

voice, eloquent with passion. In one of her lyrics she uttered her conclusion upon the human mystery, "knowledge by suffering entereth, and life is perfected by death." The spirituality of her "Vision of Poets" is a noticeable quality, and it is in a loftier strain than that of "The Two Voices," though cast in the same mould. Wandering amongst the minor poems of Mrs Browning, such for instance as "The Romaunt of Margret," "Isobel's Child," "Bertha in the Lane," and "the Swan's Nest among the Reeds," is like standing in the forest alone, with the wailing wind and the flying rain as the only assurances of an existence sublimer than our own. Yet she has thereby reached the profoundest depths of the human heart. But even when most depressed she does not lose faith—confidence in the triumph of the good and the right. To her it was not always necessary to understand the wrong which she beheld; she saw it and hated it, and she has helped men by her writings to do something towards making an end of it. "The Cry of the Children" is a striking illustration of her keen feeling and eloquent power as a philanthropist. She felt for all who are in any way crushed or bruised by the pressure of society, and of social distinctions, or of social misfortunes. Her poetry bears the impress of tender and profound sympathy with human suffering in every form.

The range of this author's powers was wide, as may be gathered by a comparison between such poems as "A Child's Thought of God" and "Casa Guidi Windows." In the latter she attained her ripest growth and greatest intellectual strength. The poem is as sustained as anything which she ever wrote, and more perfect than the remaining lengthy poems. The "Casa Guidi Windows" had the advantage of a direct and powerful inspiration. From her windows at Florence Mrs Browning looked out upon the Italian people struggling for freedom, and her enthusiasm was enkindled. Her utterances were therefore in accordance with the fulness of her heart, lavish and unrestrained. The extraordinary wealth and strength of imagery which the poem contains must have been noticed by every reader, and it includes doubtless much of her finest writing. In the inditing of the sonnet, always conceded to be a most difficult task, Mrs Browning was very successful. She is the equal of Wordsworth in this respect, and her "Sonnets from the Portuguese" (but thinly disguised, and giving really the history of her own feelings) are a compact and remarkable series of verses. They present us with a complete study of a human heart as it is affected by the passion of love. First, there is the soul expecting death, when suddenly life is revived by love; then the grave, which had seemed inevitable, is put behind the soul; and finally comes the sequel, the marriage of those whose history has been traced in the Sonnets. The unity and psychological interest of this series of poems are their most prominent features.

Mrs Browning's fame chiefly rests upon *Aurora Leigh*, except with diligent and reverent students of her other works. The longest poem, nevertheless, which came from her hand is the one, to quote her own words, into which her "highest convictions upon life and art have entered." Yet it has had the result of causing a wide diversity of opinion upon its merits. Extravagant encomiums or unjust aspersions are generally awarded to it. For a poem of such magnitude unity is essential, and this we find to be lacking. It has not the one purpose—never ignored and never forgotten—which runs through *In Memoriam*. One of its great charms, however, viz., its intense subjectivity, will prevent *Aurora Leigh* from falling into desuetude. The writer unfolds with great beauty of expression the truth that that is real art which assists in any degree to lead back the soul to contemplate God, the supreme artist of the universe. But notwithstanding its philosophy, as a solution for many

of the problems of our social existence, the poem must be pronounced a failure. It is charged with passages of lofty poetry, though occasionally it falls into mediocrity. It is to be regarded rather as an autobiography (which indeed it claims to be) than as a poem characterized by fine conception or perfect execution. The position of Mrs Browning as a poet is now yielded. Her genius was perhaps as great as that of any poet of our generation, but circumstances retarded its highest possible development. In certain intellectual qualities she was inferior to Tennyson and the author of *Sordello*, but in others she was their superior. Be her exact niche, however, what it may, she occupies a favoured place in English literature, and is undoubtedly one of the few leading poets of the 19th century. Her poetry is that which refines, chastens, and elevates. Much of it is imperishable, and although she did not reach the height of the few mighty singers of all time, she has shown us the possibility of the highest forms of the poetic art being within the scope of woman's genius. (G. B. S.)

