

Austria, on the E. by Hungary, on the S. by Croatia and Carniola, and on the W. by Carinthia and Salzburg. Its area is 8630 square miles. Almost the entire district is mountainous, being occupied by various chains and ramifications of the eastern Alps; and, though Northern (or Upper) and Southern (or Lower) Styria are distinguished, the latter is low only in a relative sense. The North Limestone Alps touch Styria to the north of the Enns, beginning with the huge Dachstein (9830 feet), which rises on the north-west border of the duchy. To the south of the Enns the central chain of the Alps traverses Styria from south-west to north-east in two huge ranges, separated by the valleys of the Mur and the Mürz, and conveniently grouped under the name of Styrian Alps. The more northerly of these two branches, forming a prolongation of the Tauern ridge, is the loftier, and culminates in the Hochgolling (9392 feet), the highest summit in Styria. The lower branch to the south is broken by the valley of the Mur, which turns abruptly to the right at its confluence with the Mürz, and still farther to the north-east is crossed by the Semmering Pass. To the south of the Drave the duchy is traversed by the Karawanken Mountains (highest peak, the Stou, 7346 feet), forming a continuation of the Carnic Alps. The mountains decrease in height from west to east, and the south-east part of Styria may be described as hilly rather than mountainous. There is nowhere level ground enough to form a plain in the proper acceptance of the term, but some of the valleys contain a good deal of fertile land. The rivers of Styria all drain into the Danube; the Save and the Traun are the most important of those not already mentioned. There are numerous small mountain lakes. The climate, of course, varies with the configuration of the surface, and there is a mean annual difference of about 7° Fahr. between the temperature of the north-west and the south-east.

In spite of the irregular nature of the surface, but little of the soil can be called unproductive. About 21.40 per cent. is under tillage, 12.75 in meadow, and 16.75 in pasture, while nearly a half of the total area is covered with fine forests. The chief crops are oats, maize, rye, wheat, buckwheat, potatoes, and flax. Wine is produced in the valleys of Lower Styria, where large quantities of chestnuts are also grown. In the mountains dairy-farming is successfully carried on in the Alpine fashion, and good horses are reared in the valley of the Enns. Sheep are comparatively few, but there are large numbers of goats and swine, while poultry-rearing and bee-keeping are very general in the Slavonic districts to the south. Some fairly successful attempts have also been made to breed silkworms. Trout and other fish are abundant in the rivers and mountain lakes and chamois are hunted among the higher Alps. The great wealth of Styria however, lies underground. Its extensive and important iron mines yield nearly one-third of the iron ore raised in the Austrian empire, and its other mineral resources include brown coal, pit-coal, copper, zinc, lead, graphite, a little gold and silver, nickel, alum, cobalt, salt, dyer's earth, potter's clay, marble, and good mill and building stones. The best known of its numerous mineral springs are the thermal springs of Tüffer, the alkaline springs of Rohitsch, and the brine springs of Aussee.

The chief industry of Styria is determined by its mineral richness, and iron-foundries, machine-shops, and manufactures of various kinds of iron and steel goods are very numerous. A special branch is the making of scythes and sickles, which are sent out of the country in large quantities. Among its other industrial products are glass, paper, cement, oil and perfumery, shoes, cotton goods, chemicals, and gunpowder. Linen-weaving is prosecuted as a household industry. An active trade is carried on in the above-named manufactures, and in brown coal, cattle, wine, and fruit. In addition to three navigable rivers (Drave, Save, Mur), the traffic of the duchy is facilitated by 600 miles of railway. The population of Styria in 1880 was 1,213,527, equivalent to 140 per square mile, a proportion which, while not high in itself, is considerably above the rate in the other mountainous regions of the empire. Nearly the whole of these professed Roman Catholic faith, the Protestants numbering only 8000 and the Jews about 1000. Two-thirds of the inhabitants are Germans; the remainder, chiefly found in the south parts of the duchy, in the valleys of the Drave and Save, are Slavs (Slovenes). About 65 per cent. are supported by agricultural pursuits, including forestry. The education of the crownland centres in the university of Graz, which is

attended by about 1200 students. The capital and seat of the administration is Graz (100,000 inhabitants), which is also the headquarters of the third corps of the Austrian army; the only other town of any size is Marburg (17,600). The provincial estates consist of 63 members, including the two Roman Catholic bishops, the rector of the university, 12 representatives of the large landowners, 23 of the peasants, 19 of the towns, and 6 of the chambers of commerce. Styria sends 23 members to the imperial parliament.

In the Roman period Styria, which even thus early was famed for its iron and steel, was inhabited by the Celtic Taurisci, and divided geographically between Noricum and Pannonia. Subsequently it was successively occupied or traversed by Visigoths, Huns, Ostrogoths, Langobardi, Franks, and Avars. Towards the end of the 6th century the last-named began to give way to the Slavs (Wends), who ultimately made themselves masters of the entire district. Styria was included in the conquests of Charlemagne, and was henceforth comprised in the German marks erected against the Avar and the Slav. At first the identity of Styria is lost in the great duchy of Carinthia, corresponding more or less closely to the Upper Carinthian mark. This duchy, however, afterwards fell to pieces, and a distinct mark of Styria was recognized, taking its name from the margrave Othocar of Steier (1056). A century or so later it was created a duchy. In 1192 the duchy of Styria came by inheritance to the house of Austria, and from that time it shared the fortunes of Upper and Lower Austria, passing like them to the Hapsburgs in 1282. The Protestant Reformation met an early and general welcome in Styria, but the dukes took the most stringent measures to stamp it out, offering their subjects recantation or expatriation as the only alternatives. At least 30,000 Protestants preferred exile, and it was not till about 100 years ago that religious liberty was recognized. The modern history of Styria has been similar to that of the other Austrian crownlands, and calls for no special remark.

