

which he has not sufficient self-control to reject. Twice a month, when the rules of the order are read, a monk who has broken them is to confess his crime. If it be slight some slight penance is laid upon him, to sweep the courtyard of the vihāra, or to sprinkle dust round the sacred Bo tree, but no inquisitorial questions are put to any one. Charges may be brought against a monk for breach of the ordinances laid down by Buddha, and must then be examined into by a chapter, but none can change or add to the existing law, or claim obedience from any other member of the order, however young.

The daily life of the novice should, according to a manual in Sinhalese called *Dina Chariyāva*, be about as follows. He shall rise before daylight and wash, then sweep the vihāra and round the Bo tree, fetch the drinking water for the day, filter it, and place it ready for use. Returning to a solitary place he shall then meditate on the regulations. Then he shall offer flowers before the sacred dāgaba or Bo tree, thinking of the great virtues of the Teacher, and of his own faults. Soon after, taking the begging-bowl, he is to follow his superior in his daily round for food, and on their return is to bring water for his feet, and place the alms-bowl before him. After the meal is over, he is to wash the alms-bowl, then again retire, and meditate on kindness and love. About an hour afterwards he is to begin his studies from the books, or copy one of them, asking his superior about passages he does not understand. At sunset he is again to sweep the sacred places, and lighting a lamp, to listen to the teaching of his superior, and repeat such passages from the canon as he has learnt. If he finds he has committed any fault he is to tell his superior; he is to be content with such things as he has, and, keeping under his senses, to grow in wisdom without haughtiness of body, speech, or mind.¹ The superiors, relieved by the novices from any manual labour, were expected to devote themselves all the more earnestly to intellectual culture and meditation. There are five principal kinds of meditation, which in Buddhism takes the place of prayer. The first is called *Maitri-bhāvanā*, or meditation on Love, in which the monk thinks of all beings, and longs for happiness for each. First, thinking how happy he himself would be if free from all sorrow, anger, and evil desire, he is then to wish for the same happiness for others; and lastly, to long for the welfare of his foes, remembering their good actions only, and that in some former birth his enemy may have been his father or his friend, he must endeavour in all earnestness and truth to desire for him all the good he would seek for himself. The second is *Karunā-bhāvanā*, or meditation on Pity, in which he thinks of all beings in distress, realizes as far as he can their unhappy state, and thus awakens the sentiment of pity. The third meditation is *Muditā-bhāvanā*, or meditation on Gladness, the converse of the last. The fourth is *Asubha-bhāvanā*, or Purify, in which the monk thinks of the vileness of the body, and of the horrors of disease and corruption, how everything corporeal passes away like the foam of the sea, and how by the continued repetition of birth and death mortals become subject to continual sorrow. We hear of the mirage in the desert cheating the unwary traveller's eyes with the promise of water to quench his burning thirst; but this mirage of human life, raising hopes of joy that turns bitter in the drinking, is a more real mockery. The fifth is *Upekshā-bhāvanā*, or the meditation on Serenity, wherein the monk thinks of all things that men hold good or bad,—power and oppression, love and hate, riches and want, fame and contempt, youth and beauty, decrepitude and disease,—and regards them all with fixed indifference, with utter calmness and serenity of mind.

¹ For *Dina chariyāva*, see Hardy, *Eastern Monachism*, 24-28; for the five meditations, *ibid.*, pp. 243, et seq.