BROWNISTS, a religious sect, which sprang up towards the close of the 16th century, and which received its name from the first promulgator of the doctrines, Robert Brown. Their numbers increased rapidly, and Sir Walter Raleigh, in a speech in 1592, estimated them at no less than twenty thousand. The harsh measures that were taken against them, and the disgust generally excited by the tone of their attacks upon the Established church, for a time stamped out the sect in England. But the remnant found a refuge in Holland, and the church established there between 1593 and 1608 included many eminent men, such as Ainsworth, Johnson, Smyth, Jacob, Clifton, and Robinson, and gradually increased in numbers. Soon, however, differences of opinion began to arise; some, with Smyth, carried out the principles of Brownism to their full extent, and became absolute Separatists; others, with Robinson, adopted a milder form of opposition to the church, which ultimately resulted in Independency. The stronger stream of tendency set in towards this latter form of doctrine, and the Brownists soon faded out of view and gave place to the Independents. The occasion of the Brownists' separation was not any fault they found with the faith, but only with the discipline and form of government of the other churches in England. They charged corruption equally on the Episcopal form and on that of the Presbyterians by consistories, classes, and synods; nor would they join with any other Reformed church, because they were not assured of the sanctity and regeneration of the members who composed it, on account of the toleration of sinners, with whom they maintained it an impiety to communicate. They condemned the solemn celebration of marriages in the church, maintaining that, as matrimony was a political contract, the confirmation of it ought to come from the civil magistrate. They would not administer baptism to the children of such as were not members of the church, or of such as did not take sufficient care of their children already baptized. They rejected all forms of prayer, and held that the Lord's Prayer was not to be recited as a prayer, having been given only for a rule or model whereon all our prayers are to be formed. The form of church government which they established was democratical. When a church was to be gathered, such as desired to be members of it made a confession and signed a covenant, by which they obliged themselves to walk together in the order of the gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. The church officers were chosen from among themselves, for preaching the word and taking care of the poor, and were separated to their several offices by fasting, prayer, and imposition of hands by some of the brethren. But they did not erect the priesthood into a

distinct order. As the vote of the brotherhood made a man a minister, and gave him authority to preach the word and administer the sacraments among them, so the same power could discharge him from his office, and reduce him to the condition of a mere layman again. And as they maintained that the bounds of a church were defined by the number of those who could meet together in one place, and join in one communion, so the power of these officers was confined within the same limits. The minister or pastor of one church could not administer the Lord's Supper to another, nor baptize the children of any but those of his own society. Any lay brother was allowed the liberty of prophesying, or of giving a word of exhortation to the people; and it was usual for some of them, after sermon, to ask questions, and reason upon the doctrines which had been preached. In a word, every church on the Brownists' model is a body corporate, having full power to do everything which the good of the society requires, without being accountable to any presbytery; synod, assembly, convocation, or other jurisdiction whatever. (See Fuller, Neal, Fletcher, Hanbury, and Masson, *Life of Milton*, vol. ii. pp. 534, seq.)