STYX, a river which the Greeks fabled to flow in the world of the dead. Homer speaks of it as a river of Hades by which the gods swore their most solemn oaths, and he couples it with the Cocytus and the Pyriphlegethon, the river of wailing and the river of burning fire. Hesiod says that Styx was a daughter of Ocean, and that, when Zeus summoned the gods to Olympus to help him to fight the Titans, Styx was the first to come and her children with her; hence as a reward Zeus ordained that the most solemn oath of the gods should be by her and that her children (Emulation, Victory, Power, and Force) should always live with him. In another passage he says that Styx (whom, somewhat contradictorily, he describes as abhorred by the immortal gods) dwells far off from the gods in a beautiful house overarched with rocks and supported by tall silver pillars, which may be meant as a description of a stalactitic cave. Again Hesiod tells us that if any god, after pouring a libation of the water of Styx, forswore himself, he had to lie in a trance for a year without speaking or breathing, and that for nine years afterwards he was excluded from the society of the gods. In historical times the Styx was identified with a lofty waterfall near Nonacris in Arcadia. Pausanias describes the cliff over which the water falls as the highest he had ever seen, and indeed the fall is the highest in Greece. The scenery is wild and desolate. The water descends in two slender cascades, which, after winding among the rocks, unite and fall into the river Akrata (the ancient Crathis). The ancients regarded the water as poisonous, and thought that it possessed the power of breaking or dissolving vessels of every material, with the exception of the hoof of a horse or ass, or (according to others) of horn. The Arcadians used to swear by it on important occasions. The people in the neighbourhood still hold that the water is unwholesome, and that no vessel will hold it. They call it the Black Water or the Terrible Water.

Considering the prominence given by the ancients to an oath by the water of Styx, and comparing the effect supposed to follow from breaking that oath with the destructive power supposed to be possessed by the water, we are tempted to conjecture that drinking the water was originally a necessary part of the oath,—that in fact in the stories of the Styx we have traditions of an ancient poison ordeal such as is commonly employed amongst barbarous peoples as a means of eliciting the truth (see ORDEAL).

See Leake, *Travels in the Morea*, III. p. 158 sq.; M. G. Clark, *Peloponnesus*, p. 302 sq.; Curtius, *Peloponnesos*, I. p. 195 sq.; Wordsworth, *Greece*, p. 384.

SUAKIN, or SUWAKIM, more correctly SAWAKIN, the chief port of the Soudan on the Red Sea and the starting-place of caravans for Kassala and Berber, occupies a small island, placed in a deep bay in 19° 5' N. lat. The custom-house and Egyptian Government offices present a good frontage to the sea, and the principal houses are stately white structures, three stories high, not unlike those of Jiddah. With these, however, are intermingled shapeless huts, each with its courtyard walled in with mats. There are also the usual Greek drinking-shops, with their dirty loungers in coats and fez-caps, and a short street of coffee-houses and shops. The mosques are not remarkable. Passing through the bazaar and turning to the right past the tomb of Sheikh 'Alf, one comes to an open space at the head of the recent causeway which unites the island to the mainland town of Al-Kaff (Al-Keif). The main street of Al-Kaff is (or was before the recent war) the busy centre of life and movement, while the side streets are occupied by smiths, forging lance-heads and knives; leather workers, who drive a brisk trade in the amulets—passages of the Koran sewn up in leather cases—which the natives wear on their arms or round their necks; and hairdressers, greasing and powdering with the dust of a red wood the bushy locks of the Hadendoa dandies. Beyond the town is a suburb of straw huts with their simple furniture of a bedstead, a few dishes, and a rubbing stone for the millet which with milk forms the chief food of the natives. Here too are the booths of the silversmiths, who make bracelets, anklets, ear and nose rings, for the women. The Hadendoa, a tall stalwart race, picturesquely draped in huge wrappers, to which the women add a petticoat, are most numerous on the mainland. The population of the island is mixed, with a large infusion of Arab blood. The export trade of Suakin before the revolt of the Soudan yielded a customs revenue of £60,000 a year, the chief articles besides the ivory, which was a Government monopoly, being gum, cotton, sesame, senna, and hides. The total yearly trade was estimated at a million sterling.

