

adorned with two marble statues presented by the "Gouvernement Consulaire, Le XIII. Germinal, An IX." Brest possesses comparatively few buildings of importance, with the exception of those connected with the great naval establishment. The church of the priory of the Seven Saints, the church of St Louis, the old castle with its seven massive towers (dating in part from the 13th century), the exchange, the town-house, the civil hospital, and the theatre are the chief. The great convict establishment, which formerly held some 3000 prisoners, was vacated in 1860, and is now used as a store-house. The Government dockyard is very extensive, and contains a sail-loft, a slop-shop, a ropery, a foundry and steam-factory, seamen's barracks (known as *La Cayenne*), and three dry-docks partly excavated in the hill-side. The Hôpital de la Marine, built between 1824 and 1835, contains 26 wards, each with 53 beds, and is under the management of a large band of sisters of mercy. Among the minor establishments are a lyceum, a school of navigation, a medicô-chirurgical school, an observatory, a botanical garden, a public library of 25,000 volumes, and two others of 18,000 and 10,000. The manufactures are few, and the trade is of small extent considering the excellence of the ports. The former are chiefly leather, wax-cloth, paper, and rope; and the latter deals mainly in grain, beer, brandy, and fish. Napoleon III. did much for the development of the commerce of Brest, though his extensive plans for a new port, on which £600,000 were expended during his reign, have been only partially carried out. It lies at the foot of the Cours d'Ajot, and has thus much greater scope for any necessary development than the old port, which was formed by the mouth of the Penfeld. The roadstead of Brest, which is in some places three miles broad, and has an area of 15 square leagues, is formed by the promontory of Finistère on the N. and that of Kêlern on the S. It breaks up into numerous smaller bays or arms, formed by the embouchures of streams, the most important being the Anse de Kêlern, the Anse de Poulmie, and the mouths of the Châteaulin, the Dolas, the Lauberlach, and the Landerneau. It is defended on every side by batteries and forts, the first system of which was erected in 1680 under the personal superintendence of Vauban. The only entrance, the Goulet, is about a mile wide; but the Mingant or Mingam rock in the middle compels vessels to pass under the batteries of either the one side or the other. In 1851 the population of the town was 36,500; in 1871 it was 66,272.

Nothing definite is known of Brest till about 1040, when it was ceded by the Count of Léon to the first duke of Brittany. In 1372 duke John IV. gave it up to the English on condition that they should restore it when peace was proclaimed. So important did he consider the place that he declared, "He is not duke of Brittany who is not lord of Brest." On the death of Edward III. the castle was made over to the dukes; but when war was once more declared between France and England, an English garrison took possession again, and repelled every effort to dislodge it; nor was the place surrendered till 1397, and then only in consideration of a heavy ransom. In the next century it was again captured by the English, and retaken by the French; and by the marriage of Louis XII. with Anne of Brittany, it passed to the French crown. The advantages of the situation for a seaport town were first recognized by Richelieu, who, in 1631, constructed a harbour with wooden wharves, which soon became a station of the French navy. Colbert changed the wooden wharves for masonry, and otherwise improved the port, and Vauban's fortifications followed in 1680-88. In 1694 an English squadron, under Berkeley, was miserably defeated in attempting a landing; but in 1794, during the revolutionary war, the French fleet, under Villaret de Joyeuse, was as thoroughly beaten in the same place by the English admiral Howe.

BREST-LITOVSK (in Polish BRZESC, and in the chronicles BERESTIE and BERESTOFF), a town of Russia, in the government of Grodno, and 131 miles S. from the city of that name. in 52° 5' N. lat. and 23° 39' E. long.; at the

junction of the navigable river Mukhovetz with the Bug. It contains two or three Greek churches, a Roman Catholic church, a Jewish synagogue—which was regarded in the 16th century as the first in Europe, a monastery, a public hospital, a Jewish almshouse, an important provision storehouse, a custom-house, and a wharf. Brest is the seat of an Armenian bishop, who has authority over the Armenians throughout the whole country; and since 1841 the "Alexander" cadette-corps has been stationed in the town. The industries of the place are comparatively unimportant, but it carries on a very extensive and varied trade by means of its rivers and the Royal Canal. The principal articles of the traffic are grain, flax, hemp, wood, birch-tar, and leather. The population numbered 19,343 in 1860, 3394 being Catholics, and 10,320 Jews. In 1867 the total had risen to 22,493.