BRUCE, JAMES, a celebrated African traveller, was born at Kinnaird House, Stirlingshire, on the 14th December 1730. He was educated at Harrow, and at first turned his attention to the bar. After his marriage, however, he entered into business as a wine-merchant, but soon gave up any active share in the concern. His wife had died within a year of their marriage, and Bruce, after acquiring a knowledge of the Spanish and Portuguese languages, travelled on the Continent for some time, returning to England in 1758. He then made a proposal to the English Government that they should make a descent upon Spain at Ferrol, assuring them from his own observation that the coast was without defence at that place. His suggestions were not adopted; but Lord Halifax, to whom he had been introduced, and who had consulted him about the exploration of the Nile, appointed him soon afterwards to the consulship at Algiers. He arrived at that place in March 1762, and after spending a year in the study of Arabic and other Oriental languages, set out through Tunis, Tripoli, and the North of Africa. He then visited Rhodes and Cyprus, and explored great part of Syria and Palestine, making very careful drawings of Palmyra and Baalbec. These drawings were afterwards presented to the king and placed in the royal library at Kew. It was not till June 1768 that Bruce arrived at Alexandria, and prepared to start on his great exploring expedition. From Cairo he sailed up the river as far as Syene; he then struck across the desert to Kosseir, and reached Jidda in May 1769. He remained for some time in Arabia, set sail from Loheia on the 3d September, and on the 19th arrived at Massowah. There he was detained for some time; but at last, on the 15th February 1770, he made his way to Gondar, the capital of Abyssinia. He gained great favour with the Abyssinian king, and remained with him till October, when he set off up the Bahr-el-Azrek, which he looked upon as the main branch of the Nile. On the 14th November he reached the sources of the Bahr-el-Azrek, and proudly imagined himself to have solved the great geographical problem. Slowly and with great difficulty he made his way back through the deserts of Nubia. On the 29th November 1772 he reached Assuan on the Nile. Thence he returned into the heart of the desert to recover his baggage, which had been abandoned in consequence of the death of all his camels. In January 1773 he arrived at Cairo. On his way home to England he spent some time at Paris, where he was warmly received by Buffon and other eminent men of science. The celebrated *Travels* did not appear till 1790, when they were published in five large quarto volumes,

profusely illustrated. The work was received with favour on account of its freshness and interest, but with almost universal incredulity. The *Travels* were looked upon as veritable travellers' tales, not entitled to any respect as authentic narrative. Succeeding investigations, however, have thoroughly dispelled these suspicions, and reinstated the book in popular estimation. Bruce died in 1794, in consequence of a fall down the staircase of his own house. A second edition of his work, on which he was engaged at the time of his death, was published in 1804.

BRUCE, MICHAEL, a minor Scottish poet, was born at Kinnesswood, Kinross-shire, 27th March 1746, and was the son of a weaver. He was early sent to school, but his attendance was often interrupted. He had frequently to herd cattle on the hills in summer, and this early companionship with nature greatly influenced his mind and awoke the latent poetry of his genius. Delicate from birth he grew up contemplative, devotional, and humorous, the pet of his family and his friends. His parents gave him an education superior to their position; at fifteen, when his school education was completed, his father was enabled to send Michael to Edinburgh University, which he attended during the four winter sessions 1762-5. In 1765 he got employment as a teacher during the summer months at Gairney Bridge, receiving about £11 a year in fees. He became a divinity student of a dissenting Scottish sect known as the Burghers, and in the first summer of his divinity course accepted the charge of a new school at Forrest Mill, where "he lead a melancholy kind of life." Poverty, disease, and want of companions depressed his spirits, but in that solitariness he wrote "Lochleven," a poem inspired by the memories of his childhood. In consequence of advanced consumption he had to give up the school, and returned to his father's house, where he wrote his last and finest poem, "Elegy written in Spring," and died on 5th July 1767, aged twenty-one years and three months. As a poet his reputation has been increased, first, through sympathy for his early death, and secondly, from the alleged theft by Logan of several of his poems. The Rev. John Logan, minister of Leith, a fellow-student of Bruce, edited in 1770 the *Poems on several occasions, by Michael Bruce*, in which the "Ode to the Cuckoo" appeared. In the preface he stated, "To make up a miscellany, some poems written by different authors are inserted." In a collection of his own poems in 1781, Logan printed the "Ode to the Cuckoo" as his own; of this the friends of Bruce were aware, but did not challenge it. Dr M'Kelvie, in his *Life and Works of Bruce* (1837), was the first to claim for him the authorship of the Ode, and of other verses of which Logan had hitherto been the reputed author. This claim rests on the oral tradition of his birthplace and the evidence of a few of his friends; it was made nearly fifty years after Logan's death, and no explanation can be given of this great lapse of time. Of direct testimony there is none, and irrelevant matter is brought in affecting Logan's character, while Logan's authorship rests on such ground as publication under his own name, and his reputation as author during his lifetime. By reiteration of Bruce's claims in many forms popular opinion has been gained for him, though Isaac D'Israeli, Thomas Campbell, Robert Chambers, and David Laing have strenuously supported Logan. The dispute cannot now, perhaps, be satisfactorily settled, owing to the conflict of evidence and lapse of time; but on the whole it may be doubted whether M'Kelvie has proved his case. All Bruce's poems breathe the thoughts of a shepherd lad, as Bloomfield's retained the fresh observations of a farmer's boy. With two exceptions they are immature and lack strength; his imagery is in great measure borrowed; his rhymes evince a paucity of poetical skill. His early attempts are weak imitations of Milton, Thomson, and Young, his