The environs of Suakin, though not so absolutely desert as the opposite Arabian coast, are less wooded than some points (e.g., Sheikh Barghit) which lie as conveniently for the inland trade. The island is without water and the harbour indifferent; yet the settlement is ancient. Here as at Massawah traders were presumably attracted by the advantages of an island site which protected them from the nomads. The country inland from all this coast belonged in the Middle Ages to the Boja (Bejah), a rude pastoral race who appear to be identical with the Blemmyes of classical writers and of whom Hadendoa, Bisharin, and Ababdah are the modern representatives. The trading places seem to have been always in the hands of foreigners since Ptolemais Theron was established by Ptolemy Philadelphus for intercourse with the elephant hunters. After Islam many Arabs settled on the coast and mixed with the heathen Boja, whose rule of kinship and succession in the female line helped to give the children of mixed marriages a leading position (Makrizi, *Khitat*, i. 194 sq., translated in Burckhardt's *Travels in Nubia*, App. iii.). Thus in 1830 Ibn Batuta found a son of the emir of Mecca reigning in Suakin over the Boja, who were his mother's kin. Makrizi says that the chief inhabitants were nominal Moslems and were called Hadarib. The emir of the Hadarib was still sovereign of the mainland at the time of Burckhardt's visit (1814), though the island had an aga appointed by the Turkish pasha of Jiddah. The place was settled by the Turks under Selim the Great, but Turkish (or Egyptian) control over the mainland was not effective till the Egyptian conquest of the Soudan. Till the suppression of the slave trade, Suakin was an important slave port; of late years slaves have been secretly run across the Red Sea from less frequented points on the coast. But legitimate commerce was rapidly growing before the revolt of the Soudan, and the port was visited by English, Egyptian, and Italian steamers.

SUARDI, BARTOLOMMEO, usually known as BRAMANTINO from his master Bramante, was a distinguished painter and architect of the Milanese school. He was specially famed for his knowledge of perspective, and Lomazzo (*Tratt. d. Pitt.*, iii. 1) praises him highly for the deceptive realism of his painting. The dates of his birth and death are unknown, but he was probably quite young when,

about 1495, he visited Rome in company with his master Bramante; there he is said to have been employed as a painter by the pope, and he evidently spent much time in studying the remains of classical buildings in Rome. A number of measured drawings by his hand are still preserved in the Brera library at Milan. Vasari mentions that he had seen a book of drawings by Bramantino of the early Lombardic churches of Northern Italy, such as S. Ambrogio at Milan and S. Pietro in Ciel d'Oro at Pavia,—a remarkable thing at a time when these noble structures were usually despised as being barbarous in style. The greater part of Bramantino's frescoes are now lost, partly because he was specially employed to paint the external façades of houses and public buildings, such as the mint at Milan. One, however, still exists over the doorway of S. Sepolcro, a highly foreshortened figure of Christ, with the Madonna and Saints. He also painted some angels which still exist in the church of S. Enstorgio, also in Milan. In 1513 he received eighty gold crowns for a Pietà and Saints painted in the sacristy for the Cistercian monks of Chiaravalle, near Milan. In 1525 he was appointed architect and painter to Francesco II. of Milan, and he was employed as military engineer to reconstruct the walls of the city, which was then threatened by the army of Charles V. The church of S. Satiro in Milan is usually attributed to Bramantino, but it appears to have been mainly designed by Bramante. Bramantino died between 1530 and 1536. He left an able pupil called Agostino di Milano, who worked chiefly as an architect.

SUAREZ, FRANCISCO (1548-1617), Spanish theologian and philosopher, was born at Granada on the 5th of January 1548. After completing his studies at the university of Salamanca, he entered the Society of Jesus in 1564. The accounts of his early years represent him as backward in his development, and it was not without difficulty that he obtained admission to the order. Under the direction of Father Rodriguez, however, he threw off his mental slough and discovered powers of mind of the highest order. He is said to have habitually devoted seventeen hours a day to study, and wonders are reported of his prodigious memory. He was soon appointed to teach philosophy at Segovia, and he afterwards taught theology at Valladolid, at Alcalá, at Salamanca, and at Rome successively. After taking his doctorate at Evora, he was named by Philip II. principal professor of theology in the university of Coimbra. Suarez may be considered almost the last eminent representative of scholasticism, and his works in twenty-three folio volumes treat, after the scholastic method and with scholastic comprehensiveness, all the main subjects of mediæval philosophy and theology. In philosophical doctrine he adhered to a moderate Thomism. On the question of universals he endeavoured to steer a middle course between the pantheistically inclined realism of Duns Scotus and the extreme nominalism of William of Occam. The only veritable and real unity in the world of existences is the individual; to assert that the universal exists separately *ex parte rei* would be to reduce individuals to mere accidents of one indivisible form. Suarez maintains that, though the humanity of Socrates does not differ from that of Plato, yet they do not constitute *realiter* one and the same humanity; there are as many "formal unities" (in this case, humanities) as there are individuals, and these individuals do not constitute a factual, but only an essential or ideal unity ("ita ut plura individua, quæ dicuntur esse ejusdem naturæ, non sint unum quid vera entitate quæ sit in rebus, sed solum fundamentaliter vel per intellectum"). The formal unity, however, is not an arbitrary creation of the mind, but exists "in natura rei ante omnem operationem intellectus." In theology, Suarez attached