First mentioned in the beginning of the 11th century, Brest continued to pass from one principality to another till 1392, when it was incorporated with Poland. In 1241 it had been laid waste by Tatars, and was not restored till 1275; its suburbs were buried by the Teutonic knights in 1379, and in the end of the 15th century the whole town met a similar fate at the hands of Mengly-Gherai of the Crimea. In the reign of Sigismund diets were held in Brest; and in 1594 and 1596, it was the meeting-place of two remarkable councils of the bishops of Western Russia. In 1706 the town was captured by the Swedes; in 1793 it was added to the Russian empire; and in 1794 was the scene of Suwaroff's victory over the Polish general Sierakofsky.

BRETAGNE. See BRITANNY.

BRETSCHNEIDER, KARL GOTTLIEB, an eminent scholar and theologian, of the more moderate school of German rationalism, was born on the 11th February 1776, at Gersdorf in Saxony. From his autobiography, which was found amongst his papers after his death, and was published by his son in 1851, we obtain a very complete picture, not only of the man himself, but of the times in which he lived, and of the influences by which he was surrounded. His father was pastor of the village of Gersdorf, but was translated to Lichtenstein when Bretschneider was only four years of age. He gives an interesting account of his early childhood and school training, of the impression produced upon him by his father's dignified bearing, and of the agricultural pursuits and piscatorial amusements by which the clerical and pædæutic labours of the latter were diversified. On the death of his father, in 1789, he was sent to Hohenstein to reside with his uncle Tag. It is in keeping with the mental characteristics of the man who afterwards became famous for that cool and deliberate exercise of the reason on theological subjects, which has led many to place him among the extreme school of rationalist divines, to find him at the early age of fourteen, when he was confirmed by the pastor of Hohenstein, criticizing the religious teaching of his instructor, and pointing out that the order in which the various doctrines were taught from the Dresden catechism was not such as could commend itself to his own experience, or the course of moral education which he had undergone. He remarks that he deems the circumstance worthy of mention, "because it was the first time that, having turned his thoughts to the subject of religion, he could not persuade himself of the truth of what he was taught, and that a similar process may be going on in the minds of many a youth in similar circumstances, without the instructor being at all aware of it."

In 1790 Bretschneider was sent to the lyceum of Chemnitz, where the celebrated Heyne had received his classical education. Here he remained four years. The account which he gives of the state of education in this school (which had greatly fallen away from its former reputation), and of the capacity of his instructors, is interesting, and is strikingly illustrative of the growth of that critical faculty which became so prominent a feature

in his character. It was while at Chemnitz that Bretschneider became acquainted with the *Wolfenbüttel Fragments*. The corrector Lessing, a brother of the great Lessing, who was the editor of the *Fragments*, and who was believed for some time to be their real author, was inconsiderate enough to warn his pupils against reading any of his brother's works. The natural result followed. The prohibited books were eagerly sought after, and perused with avidity. Contrary, however, to what might at first have been expected, the perusal of the *Fragments* made no impression on the mind of Bretschneider. The independent judgment of the youth is seen in the criticism which he passed upon the book:—"I read the portion," he says, "which treats of the miracles of the Old Testament. But the reading made no impression upon me, for Christianity did not appear to me to rest at all upon the miracles of the Old Testament."

In 1794 Bretschneider entered the university of Leipsic, having resolved to devote himself to the study of theology. His resolution to adopt this profession was purely the result of circumstances. "His father had expressed a wish that he should do so, and all his mother's brothers were clergymen." The lectures which he attended were those of Platner on philosophy, of Keil and Beck and Burscher on various branches of theology, and of Meisner and Kuhnöl on Hebrew. His autobiography contains minute and severe criticisms upon the various professors, in which the defects and mistakes of their teaching are pointed out. One or two of these may be quoted as indicative of the mental tendencies of the writer. Speaking of the lectures on philosophy, and after pointing out the defects of Platner's method, he says,—"Even at this early period, I learned from experience the impossibility for me of adopting any doctrine, except on condition of its standing fully and clearly developed before me,—a peculiarity which has adhered to me during my whole life, and has always preserved me from mysticism and the theology of feeling." Again, in referring to the lectures of Beck on the exegesis of Scripture, the future lexicographer of the New Testament appears in the remark,—"I well remember how burdensome the word *πνεῦμα* and *πνεῦμα ἄγιον* became, which he explained now as expressing *sensum christianum*, and now as *ferorem animi*, and then, again, as something else. I felt that these explanations were not correct, and consequently could not accept them." With the lectures of Keil, the successor of the celebrated Morus, Bretschneider appears to have been better satisfied. He adopted his principle of the historical interpretation of Scripture, and entered, as he says, "with the greatest zeal upon the study of the Jewish theology and its *usus loquendi*. In consequence of this, a multitude of arbitrary explanations were set aside, and neither for Teller's dictionary, nor for other modern interpretations, in which new ideas are attached to the words of Scripture, could I acquire the least relish. The efforts to explain away the devil from the Bible, to reduce the passages respecting Christ's pre-existence and higher nature to a moral sense, to make the miracles of the New Testament by exegetical subtleties mere natural events, were odious to me as denials of divine truth."

