

recognized centre of theological discussion. One of these discussions was on the doctrine of salvation, with Jacques Conet. It resulted in a bulky treatise, *De Jesu Christo Salvatore* (finished 12th July 1578), the circulation of which in manuscript appears to have commended his powers to the notice of Giorgio Biandrata (1515-1588), court physician in Transylvania, and an unscrupulous ecclesiastical wire-puller.¹

Transylvania had for a short time (1559-71) enjoyed religious liberty under an antitrinitarian prince, John Sigismund. But the existing ruler, Christopher Báthori, favoured the Jesuits, and it was an object with Biandrata to limit the "Judaic" tendencies of the antitrinitarian bishop, Francis Dávid (1510-1579), with whom he had previously acted. By the alleged discovery of a stain upon Biandrata's morals of the gravest sort his influence with Dávid was destroyed. Now Sozzini's scheme of doctrine encouraged the use of seemingly orthodox language in an heretical sense. Christ was to be called God, and invoked with divine honours, though without any inherent title to such homage, but as "un Dio subalterno, al quale in un dato tempo il Dio supremo cedette il governo del mondo" (Cantù). It occurred to Biandrata that, if Sozzini could convert the eloquent Dávid to this view, all would be well. Accordingly in November 1578 Sozzini reached Kolozsvár (Klausenburg), and did his best, during a visit of four months and a half under Dávid's roof, to teach him the doctrine of the invocation of Christ. Though Sozzini did not (as Biandrata desired) urge the absolute necessity of this invocation, the result was a public explosion on Dávid's part against the cultus of Christ in any shape or form. His trial followed, on a charge of innovation. Sozzini hurried off to Poland before it began. He cannot be accused of a guilty complicity with what he calls the rage of Biandrata, for he was no party to the incarceration of Dávid at Déva, where the old man miserably perished in prison. But he was willing that Dávid should be prohibited from preaching pending the decision of the controversy by a general synod; and his references to the case show that (as in the later instances of Jacobo Paleologo, Christian Franken, and Martin Seidel) theological aversions, though they never made him uncivil, froze up his kindness and blinded his perceptions of character. Biandrata ultimately conformed to the Catholic Church; yet as late as 1584 Sozzini, always constant to the leanings of friendship, sought his patronage for his treatise *De Jesu Christi Natura*, in reply to the Calvinist Andrew Wolan. The remainder (1579-1604) of Sozzini's life was spent in Poland. Excluded at first by his views on baptism from the Minor or Antitrinitarian Church (anabaptist in its constitution), he acquired by degrees a predominant influence in its synods. He converted the Arians from their avowal of our Saviour's pre-existence and their refusal to honour Him by invocation; he repressed the semi-Judaizers whom he could not convince. Through correspondence with his friends in official places he ruled also the policy of the Antitrinitarian Church of Transylvania. Forced to leave Cracow in 1583, he found a home with a Polish noble, Christopher Morsztyn, whose daughter Elizabeth he married (1586). She died in the following year, a few months after giving birth to

¹ Biandrata was Sozzini's evil genius. Born of an old family in Piedmont and educated in France, Biandrata had attached himself to the left wing of Protestantism, and had moved here and there among the upper circles of the Reformed, depending for professional advancement on a special knowledge of the diseases of women. Driven eastwards a second time in 1558 (after fomenting antitrinitarian heresy in the Italian church of Geneva), he had for twenty years been the confidential adviser of ladies of the reigning house, first in Poland and then in Transylvania. In both countries he was a dexterous meddler in church affairs; his policy was the establishment of a kind of broad church, with a confession nakedly Scriptural in its terms, and a resolute suppression of all compromising extremes.

a daughter, Agnese, afterwards the wife of Stanislaw Wiszowaty. In 1587 the grand-duke Francesco died, and to this event Sozzini's biographers attribute the loss of his Italian property. But he was on good terms with Francesco's successor, and might have continued to receive his rents had not family disputes arisen respecting the interpretation of his grandfather's will. The holy office at Siena disinherited him in October 1590; but he was allowed a pension, which does not seem to have been paid. The failure of supplies from Italy dissolved the compact under which his works were to remain anonymous. He began to publish under his own name. The consequence was that in 1598 a mob expelled him from Cracow, wrecking his house and grossly ill-using his person. Friends gave him a ready welcome at Luslawice, 30 miles east from Cracow; and here, having long been troubled with colic and the stone, he died on 4th March 1604. A limestone block, with illegible inscriptions, marks his grave.²