himself to the doctrine of Molina, the celebrated Jesuit professor of Evora. Molina tried to reconcile the doctrine of predestination with the freedom of the human will by saying that the predestination is consequent upon God's foreknowledge of the free determination of man's will, which is therefore in no way affected by the fact of such predestination. God gives to all men grace sufficient for their salvation, but some co-operate freely with this grace, while others resist it. Suarez endeavoured to reconcile this view with the more orthodox doctrines of the efficacy of grace and special election, maintaining that, though all share in an absolutely sufficient grace, there is granted to the elect a grace which is so adapted to their peculiar dispositions and circumstances that they infallibly, though at the same time quite freely, yield themselves to its influence. This mediating system was known by the name of "congruism." Suarez is probably more important, however, as a philosophical jurist than as a theologian or metaphysician. In his extensive work *Tractatus de Legibus ac Deo Legislatore* (reprinted, London, 1679) he is to some extent the precursor of Grotius and Pufendorf. Though his method is throughout scholastic, he covers the same ground, and Grotius speaks of him in terms of high respect. The fundamental position of the work is that all legislative as well as all paternal power is derived from God, and that the authority of every law resolves itself into His. Suarez conclusively refutes the patriarchal theory of government and the divine right of kings founded upon it,—doctrines popular at that time in England and to some extent on the Continent. Adam, he remarks, possessed only a domestic or patriarchal, not a political authority. Power by its very nature belongs to no one man but to a multitude of men; and the reason is obvious, since all men are born equal. It has been pointed out that this accords well with the Jesuit policy of depreciating the royal while exalting the papal prerogative. But Suarez is much more moderate on this point than a writer like Mariana, approximating to the modern view of the rights of ruler and ruled. In 1613, at the instigation of Pope Paul V., Suarez wrote a treatise dedicated to the Christian princes of Europe, entitled *Defensio Catholicæ Fidei contra Anglicanæ Sectæ Errores*. This was directed against the oaths of allegiance which James I. exacted from his subjects. James caused it to be burned by the common hangman, and forbade its perusal under the severest penalties, complaining bitterly at the same time to Philip III. that he should harbour in his dominions a declared enemy of the throne and majesty of kings. In France extracts from the treatise were condemned to the flames by the parlement of Paris on similar grounds. Suarez died after a few days' illness on 25th September 1617 at Lisbon, whither he had gone to be present at an ecclesiastical conference.

The collected works of Suarez have been printed at Mainz and Lyons (1630) and at Venice (1740), also more recently at Besançon (1856-62) and in the collection of the Abbé Migne. His life has been written by Deschamps (*Vita Fr. Suarezii*, Perpignan, 1671). The chief modern authorities are K. Werner's *Franz Suarez u. die Scholastik der letzten Jahrhunderte* (Ratisbon, 1861) and the third volume of Stöckl's *Geschichte der Philosophie des Mittelalters*.

SUBIACO, a town of Italy, in the province of Rome, 25 miles east of Tivoli and 42 from the capital, is picturesquely situated on the right bank of the Teverone. It has iron-works and paper-mills, and in 1881 the population of the town was 6503 (commune, 7017), having decreased from 7452 in 1868.

Subiaco, the *Sublaqueum* of the Romans, was so called from its position under the artificial lakes constructed in connexion with one of the villas of the emperor Nero. In all probability there was no town in ancient times, and the modern town of Subiaco appears to have grown up subsequent to the establishment of the Benedictine monasteries in this neighbourhood. Of these the most

remarkable are Santa Scolastica,<sup>1</sup> which was built by the abbot Honoratus, and by the 11th century ranked as a regular priory; and Sacro Speco, which has gathered its curious cluster of buildings round the cave in which St Benedict himself found an asylum (see vol. iii. p. 557). The points of most interest in the town, which still bears on the whole a clearly medieval impress, are associated with Pope Pius VI. It was Pius who restored and extended the great castle, erected in 1068 by Abbot John V., and long used as a summer residence by the popes; and it was he who built the costly church of Sant' Andrea. His visit to the town in 1789 is commemorated by a triumphal arch. The first book printed in Italy was the *Subiaco Lactantius* of 1465.

SUBLEYRAS, PIERRE (1699-1749), French painter, who passed nearly his whole life at Rome, was born at Uzès (Gard) in 1699. He left France for Italy in 1728, having carried off the great prize. He there painted for the canons of Asti Christ's Visit to the House of Simon the Pharisee (Louvre, engraved by Subleyras himself), a large work, which made his reputation and procured his admission into the Academy of St Luke. Cardinal Valenti Gonzaga next obtained for him the order for Saint Basil and the Emperor Valens (small study in Louvre), which was executed in mosaic for St Peter's. Benedict XIV and all the princes of Rome sat to him, and the pope himself commanded two great paintings—the Marriage of St Catherine and the Ecstasy of St Camilla—which he placed in his private apartments. For various religious corporations at Milan, Perugia, and other places, and for various great persons many important altar-pieces were also executed; but Subleyras shows greater individuality in his curious genre pictures, which he produced in considerable number (Louvre). It is in his illustrations of La Fontaine and Boccaccio that his true relation to the modern era comes out; and his drawings from nature are often admirable for their grave sobriety of treatment (see one of a man draped in a heavy cloak in the British Museum). Exhausted by overwork, Subleyras tried a change to Naples, but returned to Rome at the end of a few months to die (28th May 1749). His wife, the celebrated miniature painter, Maria Felice Tibaldi, was sister to the wife of Trémollière.