After spending four years at Leipsic, Bretschneider accepted the office of tutor to the sons of a Saxon nobleman, a post which he retained for some years. During this period his resolution to make the church his profession seems to have been somewhat shaken. His difficulties, however, were removed by reading the observations on assent to creeds in Reinhard's *Christian Ethics*, and also "by the thought that many great and estimable theologians varied widely from the church faith, and that in general society, and in the learned world, the *enlightened* theologians (for the term

rationalist was not common then) stood in the highest repute, and were regarded with universal respect. This state of things I supposed would be permanent, and I could not then have believed that only a single generation would pass before the enlightened theologians would be assailed with such violence and bespattered with filth as they now are. Had I been able to foresee this, I should certainly have devoted myself to the study of law."

In 1802 Bretschneider passed with great distinction the examination for *candidatus theologiae*, and on that occasion attracted the favourable regard of Reinhard, the celebrated court-preacher at Dresden, who became his warm friend and patron during the remainder of his life. In 1804 Bretschneider established himself as *privat-docent* at the university of Wittenberg, where he remained about two years, giving lectures on philosophy and theology. It was during this time that he began his career as an author. The first production of his pen was his *Dogmatische Entwicklung aller in der Dogmatik vorkommenden Begriffe nach den Symbolischen Schriften der evangelisch-lutherischen und reformirten Kirche und den wichtigsten dogmatischen Lehrbüchern ihrer Theologen, nebst der Literatur vorzüglich der neueren über alle Theile der Dogmatik*, which appeared in 1805, and reached a fourth edition in 1841, and which is distinguished for the complete account which it contains of the literature of the subject. This was followed by other works, among which may be named an edition of the book of Ecclesiasticus with a commentary in Latin, which was intended to form part of a larger work upon the Apocryphal books of the Old Testament,—an undertaking that was never carried out. The advance of the French army under Napoleon into Prussia after the battle of Austerlitz determined Bretschneider to leave Wittenberg, which as a fortified town was liable to be exposed to all the horrors of a siege. He accordingly abandoned his university career, and, through the good offices of his friend Reinhard, obtained the pastorate of Schneeberg in Saxony, on the duties of which he entered in March 1807. In 1808 he was promoted to the office of superintendent of the church of Annaberg, which, in addition to the properly clerical duties which belonged to the charge, involved the consideration of many matters belonging to the department of ecclesiastical law, which had to be decided in accordance with the canon law of Saxony. Bretschneider, however, devoted himself energetically to his duties. "The *Corpus Juris Saxonici*," he says, "was almost always on my table, and I soon became perfectly acquainted with its contents." In Annaberg he passed eight years, during which time he twice declined the offer of a professorship of theology, once from Königsberg and once from Berlin. The climate, however, did not agree with him, and in consequence of the demands made upon him by the discharge of his official duties, he was prevented from devoting sufficient time to his theological studies. He, therefore, began to desire a change. With a view to this, he publicly took the degree of doctor of theology in Wittenberg in August 1812. The subject of his thesis was "*Capita Theologiae Judaicae*," as gathered chiefly from the writings of Josephus. It was the last public doctorate of the kind, and cost him 300 thalers (£45), "an expense," he remarks, "which he often regretted, as the title was shortly after made common." It may have been some little consolation to him that the people of Annaberg on his return commemorated his promotion in a number of poems composed for the occasion.

