

the war against the Dutch, but was not in any engagement. In 1672, however, on the renewal of hostilities, he distinguished himself by his bravery, and was appointed to the command of a ship. He afterwards served with the land forces, and for a short time joined Turenne, in order to study the art of war. On the accession of James he received a seat in the privy council, and was made lord-chamberlain. He was not among the lords who invited over the Prince of Orange, but he acquiesced in the Revolution, and was ultimately received into the cabinet council of William. In 1694 he was made marquis of Normanby. In 1702, on the accession of Anne, with whom he was a personal favourite, he became lord privy seal and lord-lieutenant of the North Riding of Yorkshire. In the following year he was made duke of Normandy, and duke of Buckinghamshire. Under the administration of Marlborough and Godolphin, he threw in his lot with the high Tory party, and in 1705 was deprived of the seal. Two years later he was dismissed from the privy council. In 1710, when the Tories recovered power, Buckingham became lord steward; and in 1711 he was raised to the dignity of lord president. After the death of Anne he held no state appointment. He died 24th February 1721. His works consist of two tragedies, a few small poems of little value, and of the rhymed *Essay on Poetry*. His *Essay on Satire* is said to have been revised by Dryden, and is sometimes printed among the latter's works. The *Essay on Poetry* was highly praised by Addison, Pope, and other critics of the time, but the praise must have been due to the rank and not to the abilities of the poet. His works were published in 1723.

BUCKLAND, THE VERY REV. WILLIAM (1784-1856), the eldest son of the Rev. Charles Buckland, rector of Templeton and Trusham, in the county of Devon, was born at Axminster in Devonshire, 12th March 1784. He was educated at the ancient Grammar School of Tiverton, and at Winchester, and in 1801 was elected by examination a scholar of Corpus Christi College, Oxford. In 1805 he proceeded to the degree of B.A., and in 1808 he was elected a fellow of his college. From early boyhood he had exhibited a strong taste for natural science; his innate bias was at this time stimulated by the lectures of Dr Kidd on mineralogy and chemistry, and his attention was thus more especially drawn to the then infant science of geology. He now devoted himself systematically to an examination of the geological structure of Great Britain, making many excursions on horseback, and investigating both the order of superposition of the strata and the characters of the organic remains which they contained. In 1813, on the resignation of Dr Kidd, he was appointed reader in mineralogy in Oxford; and the interest excited by his lectures was so great that in 1819 a readership in geology was founded and especially endowed by the Treasury, Dr Buckland being the first holder of the new appointment. In 1818 Dr Buckland was elected a fellow of the Royal Society, and in 1824 he was chosen president of the Geological Society of London, of which he had long been a fellow. In 1825 he resigned his fellowship at Corpus, and was presented by his college to the living of Stoke Charity, near Whitchurch, Hants, and in the same year he was appointed by Lord Liverpool to a canonry of the cathedral of Christ Church, Oxford. In the same year, also, he married Mary, the eldest daughter of Mr Benjamin Morland of Sheepstead House, near Abingdon, Berks, by whose high intellectual abilities and excellent judgment he was materially assisted in his literary labours. During the succeeding twenty years he laboured diligently in various departments of his favourite science, visiting many interesting localities, both at home and abroad, accumulating extensive collections, and communicating numerous memoirs

to learned societies. In 1845 he was appointed by Sir Robert Peel to the vacant deanery of Westminster, and was soon after inducted to the living of Islip, near Oxford, a preferment attached to the deanery. In 1849 his health began to give way under the increasing pressure of his multifarious duties; and the latter years of his life were overshadowed by a long and serious illness, arising from disease of the base of the skull, which compelled him to live in retirement, to the deep regret of a wide circle of friends and acquaintances. He died 24th August 1856, at the advanced age of seventy-three, and he was buried in a spot which he had himself chosen in Islip churchyard. Dr Buckland was a man many-sided in his abilities, and of a singularly wide range of attainments. Apart from his published works and memoirs in connection with the special department of geology, he accomplished in other directions much that entitles him to remembrance. Few men, indeed, ever more laboriously and consistently devoted a long life to the advancement of the cause of truth and to the benefit of their fellow-men. In addition to the work entailed upon him by the positions which he at different times held in the Church of England, he entered with great enthusiasm into many practical questions connected with agricultural and sanitary science, and various social and even medical problems. As a teacher he possessed powers of the highest order; and the university of Oxford is enriched by the large and valuable private collections, illustrative of geology and mineralogy, which he amassed in the course of his active life, and which are now known as the "Buckland Museum." It is, however, upon his published scientific works that Dr Buckland's great reputation is mainly based. His first great work was the well known *Reliquiæ Diluvianæ, or Observations on the Organic Remains attesting the Action of a Universal Deluge*, published in 1823, in which he supplemented his former observations on the remains of extinct animals discovered in the cavern of Kirkdale in Yorkshire, and expounded his views as to the bearing of these and similar cases on the Biblical account of the Deluge. Thirteen years after the publication of the *Reliquiæ*, Dr Buckland was called upon, in accordance with the will of the earl of Bridgewater, to write one of that remarkable series of works, known as the *Bridgewater Treatises*. The design of these treatises was to exhibit the "power, wisdom, and goodness of God, as manifested in the creation," and none of them was of greater value, as evinced by its vitality, than that on geology and mineralogy. Originally published in 1836, it has gone through four editions, and though not a "manual" of geological science, it still possesses a high value as a rich storehouse of geological and paleontological facts bearing upon the particular argument which it was designed to illustrate.

