

Stuttgart, *Lit. Ver.* (1839), *Bibliothek* (1843, &c.); Württemb. *Allerth. Ver.* (1843), *Vienna, K. k. O-ient. Akad.* - Weimar, *D. Shakespeare Ges.* (1864), *Jahrbuch* (1865, &c.); Wiesbaden, *Ver. f. Nass. Allerth.* (1821), *Annalen* (1830, &c.); Würzburg, *Hist. Ver.* (1830), *Archiv* (1833); SWITZERLAND: Basel, *Hist. u. Antiq. Ges.*, Bern, *Schweis. Hist. Ges.* - Freiburg, *Soc. d'Hist.* - Geneva, *Soc. d'Hist. et Arch.*, Lausanne, *Soc. d'Hist.*, Zurich, *Soc. d'Hist.*; ITALY: Genoa, *Soc. di Storia Patria*, Naples, *R. Acad.*; R. *Accad. Ercolanese*, Rome, *Accad. Rom. di Arch.*; Soc. *Rom. di Storia Patria*; *Inst. di Corr. Arch.*; Brit. and Amer. *Arch. Soc.*; K. *Deutsch. Arch. Ztg.* (1845-55) and *Jahrb.*; Turin, *Real Deputat. di Stor. Patr.*; BELGIUM: Antwerp, *Acad. d'Archéol.* (1842), Bull. (1865, &c.); Bruges, *Soc. pour l'Hist. et les Antiq. de la Flandre* (1839), *Publ. Brussels, Soc. de l'Hist. de Belgique* (1858), *Publ.*; Soc. *Roy. de Numism.* (1841), *Revue*; Soc. *des Bibliophiles* (1865); Ghent, *Soc. Roy. des Beaux-Arts et de la Litt.* (1808), *Annales* (1844, &c.); Willems Fond (1853), Liège, *Inst. Archéol.* (1852), Bull. (1852, &c.); Louvain, *Soc. Litt.* (1839), *Mém.* and *Publ.*; Mons, *Cercle Archéol.* (1856), *Annales* (1857, &c.); Tournai, *Soc. Hist. et Litt.* (1846), Bull. (1849, &c.); Verviers, *Soc. Arch.*; Ypres, *Soc. Hist.* (1861). HOLLAND: Leyden, *Acad. Lugduno-Batava*, Luxembourg, *Inst. Archéol.* (1846, reorganized in 1862); *Annales* (1849, &c.). Utrecht, *Hist. Genootschap*. DENMARK: Copenhagen, *Isländ. Litt. Selskab*; K. *Danske Selskab*; K. *Nordisk Oldskrift Selskab*. REYKJAVIK (Iceland), *Fornleifarlag*. NORWAY: Christiania, *Norske Hist. Forening*; Norske *Oldskrift Selskab*. SWEDEN: K. *Vitterhets Hist. och Antiq. Akad.*; Svenska *Akad. Språk*; Barcelona, *R. Acad. de Buenas Letras*; Madrid, *R. Acad. de Cienc. Mor. y Pol.*; R. *Acad. Esp. Arg.*; R. *Acad. de la Hist.*. GREECE: Athens, *Soc. Archéol.*. RUSSIA: Helsingfors, *Finska Litt. Sällskapet*. Mitau, *Courland Soc. of Lit. and Art*. Moscow, *Imp. Russ. Soc. of Hist. and Antiq.*; *Archæolog. Soc.*. Narva, *Archæolog. Soc.*. Odessa, *Hist. and Antiq. Soc.*. Riga, *Lett. Lit. Ges.*; *Hist. and Antiq. Soc.*. St. Petersburg, *Imper. Soc.* (1833), *Constantinopl. Soc. for Adv. of Turkish Lit.*; *Hellenic Philolog. Soc.*. JAPAN: Yokohama, *Asiatic Soc. of Japan*, *Trans.* (1874, &c.).