The desired change came at last. In 1816, on the death of Loeffler, general superintendent at Gotha, he was appointed, on the recommendation of Von Ammon, Reinhard's successor at Dresden, to the vacant post, in which he remained until his death in 1848. This was the

great period of his literary activity. By a careful economy of time, he was able to discharge his official duties, and yet to possess sufficient leisure for theological study. Of the various productions of his pen, which appeared during his residence at Gotha, the following are specially worthy of note. In 1820 was published his treatise on the gospel of St John, entitled *Probabilia de Evangelii et Epistolarum Joannis Apostoli indole et origine eruditorum judicii modeste subjecit K. G. Bretschneider*. The sensation which this work produced was immense. In it he collected together with great fulness, and discussed with marked moderation of tone, the various arguments which seem to prove the non-Johannine authorship of the gospel. As might have been expected, it called forth a host of replies, several of which proceeded from some of the ablest scholars and divines of the day. To the astonishment of every one, Bretschneider announced in the preface to the second edition of his *Dogmatik* in 1822, that he had never believed in the non-authenticity of the gospel, that he had only published his *Probabilia* to draw attention to the subject, and to call forth a more complete defence of its genuineness, an object which he considered had now been fully accomplished. Whatever may have been the effect produced on the mind of Bretschneider himself by the various replies which appeared, they certainly did not remove the doubts of others, for the controversy still appears as far from being definitely settled as it was when the *Probabilia* appeared more than half a century ago. Bretschneider remarks in his autobiography that the publication of this work had the effect of preventing his appointment as successor to Tittmann in Dresden, the minister Von Einsiedel violently opposing the proposal of the city council to call Bretschneider to the office, and denouncing him as the "slanderer of John" (*Der Johannes Schänder*).

The work by which Bretschneider conferred the greatest service upon the science of exegesis was his *Lexicon Manuale Græco-Latinum in libros Novi Testamenti*, which appeared in 1824, and which attained a third edition in 1840. This work is valuable for the use which its author made of the Greek of the Septuagint, of the Old and New Testament Apocrypha, of Josephus, and of the apostolic fathers in illustration of the language of the New Testament.

Bretschneider's dogmatic writings were very numerous, and many of them passed through several editions. The only one which has been translated into English is his *Manual of the Religion and History of the Christian Church*, which appeared in 1857.

The dogmatic position of Bretschneider seems to be intermediate between the extreme school of naturalists, such as Paulus, Röhr, and Wegscheider on the one hand, and that of Strauss and Baur on the other. Recognizing a supernatural element in Scripture, he nevertheless allowed to the full the critical exercise of reason in the interpretation of its dogmas. As a theologian he was deficient in speculative power, and his writings are marked by a certain dryness. His mental strength lay in the possession of a clear, cool judgment, which he never allowed to be influenced by feeling, and in the faculty of untiring industry.

For further information the reader is referred to his autobiography, *Aus Meinen Leben: Selbstbiographie von Karl Gottlieb Bretschneider*, Gotha, 1851, of which a translation, with notes, by Professor George E. Day, appeared in the *Bibliotheca Sacra and American Biblical Repository*, Nos. 35 and 38, 1852, 1853. (F. C.)

BREUGHEL, JAN, a Flemish painter, son of Peeter Breughel, was born at Brussels about the year 1569. He first applied himself to painting flowers and fruits, and afterwards acquired considerable reputation by his landscapes and sea-pieces. After residing long at Cologne he travelled into Italy, where his landscapes, adorned with

small figures, were greatly admired. He left a large number of pictures, chiefly landscapes, which are executed with great skill. Rubens made use of Breughel's hand in the landscape part of several of his small pictures,—such as his Vertumnus and Pomona, the Satyr viewing the Sleeping Nymph, and the Terrestrial Paradise, which by some is regarded as the masterpiece of that great artist. Breughel died in 1642.

BREUGHEL, PEETER, a Flemish painter, was the son of a peasant residing in the village of Breughel near Breda. After receiving instruction in painting from Koek, whose daughter he married, he spent some time in France and Italy, and then went to Antwerp, where he was elected into the Academy in 1551. He finally settled at Brussels and died there. The subjects of his pictures are chiefly humorous figures, like those of D. Teniers; and if he wants the delicate touch and silvery clearness of that master, he has abundant spirit and comic power. He is said to have died about the year 1570 at the age of 60; other accounts give 1590 as the date of his death. Several other painters of the name Breughel attained to some distinction.