SUCCESSION DUTY is a sum paid to the state by a person benefited by the succession to certain kinds of property. Legacies were first taxed in 1780. It was not until 1853 that a tax was levied upon succession to real property, or succession under any instrument other than a will by which property is enjoyed in succession to a deceased person. The duty is paid on succession to both real and personal property, in fact, in almost all cases which do not fall within the Legacy Duty Acts. The Succession Duty Act, 1853 (16 and 17 Vict. c. 51), defines succession as "every past or future disposition of property by reason whereof any person has or shall become beneficially entitled to any property, or the income thereof, upon the death of any person dying after the time appointed for the commencement of this Act, either immediately or after any interval, either certainly or contingently, and either originally or by way of substitutive limitation, and every devolution by law of any beneficial interest in property, or the income thereof, upon the death of any person dying after the time appointed for the commencement of this Act to any other person in possession or expectancy." There are certain exemptions, the most important being successions of a husband or wife, successions where the whole value is under £100, individual successions under the value of £20, and legacies and shares of personal estate chargeable under the Legacy Duty Acts. The duties levied vary from 1 to 10 per cent., according to the degree of consanguinity between the predecessor and the successor. Leasehold property and personalty directed to be converted into real estate are liable to succession and

<sup>1</sup> For the Santa Scolastica library, see LIBRARIES, vol. xiv. p. 680.

not to legacy duty. Special provision is made for the collection of the duty in the case of joint tenants, in the case where the successor is also the predecessor, and in other dispositions of a special nature. The duty is a first charge on property; but, if the property be parted with before the succession duty be paid, the liability of the successor appears to be transferred to the alienee. A *bona fide* purchaser is protected by a receipt for duty, notwithstanding any suppression or mis-statement in the account on the footing of which the duty was assessed, or any insufficiency of such assessment. It is usual in requisitions on title before conveyance to demand for the protection of the purchaser the production of receipts for succession duty. Recent legislation has made some amendments in the law. By 43 Vict. c. 14, s. 11, succession duty may be commuted in certain cases by the Commissioners of Inland Revenue. 44 Vict. c. 12, s. 36, relieves from payment of succession duty on personal estate not exceeding £300 by payment of a sum of thirty shillings on the affidavit or inventory. Section 41 exempts from payment of the 1 per cent. duty in respect of property for which stamp duty has been paid on the affidavit or inventory. Up to 1885 certain property vested in bodies corporate and unincorporate escaped liability to succession duty. 48 and 49 Vict. c. 51, s. 11, now imposes on such bodies (with considerable exceptions) a duty at the rate of 5 per cent. on the annual value, income, or profits of the succession. All the Acts which have been cited extend to the United Kingdom.

In the United States succession duty is regulated by tit. xxxv. ch. 10 of the Revised Statutes. The duty varies from 1 to 6 per cent., according to the degree of consanguinity.

SUCHET, LOUIS GABRIEL, DUC D'ALBUFERA (1770-1826), marshal of France, one of the most brilliant of Napoleon's generals, was the son of a silk manufacturer at Lyons, where he was born on 2d March 1770. He originally intended to follow his father's business; but the Revolution of 1789 altered the bent of his ambition, and, having in 1792 served as volunteer in the cavalry of the national guard at Lyons, he manifested military abilities which secured his rapid promotion. As *chef de bataillon* he was present at the siege of Toulon in 1793; where he took General O'Hara prisoner. During the Italian campaign of 1796 he distinguished himself in most of the important contests and was severely wounded at Cerea on 11th October. In October 1797 he was appointed to the command of a demi-brigade, and in the following year his services in Switzerland were recognized by his promotion to the rank of general of brigade. He then went to Egypt, but soon afterwards was recalled, and in August made chief of the staff to Brune, to whom he rendered invaluable assistance in restoring the efficiency and discipline of the army in Italy. In July 1799 he was made general of division to Joubert in Italy, and, after being continued in the same office by his successors, was in 1800 named by Masséna his second in command. Soon afterwards he had an opportunity of manifesting those qualities which entitle him to rank among the most daring and clever tacticians of his time; his dexterous resistance to the superior forces of the Austrians with the left of Masséna, when the right and centre were shut up in Genoa, not only prevented the invasion of France from this direction but powerfully contributed to the success of Napoleon's strategy of crossing the Alps, which culminated in the battle of Marengo on 14th June. He took a prominent part in all the subsequent events of the Italian campaign till the peace of Lunéville, 9th February 1801. In the campaigns of 1805 and 1806 he greatly increased his reputation, more especially at Austerlitz, Saalfeld, Jena, Pultusk, and Ostrolenka. He obtained the title of count on 19th March 1808, and, after taking part in the siege

of Saragossa, was named generalissimo of the army of Aragon and governor of the province, which, by wise administration no less than by his brilliant valour, he in two years brought into complete submission. He annihilated the army of Blake at Maria on 14th June 1809, and on 22d April 1810 inflicted a severe defeat on O'Donnell. After being made marshal of France, 8th July 1811, he in 1812 achieved the conquest of Valencia, for which he was rewarded with the title of Duc d'Albufera. By Louis XVIII. he was on 4th June made a peer of France, but, having assisted Napoleon during the "hundred days," he was deprived of his peerage on 24th July 1815. He died near Marseilles on 3d January 1826. Suchet was the author of *Mémoires sur ses Campagnes en Espagne*, 2 vols., 1829-34.

See C.-H. Barault-Rouillon, *Le Maréchal Suchet*, Paris, 1854; T. Choumara, *Considérations militaires sur les mémoires du Maréchal Suchet*, Paris, 1840.