favourite poets. His "Lochleven" and "Elegy written in Spring" are alone worthy of preservation, and both were composed in his last year. The former abounds in happy word-painting and moral reflections. The tale of Levina, which forms about the half of the poem, and is by far the prettiest flower in the bouquet, bears distinct marks of the same hand that wrote "Runnimeid." The "Elegy" is most affecting, when read in the knowledge of the circumstance of its having been written by a dying youth of twenty-one:—

"Led by pale ghosts I enter death's dark gate,  
And bid the realms of light and life adieu."

It is a death song, remarkable for exquisite beauty and chaste simplicity. Bruce is not to be compared with another young Scottish poet, Robert Nicoll. His life wanted the fulness and strength, his poems the wide and vivid sympathies of his later compeer.

BRUCE, ROBERT, king of Scotland. See SCOTLAND.  
BRUCHSAL, a town of the Grand Duchy of Baden, in the circle of Carlsruhe, 14 miles from the city of that name, on the Salzbach. From 1056 to 1801 it was the seat of the bishop of Spires, whose magnificent palace is still extant; and it has an old castle of the 12th century (now used as a prison), a town-house, a gymnasium, a hospital, barracks, and a considerable trade in wine. Population in 1872, 9762. The town was originally the seat of an imperial palace, and its name is said to be derived from *bruch* a marsh, and *sala*, royal possession. The Peasants' War first broke out at Bruchsal, which has been several times reduced to ashes in subsequent conflicts. In 1849 it was the scene of an engagement between the Prussian troops and Baden insurgents.

BRUCK, the name of two towns of Austria—

(1.) BRUCK ON THE MUR, the chief town of a circle in the province of Steyermark, situated at the junction of the rivers Mur and Mürz, with a station on the railway from Vienna to Trieste, 25 miles N.W. of Gratz. It contains about 2900 inhabitants, and has a considerable transit trade. The principal building is the palace of the ancient princes of Bruck, which dates from the 14th century.

(2.) BRUCK ON THE LEYTHA, the chief town of a circle in Lower Austria, with the castle of the counts of Harrach. It lies on the Vienna and Buda railway, 20 miles S.E. of Vienna. Population, 4203.

BRÜCKENAU, a town and fashionable watering-place of Bavaria, in the circle of Lower Franconia, on the Sinn, 16 miles N.W. of Kissingen. The mineral springs, which are five in number, situated in the pleasant valley of the Sinn, 2 miles from the town, were a favourite resort of Louis I. of Bavaria. Population in 1871, 2825.