XVIII. GEOGRAPHY.
 The *Congrés International pour les Progrès des Sciences Géographiques* first met in 1871. The *Royal Geographical Society* of London, founded in 1830, had joined to it in the following year the *African Association* (1788), the successor of the *Saturday Club*; the *Palestine Association* (1805) became merged with it in 1834. It publishes *Journals* (1839, &c.) and *Proceedings* (1857, &c.). The *Hakluyt Society* (1846) has printed more than 70 vols. of rare voyages and travels. The *Alpine Club* (1858), whose publications are *Peaks, Passes, and Glaciers* (1859-62) and *Journal* (1863, &c.), and the *Palestine Exploration Fund* (1865), publishing *Quarterly Statement* (1869, &c.) and *Memoirs*, meet in London. The *Scottish Geographical Society*, Edinburgh, and the *Scottish Geographical Society*, Glasgow, are also *Geographical Societies*. AUSTRALIA: Melbourne, *Geogr. Soc.*; Sydney, *Geogr. Inst.*. CANADA: Quebec, *Geogr. Soc.*. INDIA: Bombay, *Geogr. Soc.*, *Trans.* (1836, &c.). UNITED STATES: New York, *Amer. Geogr. (and Statist.) Soc.*, Bull. (1852, &c.), *Journ.* (1859, &c.), and *Proc.* (1862, &c.); *Palestine Exploration Soc.* (1870). FRANCE: Bordeaux, *Soc. de Geogr. Commercial.* (1874), Bull. Lyons, *Soc. de Géogr.* (1873), Bull. Marseille, *Soc. de Géogr.* (1876), Bull. Paris, *Soc. de Géogr.* (1821, reorganized in 1827), Bull. (1822, &c.). GERMANY and AUSTRIA-HUNGARY: D. *Geographentag* (1881), *Verhandl.*; D. *Alpen-Ver.* (1869), *Ztschr. u. Jahrb.* (1869, &c.); Berlin, *Geogr. f. Erdk.* (1853, &c.) and *Verhandl.* (1873, &c.); Ges. zur Erforschung Aequat. Afrikas (1873), *Corr.-Blatt.*; Afrik. Ges. (1878), *Mittheil.*; Bremen, *Geograph. Ges.* (1877), *Geogr. Blätter*. Carlsruhe, *Baidsche Geogr. Ges.* (1880), *Verhandl.*; Cassel, *Ver. f. Erdk.* (1882). Darmstadt, *Ver. f. Erdk.* (1845), *Notizblatt* (1854, &c.); Dresden, *Ver. f. Erdk.* (1863), *Jahresber.*; Frankfurt, *Ver. f. Geogr. u. Statist.* (1838), *Jahresber.*; Halle, *Ver. f. Erdk.* (1873). Hamburg, *Geogr. Ges.* (1873), *Jahresber.*; Hanover, *Geogr. Ges.* (1878), *Jahresber.*; Jena, *Geogr. Ges.* (1880), *Mittheil.*; Leipzig, *Ver. f. Erdk.* (1861), *Jahresber.*; Lübeck, *Geogr. Ges.* (1880). Munich, *Geogr. Ges.* (1869), *Jahresber.*; Pesth, *Hung. Geogr. Soc.* (1878). Vienna, *K. k. Geogr. Ges.*, *Mittheil.* (1857), *Verh.* and *Proc.*; Weimar, *Geogr. Inst.*. SWITZERLAND: Bern, *Inst. Geogr.*; Schweiz. *Alpen-Club*. Geneva, *Soc. de Géogr.*, *Mém.* (1860, &c.); Zurich, *Karten-Ver.* ITALY: Rome, *Soc. Geogr. Ital.*, Bull. (1868, &c.). Turin, *Circolo Geogr. Ital.* (1868). BELGIUM: Antwerp, *Soc. Belge de Geogr.* (1870), Bull. Brussels, *Soc. Belge de Geogr.*. HOLLAND: Amsterdam, *Ned. Genoot.*, *Tijdschr.* (1874, &c.); Landkundige *Genootschap*. DENMARK: Copenhagen, *Geogr. Selskab*. SPAIN and PORTUGAL: Lisbon, *Soc. de Geogr.*, Bol. (1876, &c.); Madrid, *Soc. Geogr.*, Bol. (1876, &c.). RUSSIA: Irkutsk, *Geogr. Soc.*, Bull. (1871, &c.). St. Petersburg, *Imp. Russ. Geogr. Soc.*, *Mém.* (1849, &c.) and Bull. (1865, &c.). Tiflis, *Geogr. Soc.*, *Mém.* (1852), *Calcutta, Asiatic Soc. of Geogr.*, Bull. (1876, &c.). JAPAN: Tokio, *Geogr. Soc.*. CENTRAL AND SOUTH AMERICA: Buenos Ayres, *Inst. Geogr. Argent.*. Mexico, *Soc. de Geogr. ed Estad.*, Bol. (1861, &c.). Rio Janeiro, *Roy. Geogr. Soc.*

