SOI) OF GOD — SOCRATICS

beheld the solution of a problem which he had vainly attempted during the day. He was not the first to observe that the process of a delicate moral sense in the guidance of the blind in writing (provided it happened). The case of a girl who found in a later socratic condition the locket which she had hidden in a forest (but the whereabouts of which she could not recollect in her waking state) illustrates the connection of one socratic soul with the other. For these and other reasons the state is allied to Elysium (q.v.) and other forms of automatism, by reason of this analogy first noticed in the name of artificial sounanabalsam. In a few cases (messy hysterical) the same condition occurs spontaneously, apart from the nocturnal sleep, and corresponds most closely to the hypnotic condition. States of religious ecstasy are of this nature, and were termed by the old writers 'ecstatic sounanabalsam.' When the plastic rigidity of the limbs was present (see CATALECT) the condition formed 'catalectic sounabalsam.'

The tendency to sounanabalsam, i.e. simple nocturnal walking, talking, etc., is a lack of consciousness, and is a symptom often met with in the life-history of nervous disorders. It is often the result of an incident of rapid growth, or of temporary conditions such as inanimation. The more developing forms of sounanabalsam are almost invariably associated with abnormal functional conditions of the nervous system.

HISTORY.

Literature: Carpenter, Ment. Physiol.; Peske, Sleep-walking and Hypnot. (1864); Parrot, Du sommeil; Ger. Gottsch.; Fr. Filde de Bois; Ital. Figl. di Sia. The name of Jesus Christ which includes its divine so distinguished from his human nature and origin, and also his relation to the Father in the Trinity conception of the Godhead. See CHRIST.

SOTERIOTHEOLOGY.

(1.) The problem of soteriology, i.e. the principles of salvation, is divided into two parts: the soteriological and the soteriological-philosophical. The former part of the problem is concerned with the nature of salvation, the latter with the means of salvation. The former part is more directly concerned with the doctrine of Christ's nature, and the latter with the doctrine of Christ's work, and the scheme of salvation growing out of it.

SOTERIOLOGY AND SCOPHYRIA: (Ger. Magie; Fr. Magie; It. magia; Gr. liturg.); Soteriology is, in fact, the theory of the nature of evil. An art founded on the belief or pretence that the power supposed to provide over evil is the power of nature and not the power of magic. See MAGIC.

Sorcery and Scopphyria have been associated mainly with the Arabs of the south. But their secret, so far as they have any, seems to be identical with that of magic in general. The role played by magic in ancient and medieval literature is an important chapter in human history. The medieval art of which Paracelsus was one of the most famous practitioners, but which numerous among its adherents some of the most distinguished names in science and philosophy, rested on a socratic basis, and grew out of the sciences, if such they may be called, of alchemy and axiomatics. As a matter of fact the art, in so far as it had any real basis, rested on a knowledge of nature which was as yet a mystery to the public.

LITERATURE: Baur, Hist. of the Supernatural (1865); Pichard, Hist. philos. de l'Occident (1875); Faired, The Magician; Smith, The Magicians; See MAGIC.

SORCERY (Ger. hexen; Fr. sorcellerie; It. stregare); SORCERY (Ger. hexen; Fr. sorcellerie; It. stregare). (1.) Definition. To acknowledge, believe, and practice, with others, an uncavisable power of guilhems, amulets, invocations, and other ways of falling, by which means they may appear better to the elect. (2.) Teachers of various subjects, especially rhetoric and oratory, who came into prominence in the second half of the 5th century A.D. See SORCERESS. (3.) Sorcerers were the Protectors of the Alders (about 480-410 B.C.). (4.) Gorgias of Leontini (about 483-412 B.C.). (5.) Hippocrepis of Enea, Proclias of Cyno. The chief sorcerers are from their opponents, e.g. Aristophanes of the Clouds, Plato in the Dialogues, Protagoras, Gorgias, Thesidium, Phaedrus, and Socrates. Of also Xenophon's Memorabilia, II. 11, 7, for Hippocrates. For his position and teaching see PRE-SOCRATIC PHILOSOPHY.

LITERATURE: M. Schan, Die Socrateist.