The Duty of the Laity.—Gautama's ideal was that all men should sooner or later join the order, and thus that an end should be put at once to individual existence and to misery and sin; but even those who did not enrol themselves in the Sangha could obey many of the precepts, and by a virtuous life here, raise themselves in their next birth to a higher and less material state of existence. Laymen could thus take the "three refuges," and keep five of the "ten precepts," viz., not to take life, to steal, to lie, to commit adultery or fornication, or to drink strong drink.² There are also ten commandments applicable to the laity, viz., to avoid taking life, theft, illicit intercourse, lying, slander, swearing, idle talk, covetousness, anger, and wrong belief, *i.e.*, either superstition, doubt, or heresy; the first three are sins of the body, the next four sins of the mouth, the last three sins of the mind. The following short extracts from the Buddhist Scriptures will perhaps give a better idea of the lay position in the Buddhist system than any longer description in modern terms. In answer to a question as to what he considered the *summum bonum*, Gautama is reported to have said—

"1. To serve wise men, and not to serve fools, to give honour to whom honour is due,—this is the greatest blessing. 2. To dwell in a pleasant land, to have done good deeds in a former birth, to have bright desires for one's self,—this is the greatest blessing. 3. Much insight and much education, a complete training and pleasant speech,—this is the greatest blessing. 4. To succour father and mother, to cherish wife and child, to follow a peaceful calling,—this is the greatest blessing. 5. To give alms, and live righteously, to help one's relatives, and do blameless deeds,—this is the greatest blessing. 6. To cease and abstain from sin, to eschew strong drink, not to be weary in well doing,—this is the greatest blessing. 7. Reverence and lowliness, contentment and gratitude, the regular hearing of the law,—this is the greatest blessing. 8. To be long-suffering and meek, to associate with members of the Sangha, religious talk at due seasons,—this is the greatest blessing. 9. Temperance and chastity, a conviction of the four great truths, the hope of Nirvāna,—this is the greatest blessing. 10. A mind unshaken by the things of the world, without anguish or passion, and secure,—this is the greatest blessing. 11. They that act like this are invincible on every side, on every side they walk in safety, and theirs is the greatest blessing."³

Self-conquest and universal charity, these are the foundation thoughts, the web and the woof of Buddhism, the melodies on the variations of which its enticing harmony is built up. Such a religion could never remain buried in the cloister, or remain the privilege of the few. From the first it became an appeal to the many, and addressed itself not to the learned or the rich but to all mankind, to men and women, slaves and bondmen, Brahmins and Sūdras, nobles and peasants alike. The abuses of caste and priestcraft could no longer grow and thrive among men who looked at every question from a rationalistic standpoint, while their hearts were aglow with real and practical philanthropy. In Gautama's view men differed one from another not by the accident of birth, but by their own attainments and character; the same path to the same salvation lay equally open to all; and even in this life the poor and the despised were welcomed to the ranks of the order, where wealth was abandoned, and birth went for nothing in comparison with character or insight. It is true that, like Christianity, it did not in so many words condemn any of the political institutions amid which it arose; there is nothing said, at least in the older books, against slavery or despotism or wealth; and even as regards caste, Gautama did not directly interfere with it outside the limits of his Society. But the new wine soon burst the old bottles;

² Hardy, *Manual of Buddhism*, p. 460.

³ The above is from the Pāli text of the *Khuddaka Pāṭha*, edited by Childers, in the *Journal of the Royal Asiatic Soc.*, new series, vol. iv. part ii. Translations have been published by Prof. Childers, *loc. cit.*; by Sir Cōmāra Swāmy in his *Sutta Nipāta*, p. 72; and by Gogerly, in the *Ceylon Friend* for June 1839.

the principles of the new creed were quite inconsistent with oppression and wrong of every kind; and the government of Aśoka, as Buddhist emperor of India, was probably the most enlightened, and certainly the most philanthropic, which the natives of India have had.

PART III.—LATER BUDDHISM.

