confiscated." But this punishment only took place when confiscation of goods happened to be the penalty appointed by the law for the crime of which the self-murderer was accuſed or found guilty, and was not inflicted for suicide committed in any other circumſtances.

When the Chriſtian church had extended its juriſdiction in the Roman empire, it was decreed in the ſixth century, that no commemoration ſhould be made in the euchariſt for ſuch as destroyed themſelves ; neither ſhould their bodies be carried out to burial with pſalms, nor have the usual ſervice ſaid over them. This eccleſiaſtical law continued till the re­formation, when it was admitted into the ſtatute code of Eng­land by the authority of parliament. As an additional puniſhment, however, confiſcation of land and goods ſeems to have been adopted from the Danes, as we learn from Bracton @@\*. At preſent the puniſhment consiſts in confiſcating all the perſonal property of a *ſelo de Je* for the uſe of the crown, and in excluding his body from interment in conſecrated ground. The warrant of the coroner requires that the bo­dy ſhould be buried in ſome public highway, and a ſtake driven through it to increaſe the ignominy.

To inquire into the prevalence and cauſes of crimes, in or­der to diſcover the moſt judicious methods of preventing them, is the duty of the patriot and the Chriſtian. Suicide, we find, is a common and an increaſing evil: but it is a difficult matter to find an effectual remedy ; for what motives can be held out ſufficient to influence that man’s mind who is deaf to the voice of nature speaking within him, and to the voice of nature’s God declaring that he is sta­tioned at a post which it is his duty to maintain? His re­putation and property are indeed within the reach of the laws, his body may be treated with ignominy, and his pro­perty confiſcated ; but this puniſhment will not be a pre­ventive, even if it could be always inflicted ; and that it is ſeldom inflicted, though the laws have decreed it, is well known. The humanity of the preſent age diſpoſes us to ſympathiſe with the relations of the deceaſed, inſtead of demanding that the ſentence of the law ſhould be exe­cuted. It is a generally received opinion, and a juſt one, that puniſhments decreed by human laws ſhould be directed only againſt ſuch crimes as are injurious to society ; but when it is hence inferred, that ſuicide ought not to be ſub­ject to the cognizance of human laws, every rule of logic is violated. There is no man, however mean in ſtation and in talents, whoſe life may not, on ſome occaſions, be uſeful to the community at large ; and to conclude, that a perſon who fancies himſelf uſeleſs may therefore lawfully put a period to his life, is as falſe reaſoning as it would be to conclude, that by killing a poor man, who lives on the public, we ſhould perform an action not only innocent but meritori­ous, as we ſhould thereby free ſociety from one of its burdens.

SUIDAS, a Greek writer, according to ſome, flouriſhed in the 11th century, under the reign of the Emperor Alexius Comnenus ; according to others, before the 10th century. He wrote in Greek an Hiſtorical and Geographical Dictio­nary or Lexicon ; a work which, though not always ſtrictly accurate, is nevertheleſs of great importance, as it con­tains many things taken from the ancients that are no­where elſe to be found. The beſt edition of Suidas is that of Kuiſter, in Greek and Latin, with notes, printed in 3 vols fol. which has been much improved by Toup.

Lapis SUILLUS. See *Swine-STONE.*

SUIT, is uſed in different ſenſes ; as, 1. Suit of court, or ſuit-ſervice, which is an attendance the tenant owes to his lord’s court. 2. Suit-covenant, where a perſon has co­venanted to do ſervice in the court of the lord. 3. Suit- custom, which is where one and his anceſtors have owed suit time out of mind. 4, It is used for a petition to the king or any person of dignity, where a lord diſtrains his te­nant for suit, and none is due. In this caſe, the party may have an attachment againſt him to appear in the king’s court.

Suit, in law, the ſame with action. The Romans in­troduced pretty early ſet forms for actions and ſuits into their law, after the example of the Greeks ; and made it a rule, that each injury ſhould be redreſſed by its proper remedy only. *“ Actiones,* (ſay the Pandects) *compositae ſunt quilus inter se homines diſceptarent, quas actiones ne populus prout vellet institueret, certas solemneſque esſe voluerunt."* The forms of theſe actions were originally preferred in the books of the pontifical college as choice and ineſtimable ſecrets, till one Cneius Flavius, the ſecretary of Appius Claudius, ſtole a copy and publiſhed them to the people. The conceal­ment was ridiculous :@@ but the eſtabliſhment of ſome ſtandard was undoubtedly neceſſary to fix the true ſtate of a question of right ; left, in a long and arbitrary proceſs, it might be ſhifted continually, and be at length no longer diſcernible. Or, as Cicero expreſſes it, “ *ſunt jura, ſunt formula, de omnibus rebus constitutae, ne quis ant in genere injuria, aut in ratione actionis, errare poſsit. Expresſae enim ſunt ex uniuſcujuſque damno, dolore, incommodo, calamitate, injuria, publicae a praetore formula, ad quas privata lis accommodatur."* And in the ſame manner Bracton, ſpeaking of the original writs upon which all our actions are founded, declares them **to** be fixed and immutable, unleſs by authority of parliament. And all the modern legiſlators of Europe have found it expedient, from the ſame reaſons, to fall into the ſame or a ſimilar method. In England, the ſeveral ſuits, or re­medial inſtruments of juſtice, are, from the ſubject of them, diſtnguiſhed into three kinds ; actions *perſonal, real,* and *mixed.*

Perſonal actions are ſuch whereby a man claims a debt, or perſonal duty, or damages in lieu thereof ; and likewise whereby a man claims a ſatisfaction in damages for ſome in­jury done to his perſon or property. The former are ſaid to be founded upon contracts, the latter upon t*orts* or wrongs : and they are the ſame which the civil law calls *“ actiones in perſonam, qua adverſus eum intenduntur qui ex contractu vel delicto obligatus est aliquid dare vel concedere."* Of the former nature are all actions upon debt or promiſes ; of the latter are all actions of treſpaſſes, nuisances, aſſaults, de­famatory words, and the like.

Real actions (or, as they are called in the Mirror, *ſeodal actions),* which concern real property only, are ſuch where­by the plaintiff, here called the *demandant,* claims title to have any lands or tenements, rents, commons, or other hereditaments, in fee-ſimple, fee-tail, or for term of life. By theſe actions formerly all diſputes concerning real eſtates were decided ; but they are now pretty generally laid aſide in practice, upon account of the great nicety re­quired in their management, and the inconvenient length of their proceſs ; a much more expeditious method of try­ing titles being ſince introduced, by other actions perſonal and mixed.

Mixed actions are ſuits partaking of the mixture of **the** other two, wherein ſome real property is demanded, and alſo perſonal damages for a wrong suſtained. As for inſtance, an action of waſte : which is brought by him **who** hath the inheritance, in remainder or reversion, againſt the tenant for life, who hath committed waſte therein, to recover not only the land wasted, which would make it merely **a** real action ; but alſo treble damages, in purſuance of the ſtatute of Glouceſter, which is a perſonal recompenſe ; and ſo both, being joined together, denominate it a *mixed actiοn.*

@@@[m]\* De Legibus et Consuetudinibus Angliae, Lib. iii. Tract. II.

@@@[mu] Blackst Comments.