BRUCKER, JAMES, theologian, historian, philologist, and biographer, was born at Augsburg on the 22d of January 1696. His father, who was a respectable burgher, destined him for the church; and his own inclinations according with his father's wishes, he was sent at the usual age to pursue his studies in the university of Jena. Here he took the degree of master of arts in 1718; and in the following year he published his *Tentamen Introductionis in Historiam Doctrinæ de Ideis*, in 4to,—a work which he afterwards amplified and completed, and republished under the title of *Historia Philosophica Doctrinæ de Ideis*, at Augsburg in 1723. He returned to his native city in 1720; but here his merit having attracted envy rather than recompense, he was induced to accept of the office of parish minister of Kaufbevern in 1723. In the same year he published a memoir *De Vita et Scriptis Cl. Etringeri*, Augs. 8vo. His reputation having been at length established by these learned works, in 1731 he was elected a member of the Academy of Sciences at Berlin; and soon afterwards he was invited to Augsburg to fill the honour-

able situation of pastor and senior minister of the church of St Ulric. He published in the same year three dissertations relating to the history of philosophy, under the title of *Otium Vindelicum sive Meletematum Historico-philosophicorum Triga*, Augsburg, 1731, 8vo. Besides several smaller dissertations on biography and literary history, printed at different times, and which he afterwards collected in his *Miscellanea*, he published at Ulm, in 1737, *Neue Zusätze verschiedener Vermehrungen, &c., zu den kurtzen Fragen aus der philosophischen Historie*, 7 vols. 12mo. This work being a history of philosophy in question and answer, contains many details, especially in the department of literary history, which he has chosen to omit in his greater work on the same subject. He was forced by the booksellers, in opposition to his own opinion, to adopt the erotematic method, which at that time had been rendered popular by the writings of Hubner and Rambach.

In 1741, at Leipsic, appeared the first volume of his great work, *Historia Critica Philosophiæ, a mundi incunabulis ad nostram usque ætatem deducta*. Four other ponderous quartos, completing the first edition of this elaborate history, followed in 1744. Such was the success of this publication, that the first impression, consisting of four thousand copies, was exhausted in twenty-three years, when a new and more perfect edition, the consummation of the labours of half a century devoted to the history of philosophy, was in 1767 given to the world in six volumes quarto. The sixth volume, consisting entirely of supplement and corrections, is applicable to the first as well as to the second edition. Of the merits of this work we shall speak in the sequel.

His attention, however, was not wholly occupied by this stupendous undertaking. The following books would of themselves have been sufficient to exhaust the industry of any ordinary author:—*Pinacotheca Scriptorum nostra ætate literis illustrium, &c.*, Augsburg, 1741–55, folio, in five decades. *Ehrentempel der Deutschen Gelehrsamkeit in welchem die Bildnisse gelehrter Männer unter den Deutschen aus dem XV., XVI., und XVII. Jahrhundert aufgestellt, und ihre Geschichte, &c., entworfen sind*, Augsburg, 1747–49, 4to, five decades. *Institutiones Historiæ Philosophicæ*, Leipsic, 1747, 8vo, second edition, *ibid.*, 1756; a third has been published since Brucker's death, with a continuation by Professor Born of Leipsic, in 1790. *Miscellanea Historiæ Philosophicæ Literariæ Criticæ olim sparsim edita, nunc uno fascio collecta*, Augsburg, 1748, 8vo. *Erste Anfangsgründe der philosophischen Geschichte, als ein Auszug seiner grossern Werke; zweyte Ausgabe*, Ulm, 1751, 8vo. He likewise superintended and corrected an edition of Luther's translation of the Old and New Testament, with a Commentary extracted from the writings of the English theologians, Leipsic, 1758–70, folio, six parts. His death ensued before the completion of this work, which has since been accomplished by Teller. He died at Augsburg in 1770; and he may be added to the catalogue of Huetius, to prove that literary labour is not incompatible with sound health and longevity. (See Saxii *Onomasticon*; *Biographiæ Universellæ*; Gesner's *Isagoge*.)

It is only by his writings on the history of philosophy that Brucker is now known in the literature of Europe. In this study his great work forms an important era, and even at the present day it is the most extensive and elaborate upon the subject. It is, however, a work of which the defects are great, and its errors have been important in their consequences, in proportion to the authority it has acquired. We shall, therefore, hazard a few general observations on the defects which chiefly detract from the perfection and utility of the *Critical History of Philosophy*.