Sozzini's works, as edited by his grandson Andrew Wiszowaty and the learned printer F. Kuyper, are contained in two closely printed folios, Amsterdam, 1668. They are usually reckoned the first two volumes of the *Bibliotheca Fratrum Polonorum*, but in fact the works of Crell and Schlichting preceded them in the series. They include all Sozzini's extant theological writings, except his essay *On Predestination* (in which he denies that God foresees the actions of free agents), prefixed to Castellio's *Dialogi IV.*, 1578 (reprinted 1613), and his revision of a school manual, *Instrumentum Doctrinarum Aristotelicum*, 1586. His pseudonyms, easily interpreted, were Felix Turpio Urbevetanus, Prosper Dysideus, Gratianus Prosper, and Gratianus Turpio Gerapolensis (= Senensis). Some of his early poetry will be found in Ferentilli's *Scilla di Stanco di Diversi Autori Toscani*, 1579 (reprinted 1594); other specimens are given in Cantù, and in the *Athenaeum*, 11th August 1877. Sozzini himself considered that his *Contra Atheos*, which perished in the riot at Cracow, was his ablest work. In later life he began, but left incomplete, more than one work intended to exhibit his system as a whole. His reputation as a thinker must rest on (1) his *De Auctoritate S. Scripturae*, and (2) his *De Jesu Christo Salvatore*. The former was first published at Seville (1588) by Lopez, a Jesuit, who claimed it as his own, but prefixed a preface in which, contrary to a fundamental position of Sozzini, he maintains that man by nature has a knowledge of God. A French version (1592) was approved by the ministers of Basel; and the English translation (1731) by Edward Coombe was undertaken in consequence of the commendation of the work in a charge (1728) by Bishop Smalbrooke, who observes that Grotius had laid it under contribution in his *De Veritate Christ. Rel.* In a small compass it anticipates the whole argument of the "credibility" writers; but in trying it by modern tests it should be remembered that Sozzini regarded it (in 1581) as not adequately meeting the cardinal difficulties attending the proof of the Christian religion, and subsequently began to reconstruct its argument in his unfinished *Lectiones Sacrae*. His treatise on salvation constitutes his main service to theology, placing orthodoxy and heresy in new relations of fundamental antagonism, and narrowing the conflict to the central interest of religion. Of the person of Christ in this treatise he says nothing; he deals exclusively with the work of Christ, which in his view operates upon man alone; and it is by the persistency with which this idea tends to recur that we must estimate the theological sagacity of Sozzini. Though his name has been attached to a school of opinion (Socinianism), he disclaimed the rôle of a heresiarch, and declined to give his unreserved adhesion to any one sect. The confidence with which he relied upon the conclusions of his own mind has gained him the repute of a dogmatist; but it was his constant aim to reduce and simplify the fundamentals of Christianity, and it is not without ground that the memorial tablet at Siena (inscription by Brigidi, 1879) characterizes him as a vindicator of human reason against the supernatural. Of his non-theological doctrines the most important is his assertion of the unlawfulness, not only of war, but of the taking of human life in any circumstances. Hence the comparative mildness of his proposals for dealing with religious offenders; but it cannot be said that he had grasped the full idea of toleration. Hence too his contention that magisterial office is unlawful for a Christian.

² For the biography of Sozzini the best materials are his letters. There is a collection in his works; others are given by Cantù; some are unpublished. In his correspondence he delineates himself freely, not sparing his weak points of character or of attainment. The earliest life, prefixed (with engraved portrait) to the works, is by Przytkowski (1850), translated into English by Estlin (1852). This is the foundation of the article by Bayle, the *Memoirs* by Toullain

³ No trace is discoverable on the stone of the alleged epitaph—
"Tota ruit Babylon: destruxit tecta Lutherus,
Calvinus muros, sed fundamenta Socinus."