Of Dr Buckland's numerous original contributions to the sciences of Geology and Paleontology, the following may be mentioned as being the most important:—1. "On the Structure of the Alps and adjoining parts of the Continent, and their relation to the Secondary and Transition Rocks of England" (*Annals of Phil.* 1821); 2. "Account of an Assemblage of Fossil Teeth and Bones of Elephant, Rhinoceros, Hippopotamus, Bear, Tiger, and Hyena, and Sixteen other Animals, discovered in a Cave at Kirkdale in Yorkshire" (*Phil. Trans.*); 3. "On a Series of Specimens from the Plastic Clay near Reading, Berks, with observations on the Formation to which these Beds belong" (*Trans. Geol. Soc. Lond.*); 4. "On the Megalosaurus or Great Fossil Lizard of Stonesfield" (*Ibid.*); 5. "On the Cycadeoideæ, a Family of Plants found in the Oolite Quarries of the Isle of Portland" (*Ibid.*); 6. "On the Discovery of a New Species of Pterodactyle in the Lias of Lyme Regis" (*Ibid.*); 7. "On the Discovery of Coprolites or Fossil Fæces in the Lias of Lyme Regis, and in other Formations" (*Ibid.*); 8. "On the Evidences of Glaciers in Scotland and the North of England" (*Proc. Geol. Soc. Lond.*); 9. "On the South-Western Coal District of England (joint paper with Mr Conybeare, *Trans. Geol. Soc. Lond.*); 10. "On the Geology of the neighbourhood of Weymouth, and the adjacent parts of the Coast of Dorset" (joint paper with Sir H. de La Beche, *Trans. Geol. Soc. Lond.*)

BUCKLE, HENRY THOMAS (1821-1862), the son of Thomas Henry Buckle, a wealthy London merchant, and his wife, Jane Middleton, was born at Lee, in Kent, November 24, 1821. He was a feeble and delicate child, who took no pleasure in the society and amusements of other children, but who loved to sit for hours hearing his mother read the Bible, and whose own love of reading was called forth by a present from her of the *Arabian Nights*. In his mother he found unfailing mental sympathy and stimulus, and her share in the education of his mind and the formation of his character was very great. Although she was of a naturally strong religious temperament, a painful personal experience had given her a horror of imposed doctrines, and, according to the testimony of Miss Shirreff, she refrained from teaching dogmatically even such views as were full of hope and consolation to herself. To her Buckle seems specially to have owed his faith in progress through the triumph of truth, his taste for speculation, and his love of poetry. In common with his father he had a keen interest in politics, a very retentive memory, and a fondness for reciting Shakespeare. Even as a child he showed conversational power, and the only game he cared for was playing at "parson and clerk," with a cousin of about his own age, he himself taking the part of preacher. Owing to his delicate health he was only a very short time at school, and never at college, but the love of reading having been early awakened in him, he was allowed ample means of gratifying it. In every fair estimate of his character due weight must be given to the fact that he was a self-educated man, although one placed in exceptionally favourable circumstances, and that while he had in a large measure the merits which flow from self-education he could not altogether escape the defects which naturally accompany them. He gained his first distinctions not in literature but in chess, being reputed, before he was twenty, one of the first players in the world. His father died in January 1840, and in July of that year his mother, his unmarried sister, and himself left England and travelled in France, Italy, and Germany for a year, during which time, as also after his return home, he studied diligently modern languages. From the spring of 1843 to that of 1844 was likewise spent on the Continent. He had by that time formed the resolution to direct all his reading and to devote all his energies to the preparation of some great historical work, and during the next seventeen years, with rare self-denial, he bestowed ten hours each day in working out his purpose. At first he contemplated a history of the Middle Ages, but by 1851 he had decided in favour of a history of civilization. The six years which followed were occupied in writing and rewriting, altering and revising the first volume, which appeared in June 1857. It at once made its author a literary and even social celebrity,—the lion of a London season. On 19th March 1858 he delivered at the Royal Institution a lecture on the *Influence of Women on the Progress of Knowledge*, which was published in *Fraser's Magazine* for April 1858, whence it has been reprinted in the first volume of the *Miscellaneous and Posthumous Works*. The professed aim of this his first and only lecture in public was to prove that women naturally prefer the deductive method to the inductive, and that by encouraging in men deductive habits of thought, they have rendered an immense, though unconscious, service to the progress of knowledge, by preventing men of science from being as exclusively inductive as they would otherwise be; but the facts and reasons adduced in support of these propositions were few and indecisive, the discourse being in the main simply an eloquent general pleading for the combination of deduction and induction in scientific investigation. On 1st April 1859, a crushing and desolating affliction fell upon him in the death of his mother. It was under the