It is not surprising that teaching so earnest and so high, so deep-reaching and so radical, should have met with eager acceptance among a people intensely religious, to whom the doctrines of the priests held out so little hope in exchange for the privileges it claimed from them on behalf of an oppressive caste. It is only to be regretted that the history of Buddhism in India lies under so thick a cloud that very little is known of it with certainty. Immediately after the death of Gautama the first council of 500 was held at Rājagriha, as related above, and the young church, in the vigour of its purity and fresh enthusiasm, spread very rapidly among the surrounding tribes. In less than 150 years after the death of its founder, the new religion had become the most powerful in Northern and Central India, and was the state religion of Magadha, whose kings claimed the superiority over the whole peninsula. It probably continued to gain in the number of its adherents till two or three centuries later, but soon after the commencement of our era it began to decay; though Fa Hian, a Chinese pilgrim, who visited India about 400 A.D., found it still flourishing over a large area, it was certainly not increasing, and scarcely maintaining its ground. Hiouen Thsang, another Chinese pilgrim, has left us an account of his journey made about two centuries later, and he found Buddhism in a much lower condition even than it had fallen to in the time of Fa Hian. In the 8th and 9th centuries a great persecution arose, and the Buddhists were so utterly exterminated that there is now not a Buddhist in all India; although of course the effects of so great a movement could not pass away, and it left its mark for ever on the Hinduism which supplanted it. The full reasons for this revolution are not known: but so much is clear, that long before its expulsion Buddhism had become very corrupt; the order had become wealthy and idle; and the laity, instead of following the precepts of the Teacher, had gone back to the old devil-worship, witchcraft, and astrology, which always underlay their nominal beliefs. From the great body of his followers the ethics and philosophy of Gautama were concealed by the mass of legends and superstitions which had grown up around the story of his life; and though the Buddhists no longer propitiated the favour of the gods by sacrifices of living beings, they rested their hopes more on their liberality to the monks than on the harder duties of self-control and charity,—the latter word having thus become even more limited in its meaning than it has among ourselves. Their worship of the relics of the Buddha came very near to rank idolatry; their reverence for their ancestors came very near to worship, and was a dangerous source of emolument to the monks; while the old Hindu gods were regarded much more highly than was at all consistent with the Buddhist Abhidharma.

Buddhism had, however, been introduced into Ceylon, at a time when it was comparatively pure, by Mahendra and Sanghamitrā, the son and daughter of the emperor Aśoka. It became at once the state religion, and the only religion of the island, on which Brahminism had never gained much hold. Protected there by its isolated position, and by the patriotic spirit which identified it with the Sinhalese nation, whose hereditary enemies, the Tamils, were first Jains and afterwards Hindus, it has retained almost its pristine purity to modern times. From Ceylon it was introduced into Burma in the 5th century A.D., whence it

penetrated into Arakan, Kambaya, and Pegu, and finally into Siam in the 7th century of our era. As already mentioned, it became, in a less pure form, the state religion of Kashmir about the time of Christ, and was thence carried to Nepal and to Tibet and China. It would be impossible within the limits of this article to trace its various fortunes in these countries, but the following remarks may not be out of place.

