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bedside the solution of a problem which he had vainly attempted during the day, illustrates the automatic continuation of mental activity and the presence of a delicate muscle sense in the guidance of the hand in writing (provided it happened!).

The case of a girl who found in a later somnambulistic condition the locket which she had hidden in a former (but the whereabouts of which she could not recollect in her waking state) illustrates the connection of one somnambulistic state with the others. For these and other reasons the state is allied to HYPNOSIS (q. v.) and other forms of automatism, which by reason of this analogy first received the name of artificial somnambulism. In a few cases (mostly hysterical women) the somnambulism occurs spontaneously, apart from the nocturnal sleep, and corresponds most closely to the hypnotic condition. States of religious ecstasy are often of this nature, and were termed by the older writers 'ecstatic somnambulism.' When the plastic rigidity of the limbs was present (see CATALEPSY) the condition was termed 'cataleptic somnambulism.'

The tendency to somnambulism, i. e. simple nocturnal walking, talking, &c., is an index of nervousness, and is a symptom often met with in the life-history of nervous disorders. It is often, also, merely an incident of rapid growth, or of temporary conditions such as indigestion. The more developed forms of somnambulism are almost invariably associated with abnormal functional conditions of the nervous system. Cf. HYSTERIA.

Literature: CARPENTER, *Ment. Physiol.*; TUKE, *Sleep-walking and Hypnot.* (1884). (J.J.)

Son of God: Ger. *Gottessohn*; Fr. *Fils de Dieu*; Ital. *Figlio di Dio*. The name of Jesus Christ which indicates his divine as distinguished from his human nature and origin, and also his relation to the Father in the Trinitarian conception of the Godhead. See CHRIST.

Literature: see CHRIST, and CHRISTOLOGY. (A.T.O.)

Sonant: see PHONETICS.

Sonometer: see LABORATORY AND APPARATUS, III, B, (b), (3).

Sopater: see ALEXANDRIAN SCHOOL.

Sophism [Gr. *σοφός*, wise]: Ger. *Sophisma*, *Trugschluss*; Fr. *sophisme*; Ital. *sophisma*. (1) The best authorities, as Trendelenburg (*Elementa Logices Aristotelis*, 5th ed., § 33), define a sophism as an intentionally deceptive syllogism.

It is evident that, so defined, the science of logic cannot concern itself with them; and accordingly some logicians have maintained that this was not the proper definition, a contention in which they were aided by the circumstance that Aristotle in his book of *Sophistici Elenchi* omits entirely the class of fallacies which a writer upon the subject would naturally think of first.

(2) A false argument which, without deceiving, is difficult to refute logically.

Although logic cannot concern itself with reasonings intended to deceive, as such, yet it has the nearest interests with pretended arguments intended to 'wind up' an antagonist, so that he does not know how to reply to them, and in the early days of the science they, no doubt, contributed much to the development of it. They are occasionally useful still. To be so, the less they deceive, while the more unanswerable they seem, the better. (C.S.P.)

Celebrated sophisms or paradoxes (for which the logics—Prantl, *Gesch. d. Logik*, Eisler, *Wörterb. d. philos. Begriffe*, &c.—should be consulted) are the 'Achilles,' the 'arrow,' the 'heap,' the 'ignava ratio' arguments, and in connection with the theory of PROBABILITY (q. v.), the 'Petersburg problem.' (J.M.B.)

Sophistry (1) and (2) **Sophists** [Gr. *σοφιστής*, a Sophist, in general a clever or wise man, from *σοφός*, wise; more specifically, a teacher or philosopher]: Ger. (1) *Sophistik*, (2) *Sophisten*; Fr. (1) *sophistique*, (2) *Sophistes*; Ital. (1) *sostifica*, (2) *Sofisti*. (1) Fallacious reasoning intentionally employed, from the alleged practice of the Sophists, who were charged by their critics, Plato, Aristophanes, and others, with an unscrupulous use of quibbles, ambiguities in terms, and other fallacies, by which they made the worse appear the better reason.

(2) Teachers of various subjects, especially rhetoric and oratory, who came into prominence in the second half of the 5th century B.C. Socrates was popularly identified with them (see SOCRATIC PHILOSOPHY). The more important Sophists were Protagoras of Abdera (about 480-410 B.C.), Gorgias of Leontini (483-375 B.C.), Hippias of Elis, Prodicus of Ceos. The chief sources are from their opponents, e.g. Aristophanes in the *Clouds*, Plato in the *Dialogues*, *Protagoras*, *Gorgias*, *Theaetetus*, *Cratylus*, *Euthydemus*, and *Sophist*. Cf. also Xenophon's *Memorabilia*, II. i. 21, for Hippias. For their position and teaching see PRE-SOCRATIC PHILOSOPHY.