BIBLIOGRAPHY.—The *Catal. of Printed Books in the British Museum* (1841), folio, &c. "Academies," contains a list of all the publications of societies at that time in the museum. This has been re-arranged and greatly enlarged as *Academies* (1885-86), 5 parts folio. See also *Annuaire des Soc. Sav. de la France et de l'Étranger* (1846), 8vo; A. d'Héricourt, *Annuaire*, 1863-66, 3 pts. 8vo; *Cat. of Periodicals in Bodleian Lib.*, pt. iii. *Foreign*, 1880, 8vo; S. H. Scudder, *Cat. of Scientific Serials, 1633-1876*, Camb. (U. S.), 1879, 8vo, very complete; P. E. Richter, *Periodica im Besitze des k. öf. Bibl. zu Dresden*, 1880, 8vo; *Cat. of Trans.*, &c., in Radcliffe Lib., 1884, 8vo; *List of Foreign Corr. of the Smithsonian Inst.* 1886, 8vo. British societies are now well represented in the *Year Book of the Scientific and Learned Societies of Great Britain and Ireland*, 1884, &c. See also, *Hume's Learned Societies and Printing Clubs of the U. K.*, 1853, 8vo; E. Mailly, *Inst. Soc. de la Grande Bret.*, 1861-67, 6 pts.; H. G. Bohn, *App. to Bibliographer's Manual*, 1864, 8vo; *Engl. Catal. of Books, 1864-82*, 3 vols. 8vo; and "*Soc. Societies and Field Clubs*," in *Nature*, v. viii. For France, see U. Robert, *Bibl. des Soc. Sav. de la France*, pt. i., 1871, 8vo; Boullier, *L'Institut et les Acad. de Province*, 1873, 8vo; *Bibliogr. des Travaux Hist. et Arch. publ. par les Soc. Sav. de la France*, 1885, &c., 4to (in prog.). For Germany and Austria-Hungary, see H. A. Stöhr, *Allg. Deutsches Vereinshandbuch*, 1873, &c., 8vo; J. Müller, *Die wissen. Vereine u. Ges. Deutschlands im 19ten Jahrh.*, 1858, 4to (in prog.); J. Winckler, *Die period. Presse Oesterreiche*, 1875, 8vo; and P. A. F. Walther for German historical societies (1845). E. Huth, *Verzeichniss*, Berlin, 1887, &c. (in prog.), describes publications of societies relating to natural science. See also "*Les Congrès Scientifiques*," by Comte de Marsy, in *Compte Rendu du Congrès Bibliogr.*, 1879. For Belgium, see *Introd. à la Bibl. de la Belgique*, 1875. For Italy, see G. Ottino, *La Stampa Periodica in Italia*, 1875, 8vo. For Russia, consult G. Waldemar, *Gesch. d. russ. Gelehrten- und Schul-Anstalten*, St. Petersburg, 1865, 8vo, and Kawall, *Die neuen russ. Naturforschergesellschaften*, Riga, 1872-74. (H. R. T.).