It would be hazardous as yet to attempt to trace chronologically the growth of the Buddhist legends, but in one or other of the Buddhist books are found the following ideas, the growth of which was, under the circumstances, almost inevitable. Gautama himself became regarded as omniscient, and as absolutely sinless; he was supposed to have descended of his own accord from heaven into his mother's womb, and to have had no earthly father; angels were said to have assisted at his birth, immediately after which he walked three paces, and in a voice of thunder proclaimed his own greatness. On his formal presentation to his father, an aged saint is said to have worshipped him and prophesied that he would become a Buddha, who would show the people the way of salvation. When the babe was five months old, he was left under a tree, where he meditated so deeply that he worked himself into a trance; and five wise men who were journeying northwards through the air, being miraculously stopped over the place where he was, came down and worshipped him, the hymn put into their mouths surprising us in the midst of so absurd a legend by its beauty; in five stanzas they announce that the babe shall be the teacher of a law which shall be the water to extinguish all the fires of the sorrows of life, the light to enlighten the world, and the chariot to carry us through this wilderness to the promised land; that he shall deliver men from the bonds and shackles of the world, and be the great physician to heal all their diseases, and do away with the miseries of life and death. The only other legend we have of his youth is one in which he is said to have surpassed all his contemporaries in feats of bodily and mental skill, and even to have taught his teachers,—the later forms of this legend bearing a curious resemblance to some parts of the apocryphal "Gospel of the Infancy." In the accounts of his father's home and of his marriage he is surrounded with all the state and wealth of the eldest son and heir to a powerful monarch, whereas it is apparent from the geographical and other details that his father's power can only at most have extended a few miles from his home. It was a pious task to make his abnegation and condescension greater by the comparison between the splendour of the position he abandoned and the poverty in which he afterwards lived; and in countries distant from Kapilavastu the inconsistencies between these glowing accounts and the very names they contain would pass unnoticed by credulous hearers. With the same object of magnifying the person of Buddha, he is related in the legends to have performed at various times a very large number of miracles, mostly mere manifestations of power of no direct advantage to any one, and only designed to impress those who beheld or might hear of them with a belief in his great superiority over other teachers. Of several of these legends we have different versions in authorities of different ages, and it is exceedingly interesting and instructive to notice how the supernatural parts of the story gradually grow. Among the northern Buddhists of Kashmir, Tibet, Nepal, and China, these legends have assumed much larger dimensions than among the southern Buddhists in Burma, Siam, and Ceylon, the former having evolved a theory of the spirit of the Buddhas still working in the church, while the latter remain at the standpoint apparent in the canon as fixed by the council of Aśoka.

The amplification of Buddhism by its northern disciples will be described under the heading LAMAISM. It is

enough to notice here that it is called by them the Great Vehicle, in contradistinction to that of the southern church, which they call, not without some contempt, the Little Vehicle; and the Great Vehicle, while holding fast to the real foundation of Buddhism, its ethical views of self-conquest and charity, has in fact developed an entirely new religion. This is based on the worship of Maitreya, the Dhyāni-buddhas, Manjūsrī, and Avalōkīteswara, personifications respectively of charity, meditation, serenity, and wisdom. The first of these appears in ancient Buddhism as the name of the Buddha to come, and the last is the holy spirit of the northern Buddhist church. Among the Dhyāni-buddhas, who are philosophical abstractions corresponding to the earthly Buddhas, Amitābha, *i. e.*, Infinite Light, is the heavenly counterpart of Gautama, and soon took the most important place. Avalōkīteswara "preceeded" from him, and manifests him to the world since the death of Buddha; and his worship in the 10th century of our era bore its full fruit in the invention of a being, Adibuddha, the origin of all things, who, using the wisdom within him, produced by meditation the five Dhyāni-buddhas, of whom Amitābha is the fourth,—a notion curiously similar to the theosophy of the Gnostics, and utterly opposed to the Agnostic materialism of Buddha.

In Tibet especially, the development in doctrine was followed by a development in ecclesiastical government, which runs so remarkably parallel with the development of the Romish hierarchy as to awaken an interest which could scarcely otherwise be found in the senseless and fatal corruptions which have overwhelmed the ancient Buddhist beliefs. The Buddhism introduced into that country in the 7th and 8th centuries of our era was a form of the Great Vehicle, already much corrupted by Siva-ism, a mixture of witchcraft and Hindu philosophy; but it worked a great change among the savage races who then inhabited those remote valleys. In the 13th century the country was possessed by independent chiefs, who struggled with the abbots of the great monasteries for power over the people; and the crozier proved itself in the long run more powerful than the sword. We then find the two leading priests or archbishops, the Pantshen Lāma and the Dalai Lāma, claiming to be official incarnations of Amitābha and Avalōkīteswara; and the latter as such succeeded in obtaining superior political and secular power, leaving to his brother pope his high ecclesiastical position and the aroma of holiness—a division of power which has again resulted in a Guelph and Ghibelin-like rivalry. Lāmaism, with its shaven priests, its bells and rosaries, its images and holy

water, its popes and bishops, its abbots and monks of many grades, its processions and feast-days, its confessional and purgatory, and its worship of the double Virgin, so strongly resembles Romanism, that the first Catholic missionaries thought it must be an imitation by the devil of the religion of Christ; and that the resemblance is not in externals only is shown by the present state of Tibet—the oppression of all thought, the idleness and corruption of the monks, the despotism of the Government, and the poverty and beggary of the people.