1777), and the *Life* by Wallace (*Antitrin. Biog.*, 1850, ii. 300). The sketch by Cantù in *Gli Eretici d'Italia*, 1866, vol. ii., gives a genealogy of the Sozzini (needing some correction). The best defence of Sozzini in his relations with Bayle is by James Yates, in *Christ. Pioneer*, February 1834; a less favourable view is taken by the Hungarian biographer of Dávid (Jakab, *David F. Enklé*, 1879). Of his system, most generally known through the *Racovian Catechism*, 1605 (planned by Sozzini, but chiefly carried out by others, principally Schmalz; translated by Rees, 1818), there is a special study by Fock, *Der Socinianismus*, 1847. See also "The Sozzini and their School," in *Theol. Rev.*, 1879 (corrected in *Christ. Life*, 25th August 1888). Usa has been made above of unpublished papers in the archives at Florence, with others in the archives, communal library, and collection of Padre Toti at Siena. (A. G. O.)

SOCORRO, a town of the United States, in a county of the same name in New Mexico, 76 miles south of Albuquerque junction on the Atchison, Topeka, and Santa Fé Railroad, is beautifully situated in the Rio Grande valley. It is the centre of a silver and lead mining district, and has a stamp mill and smelting-works. Fruit-growing and cattle-breeding are prosecuted in the vicinity. The population, including old and new town, was about 5000 in 1887.

SOCOTRA, or SOCOTORA (Arabic *Socotra*), an island of the Indian Ocean, 150 miles from Cape Gardafui and about 220 from the Arabian coast. Its length from east to west is 71 miles, its greatest breadth 22. A plain 2 to 4 miles wide skirts the greater part of the coast, while the interior is mountainous. The granite peaks behind Tamarida (a village on the north coast and the chief place in the island, but now much decayed) rise to a height of 4000 feet, and a limestone chain connected with these runs north and south with an average height of about 1900 feet. The climate is moist, but not unhealthy, with much rain, especially during the south-west monsoon. At this season the temperature rises to 80° or even 95°, but on the whole the heat is not excessive. The scenery of the island is very striking, with bare rocky heights and fertile valleys; but there is little cultivation, the inhabitants living mainly by their vast flocks of sheep and goats, or on dates, home-grown and imported. Milch cows are numerous near Tamarida. The population is about 5000, of two distinct types. The nomad inhabitants of the uplands are a peculiar race, well built, with good features and long curling but not woolly hair; they resemble neither the Arabs nor the Somáls. In Tamarida and other villages and towards the eastern end of the island the population is a mixture of Arab, African, and other elements, even including Portuguese. The native speech is not intelligible to ordinary Arabs, but Wellsted says that it can sometimes be made out by Arabs from the opposite (Mahra) coast. In fact, according to Ibn Mojawir and Hamdání, the Socotrans in the Middle Ages were regarded as Mahra and spoke the Mahra dialect. Their way of life is rude and simple in the extreme, but they are hospitable and generally well-behaved, though they have almost no government; they are nominally dependent on the sultan of Keshin. A certain dependence (at least of places on the coast) on some sovereign of the Arabian coast has endured for many centuries, except during the short Portuguese occupation of Tamarida by Albuquerque. From 1876 to 1886 the sultan of Keshin was bound by treaty not to cede the island to a foreign power or allow settlements on it without the consent of England. In 1886 it was formally annexed by Great Britain.

The fauna and flora of Socotra are peculiar. As regards mammalia the civet cat is found, but the ordinary wild beasts of Arabia are unknown. The flora was studied by Professor Bailey Balfour in 1880, and his account of it is about to be published by the Royal Society of Edinburgh. The most valuable vegetable products are now, as in the Middle Ages, aloes and dragon's-blood. The Socotran aloes (the French *chicotin*) is esteemed the best in the world when unadulterated. In old times the ambergris of Socotra was also famous.