If Brucker had carried into this study a penetration equal to his diligence, and had his general comprehension of the scope and

nature of the subject corresponded with the elaborate minuteness of his details, he would have left us a work which might have had some pretensions to be considered as a rational history of human opinion. He lived, however, at a period when these different qualities were only beginning to be conjoined, and when as yet the history of philosophy had been written merely as a chronicle of the passing theories of individuals and sects. To give to the science of history a regular and connected form, and to arrange the narrative of successive events, and still more of successive opinions, according to the relation they bear to principles of established influence, was an attempt of which few in that age had any conception, and of which Brucker certainly had none. In civil history it was then believed that the historian had fulfilled all the duties of his office if he strung together the events which were known or believed to have occurred, in good language, and garnished them occasionally by a few general reflections on the absolute motives of human action. A very different notion is now held of the functions of the historian. He who at present attempts to write the history of any country must reflect, before he begins, what were the chief occurrences in that history, and what were the revolutions which the manners and constitution of that particular nation have undergone. He must bear with him, from the commencement to the conclusion of his labours, a constant impression that every occurrence should be more or less considered, not only as it took place, and as it bore an influence on contemporary affairs, but as it may have remotely contributed to the events, and the opinions, and the character of succeeding times. But if this be true in regard to the histories of particular nations, it is evident that, by how much the traces of opinions are more light and evanescent than those of events, by how much the speculations of philosophers whose writings have either perished or come down to us mutilated and obscure are more difficult to be appreciated in their causes, and connections, and consequences, than the actions of warriors and statesmen,—by so much the more is it necessary in philosophical than in civil history to combine reasoning with erudition, and to substitute the researches of the philosopher for the details of the chronicler. History and philosophy are two different things; and he who would write the history of philosophy must excel in both. Bacon had long ago required this union, and had pointed out the manner in which the historian of literature should endeavour to establish those principles of connection which constitute the soul and charm of such a history; how, by detecting the union of effects and causes, he might be enabled to determine the circumstances favourable or adverse to the sciences; and how, in short, by a species of enchantment, he might evoke the literary genius of each different age. The fulfilment of this plan was, however, far beyond the capacity of Brucker, and was an undertaking of which he had even no conception. Better qualified by nature and education for amassing than arranging materials, he devoted his principal attention to a confused compilation of facts, leaving to others their application, the discovery of their mutual connections, and the formation of the scattered fragments into a whole.

The merit of his great work consists entirely in the ample collection of materials. The reader who would extract any rational view of the progress of opinion must peruse it with a perpetual commentary of his own thoughts. He will find no assistance from his author in forming any general views, or in tracing the mutual dependencies of the different parts of the subject. Brucker has discovered the fountains of history, but he has made us drink of them without purifying the draught. Even in this respect his merit has been greatly overrated. Vast as is the body of materials which he has collected, we are always missing those very things which we might reasonably have expected would have been the first objects of a rational inquirer, and we are continually disappointed of the information we are most anxious to acquire. The idle and slavish attention which he has bestowed on previous compilers has frequently diverted him from the study of the original authors themselves. Quoting the passages of the ancients from others, or trusting perhaps to the reference of an index, he has frequently overlooked those very testimonies which could have given us the most authentic knowledge of the opinions or characters of ages and individuals. He has often presented the authorities he has adduced, mutilated or misapplied; and this either from not having sufficiently studied these passages in their general connection with the system they illustrate, or from having been unable to withdraw them from the obscurity in which they were involved. He has shown no critical sagacity in distinguishing the spurious from the authentic, or in balancing the comparative weight of his authorities. He has frequently transcribed where he ought to have explained the words of the original authors; and, without taking into account the different value of the same term in different nations and ages, he has left us to apply a doubtful or erroneous meaning to words which might have been easily rendered by other expressions, and to suppose a distinction in the sense where there only existed a difference in the language. The glaring errors, even, which occasionally occur in his expositions of the Grecian philosophy, while they are inconsistent with any critical knowledge of the tongue,

would make us suspect that he was in the habit of relying on the treacherous aid of translations. In short, if we knew nothing more of the ancient philosophers than what we acquire from Brucker, we should be often obliged to attribute to them opinions so obscure, or so absurd, that we must either believe ourselves wrong in the interpretation, or be unable to comprehend the cause of all the admiration and reverence they have received.