Of the sacred books of the Northern Buddhists, we have in the original debased Sanskrit only the "Lalita Vistara" a legendary life of Buddha, published in the *Bibliotheca Indica* at Calcutta, the translations of which are mentioned in the beginning of this article. Of the canon of the Southern Buddhists, which is about twice the length of our Bible, we have in the original Pāli only—1. the Dhammapāda, a collection of didactic poems edited by Mr Fausbøll of Copenhagen, with a Latin translation in 1855; 2. The Khuddaka Pātha, a small collection of hymns published by Professor Childers, with English translation, *Journal of the Royal Asiatic Society* for 1869; and 3. The Upasampāda-kammavācā, the ritual by which laymen are admitted to the order, published by Mr Dickson in the *Journal of the Royal Asiatic Society* for 1873. The Pātimokkha, a manual of the rules of the order in Pāli, has been published by Mr Minayeff with a Russian translation, in 1867. A fuller account by the writer of this article of all the work already accomplished in the editing of Pāli texts, dictionaries, and grammars, will be found in the *Report of the Philological Society* for 1875. Of European works on Buddhism the following are the most important, and references will be found in them to the many smaller treatises on the subject:—Eugène Burnouf, *Introduction à l'histoire du Bouddhisme Indien*, 1844, and *Le Lotus de la Bonne Loi*, 1852; The Rev. Spence Hardy's *Eastern Monachism*, 1850, *Manual of Buddhism*, 1860, and *Legends and Theories of the Buddhists*, 1866, all compiled from Sinhalese sources; Bishop Bigandet's *Legend of the Burmese Buddha*, 1858, 2d edition 1866; St Julien's *Histoire de la vie de Hiouen Tchang*, 1853, and *Mémoires sur les contrées occidentales*, 1856; Professor Lassen's *Indische Alterthumskunde*, vol. ii. 1849, 2d edition 1875; Wassilief *Der Buddhismus, seine Dogmen und Literatur*, 1860, of which a French translation appeared in Paris in 1865; Köppen's *Religion des Buddha*, vol. i. on *Southern Buddhism*, 1857, vol. ii. on *Lāmaism*, 1859; The Rev. Samuel Beal's *Travels of Fa Hian and Sung Yün*, 1869, *Catena of Buddhist Scriptures from the Chinese*, 1871, and *Romantic History of Śākya Buddha from the Chinese-Sanskrit*, 1875; Captain Rogers's *Buddhaghosha's Parables* (from the Burmese), with introduction by Professor Max Müller, 1870; Schlagintweit's *Buddhismus in Tibet*, 1863; A. Schiefner, *Eine Tibetische Lebensbeschreibung Schakjamunis*, 1849; Hodgson, *Essays*, 1874. A very large number of other writings on Buddhism have also been published either separately or in different learned journals in Europe and India. Those who wish to refer to those papers will find a list, very complete up to date, of all works, large or small, on the subject in Otto and Ristner's *Buddha and his Doctrines*, a bibliographical essay published in 1869 by Messrs Trübner and Co. of London (T. W. R. D.)