immediate impression of his loss that he concluded a review he was writing of Mr J. S. Mill's *Essay on Liberty* with an argument for immortality, based on the yearning of the affections to regain communion with the beloved dead,—on the impossibility of standing up and living, if we believed the separation were final. The argument is a strange one to have been used by a man who had maintained so strongly that "we have the testimony of all history to prove the extreme fallibility of consciousness." The review appeared in *Fraser's Magazine*, May 1859, and is now to be found also in the *Miscellaneous and Posthumous Works*. The second volume of his history was published in May 1861. Soon after he left England for the East, in order to recruit his spirits and restore his health. From the end of October 1861 to the beginning of March 1862 was spent by him in Egypt, from which he went over the desert of Sinai and of Edom to Syria, reaching Jerusalem on April 19, 1862. After staying there eleven days, he set out for Europe by Beyrout, but at Nazareth he was attacked by fever; and, endeavouring to shake it off and struggle onwards, when rest was what he required, he fell a victim to it at Damascus on May 29, 1862, aged forty. The marble altar-tomb over his grave has inscribed on it an ancient Arabic couplet which signifies,—

"The written word remains long after the writer;
The writer is resting under the earth, but his works endure."

The three volumes of Buckle's *Miscellaneous and Posthumous Works*, edited by Miss Helen Taylor, and published in 1872, contain the lecture delivered at the Royal Institution, and the review of Mill's *Liberty*, which have been already mentioned, "A Letter to a Gentleman on Pooley's Case," "Fragments,"—of which the portions relating to Queen Elizabeth appeared in *Fraser's Magazine* about five years after the author's death,—and "Common-place Books," composed of abstracts of works read, and collections of facts and ideas meant to be wrought into his *magnum opus*, or, at least, to assist him in comprehending the history of civilization. The "Common-place Books" fill the second and third volumes, and it may be reasonably questioned whether matter so unsifted and unformed as is the bulk of that of which they consist should ever have been published.

The fame of Buckle must rest wholly on his so-called *History of Civilization in England*. It is a gigantic, unfinished introduction, of which the plan was, first, to state the general principles of the author's method and the general laws which govern the course of human progress; and secondly, to exemplify these principles and laws through the histories of certain nations characterized by prominent and peculiar features,—Spain and Scotland, the United States and Germany. Its chief ideas are,—1. That, owing partly to the want of ability in historians, and partly to the complexity of social phenomena, extremely little has as yet been done towards discovering the principles which govern the character and destiny of nations, or, in other words, towards establishing a science of history; 2. That, while the theological dogma of predestination is a barren hypothesis beyond the province of knowledge, and the metaphysical dogma of free will rests on an erroneous belief in the infallibility of consciousness, it is proved by science, and especially by statistics, that human actions are governed by laws as fixed and regular as those which rule in the physical world; 3. That climate, soil, food, and the aspects of nature, are the primary causes of intellectual progress,—the first three indirectly, through determining the accumulation and distribution of wealth, and the last by directly influencing the accumulation and distribution of thought, the imagination being stimulated and the understanding subdued when the phenomena of

the external world are sublime and terrible, the understanding being emboldened and the imagination curbed when they are small and feeble; 4. That the great division between European and non-European civilization turns on the fact that in Europe man is stronger than nature, and that elsewhere nature is stronger than man, the consequence of which is that in Europe alone has man subdued nature to his service; 5. That the advance of European civilization is characterized by a continually diminishing influence of physical laws, and a continually increasing influence of mental laws; 6. That the mental laws which regulate the progress of society cannot be discovered by the metaphysical method, that is, by the introspective study of the individual mind, but only by such a comprehensive survey of facts as will enable us to eliminate disturbances, that is, by the method of averages; 7. That human progress has been due, not to moral agencies, which are stationary, and which balance one another in such a manner that their influence is unfelt over any long period, but to intellectual activity, which has been constantly varying and advancing:—"The actions of individuals are greatly affected by their moral feelings and passions; but these being antagonistic, to the passions and feelings of other individuals, are balanced by them, so that their effect is, in the great average of human affairs, nowhere to be seen, and the total actions of mankind, considered as a whole, are left to be regulated by the total knowledge of which mankind is possessed;" 8. That individual efforts are insignificant in the great mass of human affairs, and that great men, although they exist, and must "at present" be looked upon as disturbing forces, are merely the creatures of the age to which they belong; 9. That religion, literature, and government are, at the best, the products and not the causes of civilization; 10. That the progress of civilization varies directly as "scepticism," the disposition to doubt and to investigate, and inversely "as credulity" or "the protective spirit," a disposition to maintain, without examination, established beliefs and practices.

