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 mediatizing 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 oath 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. Suaresii,* 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 Stockl'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,@@1 which was built by the abbot Honoratus, and by the 11th century ranked as a regular princi­pality ; 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 mediæval 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

@@@1 For the Santa Scolastica library, see Libraries, vol. xiv. p. 530.