SU-CHOW. There are in China three cities of this name which deserve mention. (1) Su-chow, formerly one of the largest cities in the world, and still in 1880 credited with a population of 500,000, in the province of Kiang-su, on the great Imperial Canal, 55 miles west-north-west of Shanghai. The site is practically a cluster of islands to the east of Lake Tai-hu, and streams and canals give communication with most parts of the province. The walls are about 10 miles in circumference and there are four large suburbs. Su-chow is a great commercial and manufacturing centre, the silk manufacture being represented by a greater variety of goods than are produced anywhere else in the empire; and the publication of cheap editions of the Chinese classics is carried to great perfection. There is a Chinese proverb to the effect that to be perfectly happy a man ought to be born in Su-chow, live in Canton, and die in Lian-chow. The great nine-storied pagoda of the northern temple is one of the finest in the country. In 1860 Su-chow was captured by the Taipings, and, when in 1865 it was recovered by the valour and enterprise of General Gordon, the city, which had formerly been famous for its large and handsome buildings, was almost reduced to a heap of ruins. Of the original splendour of the place some idea may be gathered from the beautiful native plan on a slab of marble preserved since 1247 in the temple of Confucius and reproduced in Yule's *Marco Polo*, vol. i. Su-chow was founded in 484 by Ho-lu-Wang, whose grave is covered by the artificial "Hill of the Tiger" in the vicinity of the town. The literary and poetic designation of Su-chow is Ku-su, from the great tower of Ku-su-tai, built by Ho-lu-Wang. (2) Su-chow, formerly Tsiu-tsuant-siu, a free city in the province of Kan-suh, in 39° 48' 3" N. lat. (according to Sosnoffskii), just within the extreme north-west angle of the Great Wall, near the gate of jade. It is the great centre of the rhubarb trade, and used to be the residence, alternately with Lian-chow-fu, of the governor of the province. Completely destroyed in the Dungan insurrection (1865-72), it was recovered by the Chinese in 1873 and has been rebuilt. (3) Su-chow, a commercial town situated in the province of Sze-chuen at the junction of the Min river with the Yang-tse-kiang, in 28° 48' 50" N. lat.

SUCKER. See LUMP-SUCKER.

SUCKLING, SIR JOHN (1609-1642), one of the most admired poets and men of fashion at the court of Charles I., and an active spirit in politics as well as in fashionable gaieties, belonged to a Norfolk family. His father was a high official under James I. and a comptroller of the household under Charles I.; finance seems to have been his strong point, and he managed his own affairs so well as to accumulate a considerable fortune, of which the poet was left master at the age of eighteen. His earliest biographers fixed his birth in 1613, and founded on this a

reputation for extraordinary precocity in school learning. Mr Alfred Suckling, who edited his works in 1836, corrected this error, ascertaining that he was born at Whitton in Middlesex and baptized on 10th February 1609. He was sent to Trinity College, Cambridge, in 1623, at what was then the usual age, and thereafter travelled on the Continent, as was also the custom for youths of his birth. Returning to London, he did not long remain inactive at court, but sought experience as a soldier, volunteering into the force raised by the marquis of Hamilton for the support of Gustavus Adolphus in the Palatinate. He reached Germany in July 1631 and was back at Whitehall in May 1632; but during this time he saw a good deal of hard service, being present at the battle of Leipsic and the sieges of Crossen, Guben, Glogau, and Magdeburg. Reappearing at court, he at once became a prominent figure. "He had the peculiar happiness of making everything that he did become him." He was ready of wit, handsome of person, wealthy and generous, a leader in all pastimes, the best bowler and the best card-player at court. His happy skill in verse was only one of the distinctions of a man who excelled in everything; but, as it happened, both the king and the queen had literary tastes, and he aimed at distinction in poetry with the ardent thoroughness which seems to have been part of his character. He became eminent at court just at the time when masques, after being the rage for a few years, had reached the height of their splendour and were beginning to pall; and it occurred to him to apply to the ordinary drama the improved scenery which the taste for masques had developed. We can trace in his plays both the taste for spectacular effect and the admiration for the wit of Shakespeare which he shared with his royal master. *Aglaura* was the first of them, and is said to have been the first play produced with elaborate stage scenery. It was produced first at Christmas in 1637 with a tragic ending, then reproduced at the following Easter with ingenious changes in the fifth act which made it end happily. With all its clever play on words and images, and its natural felicity of diction, it is not an interesting drama to read; the characters have no body or vitality. But it is full of incident, as if the dramatist were revelling in the newly discovered power of shifting the scenes, and making the most of his advantage in having the co-operation of Inigo Jones. His comedy the *Goblins* is much happier, and there the frequent changes of scene are used with great skill to maintain the liveliness of the action. Suckling produced another tragedy in 1639, *Brennoralt*; it has more body than its predecessor, but shows no mastery of passion or tragic character. He began still another tragedy, the *Sad One*, but was abruptly stopped in his literary career by the beginning of a tragedy in real life, the quarrel between Charles and his subjects. Suckling took a prominent part for a time on the Royalist side. When war was levied on the Scottish Covenanters in 1639 Suckling raised a troop of a hundred horse at his own expense and accompanied them on the bloodless expedition to the Border. He was elected member for Bramber to the Long Parliament which met in November 1640; but in May of the following year he got into trouble in connexion with a plot for the escape of Strafford from the Tower and a project for calling in French aid, was charged with high treason, and fled beyond sea. The circumstances of his short life in exile are obscure. He continued to attract attention, and many pamphlets about him were circulated, one in particular describing how he eloped with a lady to Spain and fell into the clutches of the Inquisition. The tradition is that he committed suicide in Paris some time before the end of 1642. Suckling's reputation as a poet rests not upon his plays but upon

his minor pieces. They have wit and fancy and at times exquisite felicity of diction. The happiest as a whole is the *Ballad upon a Wedding* "Prithee, why so pale, fond lover?" is an occasional song in *Aglaura*.