He has discovered little skill in his analysis of the different systems of philosophy; and the confusion of what is essential and principal with what is accidental and subordinate clearly evinces that these abridgments were thrown together while acquiring, in detail, a knowledge expressly for the purpose, instead of being the consummation of a long and familiar meditation on the subjects in all their modifications and dependencies. He has dwelt with the most irksome minuteness on every unimportant and doubtful circumstance in the lives of the philosophers; but he has too often overlooked the particular and general causes that produced an influence on the destinies of their philosophy. The aphoristic method which he has adopted prevents him from following a consecutive argument throughout its various windings. The most convincing reasoning in his hands loses much of its demonstration and beauty; and every ingenious paradox comes forth from his alembic a mere *caput mortuum*,—a residuum from which every finer principle has been expelled. Where the genius of the philosopher is discovered more in the exposition and defence than in the original selection and intrinsic stability of his tenets, Brucker has not found the art of doing justice both to the philosopher and to his opinions, or of conveying to the reader any conception of the general value of the original. This last defect, it must, however, be acknowledged, is more or less inseparable from every abstract of opinions, where it is always necessary to separate in some degree what is essential to the subject from what is peculiar to the map. He has relieved the sterility of his analysis by none of the elegancies of which the subject was susceptible. Without any pretension to purity, his diction is defective even in precision; and his sentences, at all times void of harmony and grace, are abrupt, and often intricate in their structure. (W. H.)

BRUGES (in Flemish BRUGGE), a city of Belgium, the capital of West Flanders, is situated in the midst of a fertile plain, intersected by the canals of Ghent, Ostend, and Sluys, in 51° 12' N. lat. and 3° 13' E. long. It is, in a direct line, about 7 miles from the sea, 12 miles E. of Ostend, 24 N.W. of Ghent, and 60 miles in the same direction from Brussels. The history of Bruges dates from about the 3d century of the Christian era. In the 7th it had emerged into importance; and its corporation of weavers, which afterwards in its best days numbered 50,000 men, was already highly renowned in the time of Charlemagne. In the 9th century Bruges became subject to the counts of Flanders, who resided there, and made the city one of the most populous and wealthy in Europe by the great advantages and immunities which they offered to merchants and manufacturers. The inhabitants guarded with the most jealous care the privileges which they sometimes received and sometimes exacted from their rulers, and not unfrequently rose in arms for their defence. Though Bruges, and Ghent, and other Flemish towns owned a common lord, their interests were never identified, and they seldom let an opportunity pass of doing each other as much injury as possible. In the middle of the 14th century Bruges passed by marriage into the hands of the dukes of Burgundy, under whom it reached the highest point of its prosperity. The magnificence of the Flemish court was such that no European monarch could equal or approach it. When the wife of Philip the Fair of France visited Bruges at the beginning of the 14th century, "There are hundreds here," she exclaimed, "who have more the air of queens than myself;" and to such an extent was this extravagance ultimately carried that Charles V. was obliged, in the 16th century, to repress it by severe sumptuary laws. In 1430 Philip the Good, duke of Burgundy, instituted at Bruges the chivalric order of the Golden Fleece, a compliment to the town, no small portion of whose prosperity arose from its woollen trade. In the 14th and 15th centuries, Bruges was the chief emporium of the cities of the Hanseatic league; and merchants from every quarter of the world found there a ready market for their