These are all the general truths which are contained in Buckle's theory of history. And obviously, however ably advocated, however solidly established they might be, they must fall short of constituting a science of history, unless that science be one of unparalleled simplicity and vagueness. But probably none of them are completely made out; probably none of them are quite true; while several of them seem to be nearly altogether false. Buckle either could not define, or cared not to define, the general conceptions with which he worked, such as those denoted by the terms "civilization," "history," "science," "law," "scepticism," and "protective spirit;" the consequence is that his arguments are often fallacies. Whenever he treats of matters metaphysical, psychological, or theological, he shows plainly that his mind had been little exercised on such subjects. He assumes, without the slightest evidence, that law and free will, orderly historical development and providential government, the metaphysical method and the method of averages, obeying nature and ruling nature, are so many alternatives of which the terms contradict and exclude each other; it does not seem to have occurred to him that freedom and law, historical order and providential government, internal and external observation, might co-exist, or that Bacon might have had reason in writing—"natura non nisi parendo vincitur." The looseness of his statements and the rashness of his inferences regarding statistical averages make him, as a great authority has remarked, the *enfant terrible* of moral statisticians. He denies the influence of race without adequate consideration, and so exaggerates the power of climate, soil, food, and the aspects of nature, as at times to be fairly chargeable with physical fatalism. He neglects to raise

the essential question, Must not certain moral conditions be realized before the accumulation and distribution of wealth are possible? In attempting to prove the unprogressiveness of moral knowledge he gives us such assertions as these:—"That the system of morals propounded in the New Testament contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors is well known to every scholar." "Systematic writers on morals reached their zenith in the 13th century, fell off rapidly after that period, were, as Coleridge well says, opposed by the 'genius of Protestantism,' and by the end of the 17th century became extinct in the most civilized countries,"—although the facts are, that the passages in the Apostolic writings known to be quotations from Pagan authors are just three in number, two of which have no claims to beauty, and that there have been more systematic writers on morals in the 19th century than there were writers of all kinds during the 13th. The reasoning employed to show that intellectual forces have been far more potent than moral forces in producing progress has many flaws, which have been often pointed out. What Buckle himself says of the achievements of Richelieu, Adam Smith, Voltaire, and others, and of the effects of the protective spirit in France and England, and of religious intolerance in Spain and Scotland, is irreconcilable with his doctrines that great men, government, and religion have had almost no influence on civilization. His paradox about scepticism and credulity is partly a truism inaccurately expressed and partly its exaggeration.

The larger part of Buckle's first volume, and the whole of the second, are composed of surveys of positive history, undertaken to prove the last of the general theses already mentioned. The rest of these theses are ignored, and some of them are even by implication contradicted, when he engages in actual historical work. Perhaps the historical work performed by him is none the worse on that account. The chief aim of the historical portion of the first volume is to trace the working of the protective spirit in its political form, and to show its civil tendencies. France, the most civilized country in which that spirit is very powerful, is chosen as the field of illustration, and the history of the intellect and policy of France is laid before us in outline, and compared and contrasted with that of England, the development of which is held to have been comparatively spontaneous and normal. The first chapter of the second volume gives a general view of the history of the Spanish mind from the 5th to the middle of the 19th century, designed to show why the protective spirit has prevailed in Spain in a religious form, and how it has isolated the Spanish nation from the rest of the world, weakened and degraded it, and hitherto frustrated all efforts at improvement. The other four chapters are designed to explain what Mr Buckle supposes to be the largest and most important fact in the history of Scotland,—the combination in its people of liberality in politics with illiberality in religion. In order to accomplish the explanation it is found necessary to argue that the Scottish Reformation was the work of the nobles, animated by hostility to the Roman Catholic priesthood; that the Protestant clergy, owing to being despised by the governing class, united themselves with the people, advocated democratic principles, and, favoured by the course of events, acquired an immense authority, the result of which was the general prevalence of extreme religious bigotry; that the Scotch philosophy of the 18th century, although a reaction against the theological spirit of the 17th, retained the theological method; and that, owing to its deductive character, that philosophy has been inaccessible to the average intellect of the nation, and powerless to free it