SOCIETY ISLANDS. See TAHITI ARCHIPELAGO.
SOCINUS, the Latinized form of the Italian Soccini, Sozzini, or Sozzini.

I. LELIO FRANCESCO MARIA SOZZINI (1525-1562), theological inquirer, was born at Siena on 29th January 1525. His family descended from Sozzo, a banker at Percena,

whose second son, Mino Sozzi, settled as a notary at Siena in 1304. Mino Sozzi's grandson, Sozzino (d. 1403), was the ancestor of a line of patrician jurists, of whom Mariano Sozzini, senior (1397-1467), was the first and the most famous. Lelio was the sixth son of Mariano Sozzini, junior (1482-1556), by his wife Camilla Salvetti. The family name is variously spelled (usually "Sozzini" by modern writers); Lelio invariably uses the form "Sozini," Latinizing it "Sozinus"; his nephew Fausto (see below) writes "Sozzini" and "Socinus." Sozini was educated as a jurist under his father's eye at Bologna. According to Melancthon, it was his desire to reach the *fontes juris* which led him to Biblical studies and hence to the rejection of "the idolatry of Rome." Later on he acquired some knowledge of Hebrew and Arabic (he gave to Bibliander a manuscript of the Koran) as well as Greek, but he was never a laborious student. His father supplied him with means, and on coming of age he went to Venice, the headquarters of the evangelical movement in Italy. A tradition first published by Sand in 1678, and amplified by subsequent writers, makes Sozini the leading spirit in certain alleged theological conferences at Vicenza, about 1546, which are said to have forecast the main positions of the Unitarian heresy; but the whole account, including the story of the flight of Sozini, must be rejected as mythical. At this period the standpoint of Sozini was that of evangelical Protestantism; his mental temper presents a singular union of enthusiastic piety with a love for the subtleties of theological speculation. It was at Chiavenna in 1547 that he came under the influence of a gentle mystic, Camillo of Sicily, surnamed "Renato," whose teaching anticipated at many points that of the early Quakers. Pursuing his religious travels, Sozini visited Switzerland, France, England, and Holland, returning to Switzerland at the close of 1548. He had commendatory letters to the Swiss churches from Nicolas Meyer, envoy from Wittenberg to Italy; but his family name was a sufficient passport, and wherever he went his personal charm won friends. We find him in 1549-50 at Geneva and Basel (with Sebastian Münster), but chiefly at Zurich, where he lodges with Pellican. He spends eleven months (July 1550 to June 1551) at Wittenberg, at first under Melancthon's roof, then with Johann Forster for the improvement of his Hebrew. From Wittenberg Sozini returned to Zurich (end of 1551) after visiting Prague, Vienna, and Cracow. Political events attracted him back to Italy in June 1552. Two visits to Siena (where freedom of speech was for the moment possible, owing to the shaking off of the Spanish yoke) brought him into fruitful contact with his young nephew Fausto. He was at Padua (not at Geneva, as is often said) at the date of Servetus's execution (27th October 1553). Thence he made his way to Basel (January 1554), Geneva (April), and Zurich (May), where he took up his abode.

Calvin, as well as Melancthon, received Sozini with open arms. Melancthon (though a phrase in one of his letters has been strangely misinterpreted) never regarded him with theological suspicion. To Calvin's keen glance Sozini's over-speculative tendency and the genuineness of his religious nature were equally apparent. A passage often quoted from one of Calvin's letters to Sozini (1st January 1552) has been construed as a breaking off of amicable intercourse; but, while more than once uneasy apprehensions arose in Calvin's mind, there was no breach of correspondence or of friendship. Of all the Reformers Bullinger was Sozini's closest intimate, his warmest and wisest friend. Sozini's theological difficulties turned upon the resurrection of the body, predestination, the ground of salvation (these were the points on which he corresponded with Calvin), the doctrinal basis of the original gospel (queries addressed to Bullinger), the nature of repentance