BREVIARIUM ALARICANUM, a collection of Roman law, compiled by order of Alaric II., king of the Visigoths, with the advice of his bishops and nobles, in the twenty-second year of his reign (506 A.D.). It comprises sixteen books of the Theodosian code; the Novells of Theodosius II., Valentinianus III., Marcianus, Majorianus, and Severus; the Institutes of Gaius; five books of the *Sententia Recepta* of Julius Paulus; thirteen titles of the Gregorian code; two titles of the Hermogenian code; and a fragment of the first book of the *Responsa Papiani*. It is termed a code (codex) in the certificate of Anianus, the king's referendary, but unlike the code of Justinian, from which the writings of jurists were excluded, it comprises both imperial constitutions (*leges*) and juridical treatises (*jura*). From the circumstance that the Breviarium has prefixed to it a royal rescript (*commonitorium*) directing that copies of it, certified under the hand of Anianus, should be received exclusively as law throughout the kingdom of the Visigoths the compilation of the code has been attributed to Anianus by many writers, and it is frequently designated the Breviary of Anianus (Breviarium Aniani). The code, however, appears to have been known amongst the Visigoths by the title of "Lex Romana," or "Lex Theodosii," and it was not until the 16th century that the title of "Breviarium" was introduced to distinguish it from a recast of the code, which was introduced into Northern Italy in the 9th century for the use of the Romans in Lombardy. This recast of the Visigothic code has been preserved in a MS. known as the Codex Utinensis, which was formerly kept in the archives of the cathedral of Udine, but is now lost; and it was published in the last century for the first time by Canciani in his collection of ancient laws entitled *Barbarorum Leges Antiquæ*. It has been published in the present century by Walter in his *Corpus Juris Germanici*, Berolini, 1824. Another MS. of this Lombard recast of the Visigothic code has lately been discovered by Hanel in the library of St Gall. Neither of these MSS. comprises the whole of the Visigothic code, and it is the opinion of very competent scholars that the Lex Romana of the Lombards did not contain any portion of the Gregorian or Hermogenian code nor the fragment of the *Responsa Papiani*. The chief value of the Visigothic code consists in the fact, that it is the only collection of Roman Law in which the five first books of the Theodosian code and five books of the *Sententia Recepta* of Julius Paulus have been preserved, and until the discovery of a MS. in the chapter library in Verona, which contained the greater part of the Institutes of Gaius, it was the only work in which any portion of the institutional writings of that great jurist

had come down to us. The most complete edition of the Breviarium will be found in the collection of Roman law published under the title of *Jus Civile Ante-Justinianum*, Berolini, 1815.

BREVIARY (Lat. *breviarium*), the book which contains the offices for the canonical hours. The word first occurs in the 11th century, and is said to denote that the book was an abridgment of several separate ones which had previously been in use. The English equivalent for it is *portuary* (from the mediæval Latin *portiforium*), *portesse*, or *portuasse*, the name probably indicating the *portability* of the volumes. In the earliest times most of the stated public devotions of the faithful grouped themselves round the daily celebration of the eucharistic sacrifice; but by degrees other offices were added, in which the recitation of the Psalter formed the principal part. The rise of monasticism gave a great impulse to the movement, as the monks generally used the whole Psalter every week, and many of them every day. Numerous complications were added by degrees, in the shape of antiphons, responses, &c. Metrical hymns seem to date from St Ambrose in the middle of the 14th century. Select portions of holy Scripture were also read, as well as extracts from works of the Fathers and from lives of the saints.

The canonical hours are eight in number; the night office of matins (divided into three nocturns) and seven day offices,—lauds, prime (at 7 A.M.), terce (at the third hour or 9 A.M.), sext (at the sixth hour, noon), nones (at the ninth hour, 3 P.M.), vespers (at sunset), and compline before retiring to rest.