from the grasp of superstition. On the proof of these positions Buckle lavished labour, learning, and ingenuity, and, it will be generally admitted, attained some considerable results. But the results were by no means so great or certain as he himself imagined. Few competent judges will deny that, in regard alike to France and Scotland, he overlooked influences which had been as powerful in shaping the characters of these nations as those on which he laid exclusive stress. No explanation of French history can be satisfactory which does not attach due weight to the series of events by which the unity of France was built up, and which only begins after that unity was completed; no explanation of Scottish history can be satisfactory which slurs over the wars with England. The French Revolution was, as Buckle represents it, a reaction against the protective spirit,—but it was a great deal more, and that he did not see; the Scottish Reformation was due in some measure to the antagonism between the nobility and priesthood, as he has amply shown, but he might easily have still more amply shown that it was very far from wholly due to it. To some extent the Scotch philosophy of the 18th century was a reaction against the theological spirit of the 17th, as he saw; but to a much greater extent it was a natural development of British and even European thought, which he should not have overlooked. That either the Scottish philosophy or the Scottish intellect was essentially deductive he wholly failed to make out, and would never have tried to make out, had it not been that his views as to the difference between induction and deduction were strangely vague and confused. Hume was not as deductive as Hobbes. Adam Smith, at least as a political economist, was less deductive than Malthus and Ricardo. Black was less so than Dalton and Davy. To say that deduction is a prominent characteristic of Hutcheson, Reid, or Dugald Stewart, is glaringly contrary to fact. If their writings show any particularly Scottish trait, it is Scottish caution manifesting itself in suspicion of deduction.

Buckle had a high ideal of the historian's duties, and he laboriously endeavoured to realize it; but he fancied himself far more successful in the attempt than he really was, and greatly underrated what had been accomplished by others. He brought a vast amount of information from the most varied and distant sources to confirm his opinions, and the abundance of his materials never perplexed or burdened him in his argumentation, but examples of well-conducted historical inductions are rare in his pages. He sometimes altered and contorted the facts; he very often unduly simplified his problems; he was very apt when he had proved a favourite opinion true to infer it to be the whole truth. His intellect, was comprehensive and vigorous, but neither classically cultured nor scientifically disciplined; it was amazingly stored with facts, but not rich in ideas; it was ambitious in aspiration, confident to excess in its own powers, and exceptionally unconscious of where its knowledge ceased and its ignorance began. It was deficient in imagination, poetical feeling, and sympathy. Hence Buckle was narrow and harsh in his judgments on certain great periods of time and large classes of men, on antiquity and the Middle Ages, on the clergy and statesmen, on heroes and martyrs. But he was fearlessly honest according to his lights, and gave expression to the most distasteful of his opinions with a manly openness. He paid great attention to his style, and it has been pronounced, by an eminently competent judge, "equal to the subject, precise enough for the demands of science, full, flowing, and flexible enough for every purpose of eloquence. Lucid when the business of the writer is to state, explain, or illustrate, it ascends, when anger at the oppressor or sympathy with the oppressed call upon it, to tones worthy

of Edmund Burke himself denouncing the corruptions of England or the wrongs of India."

References.—Besides the works of Mr Buckle mentioned above, see *In the Morningland*, and especially *Pilgrim-Memories*, by J. S. Stuart-Glennie; A. von Oettingen's *Moralstatistik*, i. 155-172; J. G. Droysen's *Erhebung der Geschichte zum Rang einer Wissenschaft*, reprinted in his *Grundriss der Historik* from v. Sybel's *Zeitschrift*, ix. (1862); Laurent's *Philosophie de l'histoire*, 215-237; Bouillier's *Morale et Progres*, 201-230; Etienne's *Positivisme en histoire* (*Rev. d. Deux Mondes*, Mars 15^{me} 1868); *Edinburgh Review*, for April 1858, art. vii.; Prof. Masson in *Macmillan's Magazine* for July, August, and September 1861; J. H. Burton, *Phylax on Buckle*; J. Hutchison Stirling on "Buckle, his Problem and his Metaphysics" in the *North American Review*, July 1872, and on "Mr Buckle and the Aufklärung," in the *Journal of Speculative Philosophy*, October 1875, &c. (R. F.)

BUCKWHEAT, the seeds of various species of *Fagopyrum*, chiefly *F. esculentum*, a herbaceous plant, native of central Asia, but cultivated in Europe on account of its seeds. The seeds, as enclosed in their dark brown tough rind, are three-sided in form, with sharp angles, similar in shape to beech-mast, whence their name from the German *Buchweizen*, beechwheat. Buckwheat is grown in Great Britain only to supply food for pheasants and to feed poultry, which devour the seeds with avidity. In the northern countries of Europe, however, the seeds are employed as human food, chiefly in the form of cakes, which when baked thin have an agreeable taste, with a darkish somewhat violet colour. The meal of buckwheat is also baked into crumpets, as a favourite dainty among Dutch children, and in the Russian army-buckwheat groats are served out as part of the soldiers' rations, which they cook with butter, tallow, or hemp-seed oil. Buckwheat is also used as food in the United States; and by the Hindus it is eaten on "fast" or fast days, being one of the phalahas or lawful foods for such occasions. When it is used as food for cattle the hard sharp angular rind must first be removed. As compared with the principal cereal grains, buckwheat is poor in nitrogenous substances and fat; but the rapidity and ease with which it can be grown render it a fit crop for very poor badly tilled land. According to Payen it contains—nitrogenous matter 13.10 per cent., starch 64.90, fat 3.00, water 13.00, cellulose and ash 6.00. An immense quantity of buckwheat honey is collected in Russia, bees showing a marked preference for the flowers of the plant. A dye-stuff is obtained from the leaves of a species of buckwheat, *Polygonum tinctorium*, which may be used for producing a yellow or olive colour on cotton, according to the mordant employed.