to Rudolph Gualther), the sacraments (to Johann Wolff). Not till the fate of Servetus had directed his mind to the question of the Trinity did he throw out any doubts upon this subject. At Geneva, in April 1554, he had uttered incautious remarks on the common doctrine, emphasized in a subsequent letter to Martinengo, the Italian pastor. Bullinger, warned by several correspondents (including Calvin), questioned Sozini as to his faith, and received from him an explicitly orthodox confession, afterwards reduced to writing (15th July 1555), with a frank reservation of the right of further inquiry. A month before this Sozini had been sent with Martino Muralto to Basel to secure Ochino as pastor of the Italian church at Zurich. There can be little doubt that the minds of Sozini and Ochino (a thinker of the same order as Camillo, but with finer dialectic skill) acted powerfully on each other in the radical discussion of theological problems. Sozini lost his father in 1556, an event which involved him in pecuniary anxieties. To what property he was entitled does not appear; he got nothing under his father's will. Fortified with the most influential introductions (including one from Calvin), he visited in 1558 the courts of Vienna and Cracow to obtain support for his appeal to the reigning duke of Florence. His object was to realize his own estate and secure that of his family. It is a sufficiently curious circumstance that Melancthon's letter introducing Sozini to Maximilian II. invokes the historic parallel of the emperor Constans rendering a hospitable reception to Athanasius, when he fled from Egypt to Treves. Well received out of Italy, Sozini (who does not appear to have got beyond Venice) found he could do nothing at home. The Inquisition had its eye on his family: his brother Cornelio was imprisoned at Rome; his brothers Celso and Camillo and his nephew Fausto were "reputati Luterani" at Siena, and Camillo had taken refuge in flight. In August 1559 Sozini returned to Zurich, and we hear little more of him. His brief career ended on 14th May 1562, at his lodging in the house of Hans Wyss, silk-weaver.

The news of his death reached his nephew at Lyons through Antonio Maria Besozzo. Fausto repaired to Zurich and got his uncle's papers, comprising very little connected writing, but a good many notes. Fausto has so often been regarded as a plagiarist from Lelio that it may be well here to state that his debt to Lelio, somewhat over-estimated by himself, was twofold. (1) He derived from him in conversation (1552-53) the germ of his theory of salvation; (2) Lelio's paraphrase (1561) of ἀρχή in John i. 1 as "the beginning of the gospel" gave Fausto a hint of Biblical exegesis by help of which he constructed a new Christology. Apart from these suggestions, Fausto owed nothing to Lelio except a curiously far-fetched interpretation of John viii. 58, and the stimulating remembrance of his pure character and brilliant gifts. The two men were of totally different genius. Lelio, impulsive and inquisitive, was in quest of the spiritual ground of religious truth; the drier mind of Fausto sought in external authority a basis for the ethical teaching of Christianity.

Sozini's extant writings are (1) *De Sacramentis Dissertatio*, four parts, 1660, and (2) *De Resurrectione*, a fragment. Both were first printed in *F. et L. Socini, Item E. Soneri Tractatus*, Amsterdam, 1654, 16mo. To these may be added his *Confession*, 1555 (printed in Hottinger, *Hist. Eccles. N. T.*, vol. ix., sec. 16, part 5, 1667), and about twenty-four letters, some still unprinted; but the most important will be found in Ilgen and Trechsel, and (the earliest) in the edition of Calvin's works by Baum, Cunitz, and Reuss. Sand adds a *Rhapsodia in Esaiam Prophetam*, of which nothing is known. Beza suspected that Sozini had a hand in the *De Hæreticis, an sint persequendi*, 1553, and to him has also been assigned the *Contra Labelum Calvini*, 1554; but these ascriptions were not made till his nephew had identified his name with active heresy, and are not supported by internal evidence. To Lelio also Beza assigned (in 1567) an anonymous *Explicatio* (1562) of the poem of St John's Gospel, which was the work of Fausto. This error, adopted by

Zanchi, has been the chief source of the misconception which represents Lelio as a heresiarch. In Franc. Guinio's *Defensio Cath. Doct. de S. Trin.*, 1590-91, is an anonymous *enumeratio* of motives for adhering to the doctrine of the Trinity, by some ascribed to Lelio, by others, with somewhat more probability, to Fausto.