A collection of Suckling's poems was first published in 1646 with the title *Fragmenta Aurea*. The so-called *Selections* published by Mr Alfred Suckling in 1836 is really a full edition of his poems, letters, and plays, which was re-edited, with slight additions, by Mr W. C. Hazlitt in 1874.

SUCRE, the capital of Bolivia, formerly known as Chuquisaca, but renamed in honour of General Sucre, the first president of the republic. Lying in 19° 2' 45" S. lat. and 65° 17' W. long., at a height of 9183 feet above the sea, in a valley which drains southwards to the Pilcomayo (see PLATE RIVER), it enjoys an agreeable climate and has its markets well supplied with fruits and vegetables. The city is the seat of the archbishopric of La Plata and Charcas, founded in 1609, and contains a magnificent cathedral and several imposing churches and convents. For a long time the university and colleges of Chuquisaca were among the most frequented in South America, and they are still of some note. The inhabitants, who are mainly of Indian origin, are variously stated to number 24,000 (Ondarza) and 12,000 (*Almanac de Gotha*).

The Spanish city of Chuquisaca was founded in 1539 on the site of a Peruvian town, whose original name survived the Spanish designation of Ciudad la Plata. It became in 1609 the seat of the supreme court of justice for the South American colonies—"Real Audiencia de la Plata y Charcas"—Charcas being the name of a native tribe often given to the Chuquisaca district, and even to the city (María de las Charcas).

SUDÁN. See SOUDAN.

SUDBURY, an ancient borough and market town of England, chiefly in Suffolk, but partly in Essex, is situated on the river Stour, forming the boundary between the two counties, and on a branch of the Great Eastern Railway, 19 miles south of Bury St Edmunds and 58 north-east of London. It is well built and well paved and contains a number of good houses. It is chiefly interesting from its three parish churches of All Saints, St Peter's, and St Gregory's. All Saints, dating from 1150 and consisting of chancel, nave, aisles, and tower, is chiefly Perpendicular,—the chancel, however, being Decorated. It possesses a fine oaken pulpit of 1490. The church was restored in 1882. St Peter's is Perpendicular, with a unique coved nave roof. St Gregory's, once collegiate, in the Perpendicular style, was partly built by Simon Tybald, archbishop of Canterbury, who was beheaded by Wat Tyler's mob. He established also a college for secular priests, of which a gateway still remains. The grammar-school was founded by William Wood in 1491. The principal modern buildings are the town-hall, the corn exchange, the literary and mechanics' institute, and St Leonard's hospital. The town owed its early importance to the introduction of woollen manufactures by the Flemings at the instance of Edward III., but this was afterwards replaced by silk crape, jacquard satin, &c.; the manufacture has now greatly declined. Cocoa-nut matting is an important manufacture, and there are also flour-mills, malt-kilns, lime-works, and brick and tile yards. A declining trade is carried on by the river, which is navigable up to the town. The area of the municipal borough is 1459 acres, and includes, besides the parishes of All Saints, St Gregory, and St Peter, Balingdon cum Brunton in Essex and St Bartholomew. The population in 1871 was 6908, and 6584 in 1881.

Sudbury is supposed to have been in early times the chief town in Suffolk, and to have received its name in contradistinction to Norwich in Norfolk. By the Conqueror it was given to Richard de Clare, and from the earls of that name it obtained important privileges. It is a borough by prescription, but obtained its first charter from Mary in 1554. It obtained others from Cromwell and James II., and its governing charter is that of Charles II. From the reign of Elizabeth it sent one member to parliament until it was disfranchised in 1844.

SUDRAS. See BRAHMANISM, vol. iv. p. 203 *sq.*, and CASTE.