BUDA (German, OFEN), a royal free town of the kingdom of Hungary, is situated in 47° 29' 10" N. lat. and 19° 2' 55" E. long., on the right bank of the Danube, opposite the capital Pesth, with which it has been united since 1849 by a suspension bridge of much beauty, 1227 feet long and 39 feet wide. The nucleus of the town is the "fortress," which occupies an oblong elevation of porphyry rock, not unlike the Acropolis of Athens. It contains the royal palace, the mansions of Counts Sandor, Teleki, and Erdödy, the residence of the governor in command, the arsenal, and several buildings for official purposes. The palace includes the court church—where the regalia of Hungary are preserved, a picture gallery, and a library. Around this central portion there have grown up various suburbs, known respectively as the Wasserstadt, the Landstrasse, the Neustift, the Christinenstadt, and the Taban or Rascian town, the last of which derives its name from its Servian inhabitants, who are mainly vineyard owners. In the Wasserstadt are the church of St Anne and Elizabeth, and the military hospital; in Christinenstadt, the Horvath gardens, with the summer theatre, and the large mansion-house of Count Caracsonyi; and in Old Buda are the royal barracks, part of which was once the monastery of

Mariazell. There are in the town upwards of fifteen churches, as well as several convents, and a Jewish synagogue. The educational establishments include a gymnasium of the highest class, an upper commercial school, five normal institutions, a school of design, a school of music, and about sixteen schools of lower grade. There is also an observatory in the town. Buda has long been celebrated for its mineral baths, which are five in number. The Bruckbad and the Kaiserbad were both founded by the Turks, and the buildings retain traces of Turkish occupation. The temperature of the water is about 118° Fahr. The town is commanded by the eminences known as the Spiessberg or Nap Hegy, and the Blocksberg or Gellert Hegy, the latter of which is crowned by a citadel. The industry of Buda comprises the making of cannon, type-founding, silk-weaving, coach-building, and the manufacture of majolica, copper wares, and gunpowder. A somewhat active trade is carried on in the red wine produced in the neighbouring vineyards, and Old Buda is the seat of a good deal of river traffic. The Danube Steam-Navigation Company have a considerable establishment there, in which a number of their vessels are built. In 1869 the population of the commune was 53,988. Old Buda was known to the Romans for its mineral springs; but the modern town dates only from the Middle Ages. In 1247 King Bela built a castle, which was originally regarded as belonging to Pesh; but the town which gradually gathered round it soon acquired an independent importance. In 1526 it was captured by the Turks, and in their hands became a place of pilgrimage, as well as an important military post. In 1686 it was wrested from them by Charles of Lorraine. During the Hungarian wars of the present century it played a distinguished part. In January 1849 the fortress was seized by the Austrian general Windischgrätz; but in May it was taken by storm by the Hungarians under Görgey. On their departure the Russians took possession, but shortly afterwards handed the place over to the Austrian forces.

BUDÆUS, or BUDÉ, GUILLAUME (1467-1540), descended of an ancient and illustrious family, was a native of Paris. At an early age he was sent to the schools of Paris, and afterwards to the university of Orleans to study law. He passed his time, however, in idleness, and being heir to a large fortune, was left, on his return to Paris, to follow his passion for gaming and pleasure. It was only when the fire of youth began to cool that he was seized with an irresistible passion for study; and having disposed of his hunting equipage, he abandoned business of every description, and applied himself wholly to literature. Without assistance, he made rapid progress, particularly in the Latin and Greek languages. The work which gained him greatest reputation was his treatise *De Asse*, the first edition of which was published at Paris in 1514. He was held in high esteem by Francis I., who was persuaded by him and by Du Bellay to found the Royal College of France, for teaching languages and sciences. He was sent by the king to Rome as ambassador to Leo X., and in 1522 was made master of requests. He died in Paris in 1540. Of

his works, printed at Basel in 4 vols. folio in 1557, the most important is the *Commentarii Græca Lingua*, which first appeared in 1529.