BUDGELL, EUSTACE (1685-1736), a literary man of some eminence in his time, the son of Dr Gilbert Budgell, was born at St Thomas, near Exeter. He was educated at Christ Church, Oxford, from which he removed to the Inner Temple, London; but instead of studying law, he devoted his whole attention to literature. He was befriended by Addison, who was first cousin to his mother, and who, on being appointed secretary to Lord Wharton, lord-lieutenant of Ireland in 1710, took Budgell with him as one of the clerks of his office. Budgell, who had read the classics and the best English, French, and Italian authors, took part with Steele and Addison in writing the *Tatler*. He was also a contributor to the *Spectator* and the *Guardian*,—his papers being marked with an X in the former, and with an asterisk in the latter. He was subsequently made under-secretary to Addison, chief secretary to the lords justices of Ireland, and deputy-clerk of the council, and was afterwards chosen a member of the Irish parliament. In 1717, when Addison became principal secretary

of state in England, he procured for Budgell the place of accountant and comptroller-general of the revenue in Ireland. But the next year, the duke of Bolton being appointed lord-lieutenant, Budgell wrote a lampoon against Mr Webster, his secretary, in which the duke himself was not spared. This led to his removal from his post of accountant-general, upon which he returned to England, and, contrary to the advice of Addison, published his case in a pamphlet. In the year 1720, he lost £20,000 by the South Sea scheme, and afterwards spent £5000 more in unsuccessful attempts to get into parliament. This completed his ruin. He at length employed himself in writing pamphlets against the ministry, and published many papers in the *Craftsman*. In 1733 he began a weekly periodical called the *Bee*, which he continued for above a hundred numbers. By the will of Dr Matthew Tindal, who died in 1733, a legacy of 2000 guineas was left to Budgell; but the bequest (which had, it was alleged, been inserted in the will by Budgell himself) was successfully disputed by

Tindal's nephew and nearest heir, the continuator of Rapin's *History of England*. Hence the satirist—

"Let Budgell charge low Grub Street on my quill,
And write whate'er he please—except my will."

It was thought that he had some hand in publishing Dr Tindal's *Christianity as Old as the Creation*; for he often talked of an additional volume on the subject, but never published it. After the cessation of the *Bee*, he became so involved in lawsuits that he was reduced to very distressing straits. He then studied law, and was called to the bar, attending the courts for some time; but being unable to make any progress, and finding his prospects utterly ruined, he determined to put an end to his life. Accordingly, in 1736, he took a boat at Somerset-stairs, after filling his pockets with stones, ordered the waterman to shoot the bridge, and while the boat was passing under it threw himself into the river. On his desk was found a slip of paper with the words—"What Cato did, and Addison approved, cannot be wrong."

Besides the works mentioned above, he wrote a translation of the *Characters* of Theophrastus. He never married, but left one natural daughter, who afterwards assumed his name, and became an actress at Drury Lane.

BUDGET (lit. a bag or small sack), the name applied to an account of the ways and means by which a minister of finance purposes to defray the expenditure of the state. In the United Kingdom the chancellor of the exchequer, usually in April, lays before the House of Commons a statement of the actual results of revenue and expenditure in the past finance year ending March 31, showing how far his estimates have been realized, and what surplus or deficit there has been in the income as compared with the expenditure. This is accompanied by another statement in which the chancellor gives an estimate of what the produce of the revenue may be in the year just entered upon, supposing the taxes and duties to remain as they were in the past year, and also an estimate of what the expenditure will be in the current year. If the estimated revenue, after allowing for normal increase of the principal sources of income, be less than the estimated expenditure, this is deemed a case for the imposition of some new, or the increase of some existing, tax or taxes. On the other hand, if the estimated revenue shows a large surplus over the estimated expenditure, there is room for remitting or reducing some tax or taxes, and the extent of this relief is generally limited to the amount of surplus realized in the previous year. The chancellor of the exchequer has to take parliament into confidence on his estimates, both as regards revenue and expenditure; and when the taxation and expenditure obtain the assent of parliament, the results as thus adjusted become the final budget estimate for the year. This system of annual review and adjustment of the public finances obtains not only in the British colonies, but is carried out, with remarkable despatch for so great an empire, in British India. The Indian budget, giving the results of income and expenditure in the year ending December 31, and the prospective estimates, is laid before the Imperial Parliament in the course of the ensuing session. The budget, though modified by different forms, has also long been practised in France, the United States, and other constitutional countries, and of late years has in some cases been adopted by arbitrary powers. Russia began the publication of annual budgets in 1866; Egypt has followed the example; and Turkey, if financially reinstated, will have to submit to a more strict account of her income and expenditure. Apart from national budgets, to be discriminated (1) as budgets passing under parliamentary scrutiny and debate from year to year, and (2) budgets emitted on executive authority, there are in all the greater countries local and municipal taxations and expendi-