From this account it will at once be seen that the Breviary services can only be carried out in a monastic community where all other duties give place to worship. Accordingly, the secular clergy of the Latin churches who are obliged to recite them daily are allowed much latitude in the way of grouping services together, and saying them at any hour that may be convenient, which quite destroys the grand theory of the nightly and seven-fold daily offices of devotion. There were three leading types of this service book in the Western churches:—(1), the Mozarabic Breviary, once in use throughout all Spain, but now confined to a single foundation at Toledo; it is remarkable for the number and length of its hymns, and for the majority of its collects being addressed to God the Son; (2), the Ambrosian, now confined to Milan, where it owes its retention to the attachment of the clergy and people to their traditional rites which they derive from St Ambrose; and (3), the Roman, which (with many minor variations) forms the ground-work of all others except those just mentioned.

Till the Council of Trent every bishop had full power to regulate the Breviary of his own diocese; and this was acted upon almost everywhere. Each monastic community, also, had one of its own. Pope Pius V., however, while sanctioning those which could show at least 200 years of existence, made the Roman obligatory in all other places. But the influence of the court of Rome has gradually gone much beyond this, and has superseded almost all the local "uses." The Roman has thus become nearly universal, with the allowance only of additional offices for saints specially venerated in each particular diocese.

The Roman Breviary has undergone several revisions. The most remarkable of these is that by Cardinal Quignon (1536), which, though not accepted by Rome, formed the model for the still more thorough reform made in 1549 by the Church of England, whose daily morning and evening services are but a condensation and simplification of the Breviary offices. Some parts of the prefaces at the beginning of the English Prayer-Book are free translations of those of Quignon. At the beginning of last century

a movement of revision took place in France, and succeeded in modifying about half the Breviaries of that country. Historically, this proceeded from the labours of Launois and Tillemont, who had shown the falsity of numerous lives of the saints; while theologically, it was produced by the Port Royal school, which led men to dwell more on communion with God as contrasted with the invocation of the saints. This was mainly carried out by the adoption of a rule that all antiphons and responses should be in the exact words of Scripture, which, of course, cut out the whole class of appeals to created beings. The services were at the same time simplified and shortened, and the use of the whole Psalter every week (which had become a mere theory in the Roman Breviary, owing to its frequent supersession by saints' day services) was made a reality. These reformed French Breviaries show a deep knowledge of holy Scripture, and much careful adaptation of different texts; but during the pontificate of the present Pope (Pius IX.) a strong Ultramontane movement has arisen against them. It was inaugurated by the Count de Montalembert, but its literary advocates were chiefly the Abbé Gueranger and M. Veuillot of the *Univers*; and it has succeeded in suppressing them everywhere except at Lyons, where the shadow of St Irenæus still protects the local rites.

The beauty and value of many of the Latin Breviaries were brought to the notice of English churchmen by one of the numbers of the *Oxford Tracts for the Times*, since which time they have been much more studied, both for their own sake and for the light they throw upon the English Prayer-Book.

In a bibliographical point of view some of the early printed Breviaries are among the rarest of literary curiosities, being merely local. The copies were not spread far, and were soon worn out by the daily use made of them. Doubtless many editions have perished without leaving a trace of their existence, while others are known by unique copies. In Scotland the only one which has survived the convulsions of the 16th century is that of Aberdeen, revised by Bishop W. Elphinstone, and printed at Edinburgh by Walter Chepman in 1509. Four copies have been preserved of it, of which one only is complete; but it has been sumptuously reprinted in fac-simile for the Maitland Club by the munificence of the Duke of Buccleuch. It is particularly valuable for the notices of the early history of Scotland which are embedded in the lives of the national saints, and which are considered to be very authentic. For the sake of those who are not familiar with Latin typographical contractions, it would be desirable if a more readable edition were printed, with explanatory notes on the many difficult points which occur in the rubrics.

The Sarum or Salisbury Breviary was much more widely used. The first edition was printed at Venice in 1483, by Raynald de Novimagio in folio; the latest at Paris, 1556, 1557. It may be noticed as a peculiarity that, while modern Breviaries are always printed in four volumes, one for each season of the year, the editions of the Sarum never exceeded two parts.

Further information on this subject will be found in the writers on the services of the Western churches, such as Maskell and Procter. Seager has printed a small portion of the Sarum Breviary with elaborate notes. The hymns have been printed separately, with more or less completeness, by Daniel, Newman, and others; and translations from them form the ground-work of *Hymns Ancient and Modern*, now so extensively used in the Church of England. Foreign writers on this subject may be consulted by those who wish to pursue it further, but they are too numerous to be mentioned here. They will be found enumerated in bibliographical writers like Taccaria. (G. H. F.)