of man is concentrated, in fact, in the life and teaching of this extraordinary individual ; and his name accordingly has descended to us with all the importance of the crisis itself at which he flourished; recom- mended as it is to our affection and admiration, not so much by the characteristics of his personality, as by the tradition of his influence and authority.

For when we come to consider his particular biography, we find our attention arrested by little that belongs merely to the individual. We read of a long life passed for the most part in uniform tenour within the walls of his native Athens ; and until we come to its tragical close, scarcely distinguished in point of incident from that of the mass of his contemporaries. When, again, we ask for writings from which, as from the proper mirror of the philosopher’s mind, we may collect some express lineaments of his character and teaching, we find nothing even on this ground on which our curiosity can fasten ; so little have we derived that interest, which the mention of Socrates now awakens, from himself immediately ; and so much, on the other hand, are we indebted for our acquaintance with this philosopher to a popular feeling preserving and handing down to us the name which represents the thought and character of an age.

The conjuncture of events at the time of Socrates was