tures of only less account than the national. The ordinary budget of the city of Paris has increased from £1,600,000 in the reign of Louis Philippe to £8,000,000 at the present time; while the extraordinary budget, relating chiefly to public improvements and the city debt, is over £4,000,000 more. In federal governments, such as the United States, the German Empire, or the Argentine Republic, the budgets of the several states of the federation have to be consulted, as well as the federal budget, for a knowledge of the finances. The local taxation of the United Kingdom is equal to nearly one half the imperial revenue, and requires in its various provinces the same process of examination. The budget is an essential part of the machinery of representative Governments; and in the rapid progress of state loans, it has begun to be acknowledged by despotic Governments as a necessary basis of confidence between them and their creditors.

BUDWEIS (in Bohemian, *Ceske Budejovice*) the capital of a circle in the Austrian kingdom of Bohemia, is situated on the right bank of the Moldau, at its junction with the Malsch, in 48° 59' N. lat. and 14° 30' E. long. It is well built and partially fortified. Chief among its public buildings are the council house—a handsome structure, and the cathedral, with a great detached tower, built in 1500; it has also an episcopal palace, two gymnasiums, a theological seminary, a training college, a deaf and dumb institution, a theatre, a hospital, and a poorhouse; and a short distance to the north stands the castle of Frauenburg, belonging to Prince Schwarzenberg. Its manufactures are very various, and comprise pottery, nails, wire, parquetry, musical instruments, black-lead pencils, sugar, beer, vinegar, and liqueurs. There are silver and gold mines in the mountains to the east of the town, which are still worked with considerable profit. The railway from Budweis to Linz, laid in 1827 for horse-cars, was the first line constructed in Germany. Budweis was founded by Ottocar II. in 1256, and was received into the number of privileged cities by Frederick II. In 1611 the town was captured by the people of Passau, but was retaken by the imperial general Bouquoi. In 1742, it was besieged by the Bavarians. Population in 1869, 17,413.

BUENOS AYRES, the largest and most important province of the Argentine Republic, is bounded on the N. by the Parana, which separates it from the province of Entre Rios, and by the provinces of Santa Fé, Cordova, and San Luis; on the E. by the Atlantic; on the S. by Patagonia; and on the S. and W. by the country of the Indians, which extends westwards to the Andes. The area of the province is estimated at about 440,000 square miles. Its seaboard along the Rio de la Plata and the ocean is upwards of 900 miles in length. According to the last census of 1869 the population was 488,706, of which 171,404 belong to the city of Buenos Ayres; in the present year (1876) it may be estimated at 600,000, of which 220,000 belong to the city, and 380,000 to the province. By the last returns the number of immigrants is from 60,000 to 90,000 per annum, the greater part of whom remain in the province of Buenos Ayres.

The general aspect of the country, as viewed from the sea, is eminently uninteresting. From the mouth of the Plata to the Bahia Blanca the sea-line presents an unbroken series of sand-dunes, varied here and there with low ridges of rock. From this latter point to the Patagonian frontier, the aspect of the coast is less monotonous, though equally destitute of life or interest. Though Buenos Ayres is the only province of the Argentine Republic that borders upon the sea, and though all the exports and imports of the country pass through it, it possesses very few harbours. One of these (that of the city of Buenos Ayres) is extremely bad; another (that of Bahia Blanca, near the southern