BUDAUN, a district of British India, in the Rohilkhand division, under the jurisdiction of the Lieutenant-Governor of the North-Western Provinces, lies between 27° 38' and 28° 29' N. lat., and 78° 21' and 79° 35' E. long., and is bounded on the N. by the British district of Moradabad, on the N.E. by the district of Bareilly, on the S.E. by that of Sháhjahápur, on the S. by Farukhabad and Mainpuri, and on the west by Aligarh and Bulandshahr. The country is low, level, and is generally fertile, and watered by the Ganges, the Rámanga, the Sot or Yarwafádár, and the Maháwá. The area is 2004·84 square miles, of which 1376·94 square miles are under cultivation, 382·54 square miles cultivable but not actually under cultivation, and the rest uncultivable waste. The district population in 1872 amounted to 934,348 souls, residing in 193,589 houses, and inhabiting 2364 villages. Of the total population, 794,532 or 85·1 per cent. were Hindus, 139,687 or 14·9 per cent. Mahometans, 129 Christians and others of unspecified religion. Rice, wheat, sugar-cane, cotton, pulses, oil-seeds, and varieties of millet form the principal agricultural products of Budaun. The chief routes through the district are the roads from Farukhabad to Moradabad, from Agra to Bareilly, from Aligarh to Moradabad, and from Delhi to Bareilly. In 1870-71, the total revenue amounted to £130,424, of which £111,722 or 85 per cent. was derived from the land. In 1872-73 Budaun district contained 303 schools, attended by 4848 pupils. The following towns in the district have upwards of 5000 inhabitants:—Budaun, the administrative headquarters,—area, 335 acres, population 33,322; Islámnagar, population 5424; Ujháni, 7656; Sahaswán, 17,063; Bilsí, 5282; Alápúr, 5347. Budaun district was ceded to the British Government in 1801 by the Nawab of Oudh. During the mutiny of 1857, the people of Budaun sided with the rebels, and the European officer in charge of the district only saved his life by flight.

BUDÆUS, JOHN FRANCIS (1667-1729), a celebrated Lutheran divine, and one of the most learned men Germany has produced, was born at Anklam, a town of Pomerania, where his father was minister. He studied with great distinction at Greifswald and at Wittenberg, and having attained to eminence in languages, theology, and history, was appointed Greek and Latin professor at Coburg, afterwards professor of ethical science and politics in the university of Halle, and at length, in 1705, professor of divinity at Jena, where, after having acquired a very great reputation, he died in 1729.

His principal works are,—A large historical German Dictionary, Leipzig, 1709, folio; *Historia Ecclesiastica Veteris Testamenti*, Halle, 1709, 4 vols. 4to; *Elementa Philosophiæ Practicæ, Instrumentalis, et Theoreticæ*, 3 vols. 8vo, which has passed through a great number of editions; *Selecta Juris Naturæ et Gentium*, Halle, 1704, 8vo; *Miscellanea Sacra*, Jena, 1727, 3 vols. 4to; and *Isagogæ Historico-Theologicæ ad Theologiam Universam, singulasque ejus partes*, 2 vols. 4to.

B U D D H I S M

B U D D H I S M is the name of a religion which formerly prevailed through a large part of India, and is now professed by the inhabitants of Ceylon, Siam, and Burma (the southern Buddhists), and of Nepal, Tibet, China, and Japan (the northern Buddhists).¹ It arose out of the philosophical and ethical teachings of Siddhártha Gautama,

¹ The number of Buddhists is now probably about 450,000,000. Professor Max Müller, *Chips from a German Workshop*, i. p. 214.

the eldest son of Suddhódana, who was rája in Kapilavastu, and chief of the tribe of the Śákyas, an Aryan clan seated during the 5th century B.C. on the banks of the Kohána, about 100 miles N. of the city of Benáres, and about 50 miles S. of the foot of the Himálaya Mountains.

We are accustomed to find the legendary and the miraculous gathering, like a halo, around the early history of religious leaders, until the sober truth runs the risk of being altogether neglected for the glittering and edifying false-

hood. Buddha has not escaped the fate which has befallen the founders of other religions; and as late as the year 1854 the late Professor Wilson of Oxford read a paper before the Royal Asiatic Society of London in which he maintained that the supposed life of Buddha was a myth, and "Buddha himself merely an imaginary being." No one, however, would now support this view; and it is admitted that, under the mass of miraculous tales which have been handed down regarding him, there is a basis of truth already sufficiently clear to render possible an intelligible history, which will become clearer and clearer as older and better authorities are made accessible.

The chief sources of our at present available information regarding the life of Buddha are—1, The *Manual of Buddhism*, published in 1860 by the Rev. R. Spence Hardy, compiled from various *Sinhalese* sources; 2, The translation into English (published by Bishop Bigandet in Rangoon in 1858 under the title *Legend of the Burmese Buddha*) of the translation into *Burmese* of a *Páli* work called by Bigandet *Mallatíngara-Wouttoo*, of unknown author and date; 3, The original *Páli* text of the *Játaka* commentary, written in Ceylon in the 5th century A.D., edited in 1875 by Mr Fausböll of Copenhagen (this is our best authority); 4, Mr Beal's recently published translation into English (under the title *The Romantic Legend of Sakyá Buddha*) of a translation into *Chinese*, made in the 6th century A.D., of a *Sanskrit* work, called *Abhinishkramana-Sútra*; 5, A *Sanskrit* work called the *Lalita Vistara*, undoubtedly very old, but of unknown author or date, the text of which has appeared in the *Bibliotheca Indica* in Calcutta, and a translation through the Tibetan into French by M. Foucaux in Paris (1848). The first three books represent the views of the southern Buddhists, whose sacred books are in *Páli*, and last the two those of the northern Buddhists, whose sacred books are in *Sanskrit*. The former are much the more reliable and complete, the latter being inflated to a great length by absurd and miraculous legends, the kernel of fact at the centre of which agrees in the main with the account found in the former. These have their miraculous incidents too, the relation of the *Sanskrit* sources to the *Páli* resembling in many respects that of the apocryphal gospels to the New Testament.