SUE, JOSEPH MARIE (1804-1859), generally known as EUGÈNE SUE, French novelist, ranked by some as the chief practitioner of the melodramatic style in fiction, was born at Paris on 10th December 1804. Unlike most voluminous writers of light literature, Sue was a man of fortune. He was the son of a surgeon in Napoleon's army, and is said to have had the empress Josephine for godmother. But in later life he became something very different from a Bonapartist, and his residence in Savoy for the last years of his life was due to his having been banished from France after the *coup d'état*. Until his father's death in 1828 Sue pursued the same profession and was present as a surgeon both in the campaign undertaken by France in 1823 for the re-establishment of royal power in Spain and at the battle of Navarino (1828). His naval experiences supplied much of the materials of his first novels, *Kernock le Pirate*, *Attar-Gull*, *La Salamandre*, *La Coucaratcha*, and others, which were composed at the height of the romantic movement of 1850, and displayed its Byronic enthusiasm, its fancy for outlandish subjects and names, and (in a very full measure) its extravagance. Then he took to more serious work, writing a naval history of France of no merit. His next venture was the historical or quasi-historical novel, in which style he composed *Jean Cavalier* (1840), besides other stories of adventure. About this time he was strongly affected by the socialist ideas of the day, and his attempt to display these in fiction produced (with others) his most famous and perhaps best works,—*Les Mystères de Paris* (1842) and *Le Juif Errant* (1844-45). These were among the most popular specimens of the *roman-feuilleton*, then at the height of its popularity. The political and philosophical or pseudo-philosophical "purpose" continuing to gain more and more ground on the novelist's art, he followed these up with divers singular and not very edifying books, such as *Les Sept Péchés Capitaux*, *Les Mystères du Peuple*, and several others, all on a very large scale, though the number of volumes—ten, twelve, and sometimes even sixteen—gives rather an exaggerated idea of their length. Some of his books, especially the *Wandering Jew* and the *Mysteries of Paris*, were dramatized by himself, usually in collaboration with others. His popularity was immense, and, despite gross faults both of art and of morality (the latter somewhat exaggerated in general estimation, at least when the work of his successors is compared), he deserved that popularity in part. By an accident, which is noteworthy in the case of other pairs of novelists (notably in those of Thackeray and Dickens, and earlier of Fielding and Richardson), his period of greatest success and popularity coincided with that of another writer, and he has been even recently, and by not despicable authorities, compared with and exalted above Alexandre Dumas. This is entirely unjust, for Sue has neither Dumas's wide range of subject, nor his genial humanity of tone, nor his interest of character, nor, above all, his faculty of conducting the story by means of lively dialogue; he has, however, a command of terror which Dumas seldom or never attained, and which, melodramatic as he is, sometimes comes within measurable distance of the sublime, while his "purpose" gives him a certain energy not easily to be found elsewhere in novel-writing. From the purely literary point of view his style is undistinguished, not to say bad, and his construction loose and prolix. After the revolution of 1848 he sat for Paris (the Seine) in the assembly from April 1850 until his exile as above-mentioned. This exile rather stimulated than checked his literary production. The works of his last days, however (the chief of which is perhaps *Le Diable Médecin*), are on the whole much inferior to those of his middle period. Sue died at Annecy (Savoy) on 3d August 1859.

SUETONIUS. Caius Suetonius Tranquillus was one of the many second-rate authors and men of letters who lived in the early period of the Roman empire. He was the contemporary of Tacitus and the younger Pliny, and his literary work seems to have been chiefly done in the reigns of Trajan and Hadrian. His father was an officer in the army and military tribune in the XIIIth legion, and he himself began life as an advocate. To us he is known as the biographer of the twelve Cæsars, from Caius Julius down to Domitian. These lives are valuable as covering a good deal of ground where we are without the guidance of Tacitus. As Suetonius was the emperor Hadrian's private secretary, he must have had access to many important documents. It would seem from occasional references which he makes to himself in the course of the work that he was a youngish man in the reign of Domitian, and so would have had opportunities of conversing with men who had lived in the days of Tiberius, Caligula, Claudius, Nero, and had been present at the scenes of civil war and anarchy which followed the reign of the last-named. The most interesting fact about Suetonius is that he was a friend and correspondent of the younger Pliny, and the fact certainly tells in his favour. Several of Pliny's letters are addressed to him, and they all imply esteem and intimate friendship. Sometimes we find Pliny putting in a good word for him, as, for instance, on one occasion doing his best to help him in buying a small property at a fair price, not very far from Rome, with a house of moderate size and land enough to amuse but not to engross a man of scholarly tastes (i. 24). In another letter (v. 10) he playfully rallies him on his dilatoriness in publishing his works. Pliny does not mention the subject of these works. Again he recommends him to the favourable notice of the emperor Trajan, "as a most upright, honourable, and learned man, whom persons often remember in their wills because of his merits," and he begs that he may be made legally capable of inheriting these bequests, for which under a special enactment Suetonius was, as a childless married man, disqualified. Trajan granted Pliny's request (x. 94, 95). Hadrian's biographer, Spartianus, tells us that Suetonius had his private secretaryship taken from him because he and some others of the imperial officials were not sufficiently observant of court etiquette towards the emperor's wife during his absence in Britain.

The *Lives of the Cæsars* has always been a popular work, at least with scholars, and has been frequently edited, as well as translated into most modern languages, the latest English translation being that of Thomson in 1796. The lives of the first six Cæsars are much fuller than those of the last six; this shows that he was an industrious compiler rather than an original historian. He gives us no picture of the society of the time, no hints as to the general character and tendencies of the period. It is the emperor, the emperor only, who is always before us, and yet after all the portrait is but a sorry performance, drawn without any real historical judgment or insight. It is the personal anecdotes he tells us, several of which are very amusing, that give his lives their chief interest; but he panders rather too much to a taste for scandal and gossip. A good many of his scandalous stories about the emperors may be and probably are fictions, but at any rate they reflect the gossip of the time. Still we owe him thanks for having thrown some light on an important period, parts of which are very obscure.

Suetonius is said to have been a voluminous writer, and among his works Suidas mentions treatises on the *Roman Year*, *Cicero's Republic*, *The Kings*, *The Pedigree of Illustrious Romans*, and *Rome, its Institutions and Customs*, with several others,—works, it would seem, of learned research. Under his name have come down to us *Lives of Terence*, *Juvenal*, *Horace*, *Persius*, *Lucan*, and his friend the younger Pliny; but the genuineness of these is highly questionable, and that of the last is hardly worth considering. There is also a work entitled *De illustribus grammaticis*,—a "grammaticus" being what we should call "a professor of language and literature."

SUEUR, EUSTACHE LE (1617-1655), one of the founders of the French academy of painting, was born 19th Novem-