Socotra was known to the ancients as the isle of Dioscorides; this name, and that by which the island is now known, are usually traced back to a Sanscrit form, *Dvīpa-Sakādhāra*, "the island abode of bliss," which again suggests an identification with the

νησος εὐδαιμονος of Agatharchides (§ 103). The *Periplus* of the Erythraean Sea speaks of the island as peopled only in one part by a mixed race of Arab, Indian, and Greek traders. It was subject to the king of the Incense Country, and was a meeting-place of Arabian and Indian ships. Cosmas in the 6th century says that the people spoke Greek and were largely Christian, with a bishop sent from Persia. The Arab geographers also had a tradition of an early Greek settlement (which they naturally ascribe to Alexander), but also of later Persian influence, followed by a settlement of Mahra tribes, who partly adopted Christianity. The Socotrans remained Nestorian Christians, with a bishop under the metropolitan of Persia, through the Middle Ages (*Assemani, B.O.*, ii. 459; comp. Mohallebi, in *Abulfeda*, p. 371); but in their isolated position they have gradually lost all trace of Christianity except reverence for the cross, and practise the old South Arabian moon worship. There was much more at least of the forms of Christianity when Europeans first visited the island in the 16th century. In the Middle Ages Socotra was a station of the Indian corsairs who harassed the Arab trade with the far East. The population seems then to have been much larger; Arabian writers estimate the fighting men at 10,000.

See, for the history of Socotra, Yule, *Marco Polo*, ii. 400 sq., and, besides the authorities there cited, Yule, *et. c.*, p. 1; Hamdání, p. 55; Karwini, ii. 54. For the state of the island at the beginning of the 18th century, see the account of the French expedition to Yemen in 1768 (*Viaggio nell' Arabia Felice*, Venice, 1721); and, for the present century, Wellsted, *City of the Caliphs*, vol. ii. (1840). For the topography, &c., see *Red Sea Pilot*, 2d ed., 1882.

SOCRATES, son of the statuary Sophroniscus and of the midwife Phænarete, was born at Athens, not earlier than 471 nor later than May or June 469 B.C. As a youth he received the customary instruction in gymnastic and music; and in after years he made himself acquainted with geometry and astronomy and studied the methods and the doctrines of the leaders of Greek thought and culture. He began life as a sculptor; and in the 2d century A.D. a group of the Graces, supposed to be his work, was still to be seen on the road to the Acropolis. But he soon abandoned art and gave himself to what may best be called education, conceiving that he had a divine commission, witnessed by oracles, dreams, and signs, not indeed to teach any positive doctrine, but to convict men of ignorance mistaking itself for knowledge, and by so doing to promote their intellectual and moral improvement. He was on terms of intimacy with some of the most distinguished of his Athenian contemporaries, and, at any rate in later life, was personally known to very many of his fellow-citizens. His domestic relations were, it is said, unhappy. The shrewishness of his wife Xanthippe became proverbial with the ancients, as it still is with ourselves. Aristotle, in his remarks upon genius and its degeneracy (*Rhet.*, ii. 15), speaks of Socrates's sons as dull and fatuous; and in Xenophon's *Memorabilia*, one of them, Lamprocles, receives a formal rebuke for undutiful behaviour towards his mother.

Socrates served as a hoplite at Potidæa (432-429), where on one occasion he saved the life of Alcibiades, at Delium (424), and at Amphipolis (422). In these campaigns his bravery and endurance were conspicuous. But, while he thus performed the ordinary duties of a Greek citizen with credit, he neither attained nor sought political position. His "divine voice," he said, had warned him to refrain from politics, presumably because office would have entailed the sacrifice of his principles and the abandonment of his proper vocation. Yet in 406 he was a member of the senate; and on the first day of the trial of the victors of Arginuse, being president of the prytanes, he resisted—first, in conjunction with his colleagues, afterwards, when they yielded, alone—the illegal and unconstitutional proposal of Callixenus, that the fate of the eight generals should be decided by a single vote of the assembly. Not less courageous than this opposition to the "civium ardor prava jubentium" was his disregard of the "vultus instantis tyranni" two years later. During the reign of terror of 404 the Thirty, anxious to implicate in their crimes men of repute who might otherwise have opposed their plans, ordered five citizens, one of whom was Socrates, to go to