Literature: M. SCHANZ, *Die Sophisten*

(1867), and the literature under PRE-SOCRATIC PHILOSOPHY. (J.H.T.)

Sophists: see SOPHISTRY AND SOPHISTS, and PRE-SOCRATIC PHILOSOPHY.

Sorcery and Soothsaying: Ger. *Magie*; Fr. *sortellerie, magie*; Ital. *magia, stregoneria*. An art founded on the belief or pretence that the powers supposed to preside over nature can by the performance of certain spells or incantations be controlled for the production of phenomena beyond the ordinary powers of man or nature. See MAGIC.

Sorcery and soothsaying have been associated mainly with the spirits of evil. But their secret, so far as they have any, seems to be identical with that of magic in general. The rôle played by magic in ancient and mediaeval life constitutes an important chapter in human history. The mediaeval art of which Paracelsus was one of the most famous practitioners, but which numbered among its adherents some of the most distinguished names in science and philosophy, rested on a theosophic basis, and grew out of the sciences, if such they may be called, of alchemy and astrology. 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: HOWITT, *Hist. of the Supernatural* (1863); FABART, *Hist. philos. de l'Occulte, Magie, &c.* (1885); FROST, *The Magicians*. See MAGIC. (A.T.O.)

Sorites [Gr. *σωρείτης*, a heap]: Ger. *Kettenschluss*; Fr. *sortite*; Ital. *sortite*. (1) A name (Valla) for a chain of syllogisms, the conclusion of each forming a premise of the next.

Only one kind of sorites is commonly recognized in logic, but according to the way of arranging the premises it is called Goclenian or (without reason) Aristotelian. The latter brings into juxtaposition the two occurrences of each middle term. (C.S.P.)

(2) Applied to a Megarian sophism of the 'heap.' Cf. SOPHISM. (J.M.B.)

Sorrow [A.S. *sorg*]: Ger. *Trauer*; Fr. *tristesse*; Ital. *tristezza*. Synonymous with (1) GRIEF (q. v.) and (2) REGRET (q. v.).

Soteriology [Gr. *σωτήρ*, deliverer]: Ger. *Erlösungslehre*; Fr. *sotériologie*; Ital. *soteriologia*. That branch of Christian theology which treats of the salvation of man through the atoning and redemptive work of Jesus Christ.

The current statement that the early Christian thinkers developed the theological and anthropological departments of general

theology, while its soteriology was left largely to post-Reformation thinkers, contains a measure of truth. A more accurate conception, however, will be obtained by distinguishing between the theological and anthropological aspects of Christology, and bearing in mind that while the early thinkers were chiefly interested in determining the doctrine of Christ's nature and relation to the Godhead, later thought has been chiefly concerned with the human side of Christ's work and the scheme of salvation growing out of it.

Literature: BAUER, *Die christl. Lehre v. d. Versöhnung* (1838); RITSCHL, *Die christl. Lehre, &c.* (1870); EDWARDS, *Justification and Wisdom in Regeneration*; A. A. HODGE, *Theology*, ii; SHEDD, *Hist. of Doctrine*, i. 201-386. (A.T.O.)

Soul (1) and (2) **Soul Theory:** Ger. (1) *Seele*, (2) *Theorie der Seelensubstanz* (see TERMINOLOGY); German, 'Seele'; Fr. (1) *âme*, (2) *théorie spiritualiste*; Ital. (1) *anima*, (2) *teoria dello spiritualismo*. (1) The mental principle considered as a substance separate from the body, having personal individuality and identity, of which the individual mental life and development are manifestations. Cf. MIND, SPIRIT, NOUS, PSYCHE, and PNEUMA.

On the historical development of the concepts soul and mind, see the extensive citations given under the topics 'Seele' and 'Geist' in Eisler, *Wörterb. d. philos. Begriffe*. The Greek usage divided the meaning between *νοῦς* and *ψυχή*, seeing that the conception had a later development in the scholastic and patristic literature, in which the Latin term is *anima*. See the lexicons of Biblical Greek (especially Hastings and Cheyne, *Dicts. of the Bible*), and Hebrew (especially *New Heb. Lexicon*, B. D. B.). (J.M.B.)

(2) The theory that there is a substantial human soul, independent of the body, of which the individual mental life and development are manifestations.

The soul theory is part of the substance theory, which recognized a dualism between mind and body. Its more recent rivals are phenomenalism, actuality theory, and the various forms of quasi-materialism and automatism, to which the phrase 'psychology without a soul' has been applied.

Literature: recent discussions are LOTZE, *Microcosmus*; JAMES, *Princ. of Psychol.*, i. 180ff., 343 ff., and index, 'Soul Theory'; S. HONGSON, *Met. of Reflection*; LADD, *Theory of Reality*, chap. xv; ROYCE, *The World and the Indi-*