As there has been little or no intercommunication between the two churches since the 3d century B.C., great reliance may reasonably be placed on those statements in which they agree; not indeed as a proof of the actual facts of the Buddha's biography, but as giving us the belief of the early Buddhists concerning it. It is to be regretted that the books we have to compare are, as yet, of so comparatively modern a date; but, after the respective canons had once been fixed, it is not likely that translators would deviate very materially from the text of the biographies, so sacred to them, with which they had to deal. The southern canon—usually called the Tripitaka or three collections—was finally determined about 250 B.C., at the Council of Pátaliputra on the Ganges, held under the auspices of the Emperor Asoka the Great; and the northern about the commencement of our era at the Council of Jálándhara, in Kashmir, held under Kanishka, a powerful Indo-Scythian monarch. To the former belongs the *Buddhávansa*, or History of the Buddhas, on which, together with its commentary, our three southern accounts are chiefly based; to the latter belongs the *Lalita Vistara*, the last of the authorities mentioned above.

At the end of this article will be found a description of those parts of the canon as yet published; for what is known of the contents of the unpublished parts the student is referred, for the northern, to B. H. Hodgson's *Essays*, pp. 17 *et seq.* and 36 *et seq.*; to Csoma Kőrösi in the *Asiatic Researches*, vol. xx.; Burnouf, *Intr.*, 34-68;

and Köppen, ii. 279; for the southern to Hardy's *Eastern Monachism* (1850), p. 166 *et seq.*, and to M. Barthélemy St-Hilaire's papers in the *Journal des Savants* for Feb. and March 1866.

PART I.—THE LIFE OF GAUTAMA BUDDHA.

At the end of the 6th century B.C. the Aryan tribes from the Panjáb had long been settled on the banks of the Ganges; the pride of race had put an impassable barrier between them and the conquered aborigines; the pride of birth had built up another between the chiefs or nobles and the mass of the Aryan people; and the superstitious fears of all yielded to the priesthood an unquestioned and profitable supremacy; while the exigencies of occupation and the ties of family had further separated each class into smaller communities, until the whole nation had become gradually bound by an iron system of caste. The old child-like joy in life so manifest in the Vedas had died away; the worship of nature had developed or degenerated into the worship of new and less pure divinities; and the Vedic songs themselves, whose freedom was little compatible with the spirit of the age, had faded into an obscurity which did not lessen their value to the priests. The country was politically split up into little principalities, each governed by some petty despot, whose interests were not often the same as those of the community. A convenient belief in the doctrine of the transmigration of souls satisfied the unfortunate that their woes were the natural result of their own deeds in a former birth, and though unavoidable now, might be escaped in a future state of existence by present liberality to the priests. While hoping for a better fate in their next birth, the oppressed people turned for succour and advice in this to the aid of astrology and witchcraft—a belief in which seems to underlie all religions, and is only just dying out among ourselves. The philosophy of the day no longer hoped for an immortality of the soul, but looked for a release from the misery which it found inseparable from life, in a complete extinction of individual existence. The inspiring wars against the enemies of the Aryan people, the infidel deniers of the Aryan gods, had given place to a succession of internecine feuds between the chiefs of neighbouring clans; and in literature an age of poets had long since made way for an age of commentators and grammarians, who thought that the old poems must have been the work of gods. But the darkest period was succeeded by the dawn of a reformation; travelling logicians were willing to maintain theses against all the world; whilst here and there ascetics strove to raise themselves above the gods, and hermits earnestly sought for some satisfactory solution of the mysteries of life. These were the teachers whom the people chiefly delighted to honour; and though the ranks of the priesthood were for ever firmly closed against intruders, a man of lower caste, a Kshatriya or Vaisya, whose mind revolted against the orthodox creed, and whose heart was stirred by mingled zeal and ambition, might find through these irregular orders an entrance to the career of a religious teacher and reformer.

The population was most thickly scattered within 150 miles of Benáres, which was already celebrated as a seat of piety and learning; and it was at Kapilavastu, a few days' journey north of Benáres, that in the 5th century B.C.¹ a rája, Suddhódana ruled over a tribe who were called the

¹ The date is somewhat uncertain. For the date of Buddha's death, which occurred in his eightieth year, see below, p. 432. The title rája, now familiar to English ears, is used, since that of king would be misleading. The resemblances which may be found between the position of these rájas and those of the German and Italian dukes of the Middle Ages form not the only coincidence between the age of Luther and that of Buddha.