For the life of L. Sozini the best guide is Trechsel, *Die Prot. Antitryn. vor F. Socin*, vol. ii., 1844; but there are valuable materials in Ilgen, *Vita L. Socini*, 1814, and especially *Symbolæ ad Pitam et Doctrinam L. Soc.*, &c., 1826. Wallace (*Antitryn. Biog.*, 1866, ii. 63) gives the ordinary Unitarian view, relying on Bock, and Despot, and Lubiencki; see also Bonet-Maury's *Early Sources of English Unit. Christ.*, 1884, chap. 9. Use has been made above of unprinted sources.

II. FAUSTO PAOLO SOZZINI (1539-1604), theological writer, was born at Siena on 5th December 1539, the only son of Alessandro Sozzini, "princeps sublimitatum," by Agnese, daughter of Borghese Petrucci. He was thus descended on the one side from the long line of great lawyers, of whom Mariano the elder is traditionally said to have been the first heretic of the family, on the other from Pandolfo Petrucci, the Cromwell of Siena. His father died in 1541 at the early age of thirty-one. Fausto received no regular education; he was brought up at home with his sister Fillide. The influence of the able women of his family communicated a strong moral impress to his thought. His youth was spent in desultory reading at Scopeto, the country seat of his family. His early intellectual stimulus came from his uncle Celso, an *esprit fort*, though always nominally a Catholic, and the founder of the Accademia dei Sipienti (1554), of which Fausto was a member. In 1556 his grandfather's will made him independent by leaving him one-fourth of the family estates. Next year he was enrolled in the famous Accademia degli Intromati, the centre of the intellectual life of Siena. His academic name was "Il Frastagliato"; he took as his badge "un mare turbato da venti," with the motto "turbant sed extollunt." About this time Panzirolo (*De Clavis Legg. Interpp.*, not published till 1637) describes him as a young man of fine talent, and bespeaks for him a legal career. But Fausto despised the law, and preferred the writing of sonnets. He was suspected of Lutheranism in 1558-59; soon after he came of age (1561) he went to Lyons, being probably employed there in mercantile business; he revisited Italy after his uncle Lelio's death; we next find him enrolled for a short time in 1562 as a member of the Italian church at Geneva; he returned to Lyons next year. The evangelical position was not real enough for him. His *Explicatio* (1562) of the proer to St John's Gospel shows that already he attributed to our Lord an official instead of an essential deity; a letter of 1563 rejects the natural immortality of man (a position developed long after in his disputation with Pucci). Towards the end of 1563 he conformed again to the Catholic Church, and spent the next twelve years in Italy, partly at court. Przypkowski, regardless of chronology, places him in the service of Francesco, grand-duke of Tuscany. His unpublished letters show that he was in the service only of Isabella de' Medici, Francesco's sister. This portion of his life is obscure, and he afterwards regarded it as wasted. Till 1567 he continued to give some attention to legal studies. He found time to write (1570) his treatise *De Auctoritate S. Scripturae*. In 1571 he was in Rome, perhaps with his patroness. At the end of 1575 he left Italy, and after Isabella's death (strangled by her husband in 1576) declined the overtures of Francesco, who pressed him to return. Francesco was probably aware of the motives which led Sozzini to quit Italy; for there is every reason to believe the statement of Przypkowski that the grand-duke agreed to protect him in the enjoyment of the income of his property so long as he published nothing in his own name. Sozzini now fixed himself at Basel, where he gave himself to close study of the Bible, began a poetic version of the Psalms, edited posthumous dialogues of Castelli, and, in spite of his increasing deafness, became a