

opposite motives. To Bunsen this "special mission" brought in a rich harvest of friendly feeling among the leaders of both parliamentary parties, so that when Queen Victoria selected his name out of three proposed by the chivalrous courtesy of the Russian king for the post of Prussian ambassador, he found himself well received by all classes of English society. The king's visit to England in February 1842, as sponsor to the Prince of Wales, helped to prove the earnest desire of Prussia to seek the friendship of Great Britain. An event, however, which directed the eyes of the British public even more to Bunsen than royal favour was the publication of Arthur Stanley's *Life of Dr Arnold*, in whose private letters an admiration amounting almost to enthusiasm for his German friend was expressed with a fervour unusual to Arnold's stately reserve. Although not palatable to the growing ritualistic school, and not always considered a safe theologian by the partisan leaders of the Low Church, Bunsen retained to the last the affection of the British nation, among whom he spent thirteen eventful years.

In the year 1844 his advice was asked by the king on the constitutional changes,—from absolutism to a representative government,—upon which Prussia, although in a first-rate financial military and administrative condition, found herself irresistibly constrained to enter. His advice, though studiously conservative, was considered of too sweeping a nature, and the king contented himself in 1847 with convoking an assembly composed of all members of the eight provincial diets of the monarchy, and clothed with scarcely any constitutional powers.

On the question of church organization, also, the king and his friend were fated to disagree more strongly than they had expected. Bunsen's views had developed into a system essentially Presbyterian, though with an Episcopal headship. He held up the constitution of the Episcopal Church of America as, perhaps, the best type to follow, because it contained personal rule organically allied to the free power of the laity. He recommended these ideas to his countrymen as well as to his sovereign in a book entitled *The Church of the Future*, which has not been without influence in the church constitution now (1876) about to become law in Prussia.

The king's expectations of a quiet time for maturing his work of reconstruction in church and state were rudely broken in upon by the French Revolution of February 1848. Bunsen's warning voice had been raised in vain; the discontent of the educated classes helped to weaken the distracted councils of Frederick William IV., and, though a constitution was eventually promulgated, Prussian politics succumbed under the tutelage of the Austrian premier, Prince Schwarzenberg, in 1849. Bunsen's diplomatic labours were mainly directed to settle, as German commissioner, the dispute with Denmark about the duchies of Holstein and Schleswig, Great Britain having offered her mediation. In these duchies a strong agitation of several years' standing had roused the German population, which occupies the whole of the former and part of the latter, to oppose the centralizing tendencies of the Danish Government. During the troubles of March 1848 they had taken up arms against Denmark and found assistance in Germany, then for the first time aspiring again to the position of a national power. This disturbance of the public peace of Europe was, however, regarded with so much disfavour by all powers, and secretly also by the sovereigns of Prussia and Austria, that the Danes obtained, in 1852, a European protocol, which reversed the political autonomy of the two duchies, and settled the crown of Denmark, after the death of the king and his son, upon Prince Christian of Glücksburg. It was the fate of Bunsen to be obliged to add his signature to this protocol, although

it contained an abrogation of those "constitutional rights of Schleswig and Holstein," upon which he had dilated in a *Letter to Viscount Palmerston*, printed in April 1848.

The unity of Germany was another of those wishes in which Bunsen and his royal patron had been one ever since the beginning of their acquaintance, and yet found themselves widely apart when the question came to be practically tested. The king sincerely aimed at the resuscitation of the venerable German empire, fancying that the leadership within the federation of sovereigns might be divided between Austria and Prussia, yet so as to leave a kind of ceremonial primacy to the former. Enlightened Germans, on the contrary, had then already arrived at the conviction that the leadership must be in Prussian hands. Austria, hampered as she is by the numerical preponderance of non-German populations, and the divergence of her interests from those of Germany, should, they thought, take her place within a wider federation. Gradually and almost imperceptibly did this truth work its way through time-honoured tradition. Bunsen was one of its most eloquent apostles, in his official correspondence as well as in pamphlets published in 1848. Several times he was sanguine enough to believe such a policy to be permanently grasped in Berlin, but the king's vacillating temper and his adherence to tradition refused to be wrought upon beyond the approval of half-measures. Thus the opportunity was lost, the potentiality of the Prussian military power neglected, and a gnawing disappointment left in the minds of the best patriots throughout Germany.

With small hopes, and with no other wish but to serve as long as possible a sovereign whose friendship and confidence had outlived their former agreement on matters of religion and policy, Bunsen continued in the thankless task of representing Prussia after the downfall of those proud hopes that had pictured forth a revival of the German nationality under Prussian leadership. His main object, pursued under every difficulty, and seized with energy on every favourable opportunity, was to dissociate the policy of Berlin from that of St Petersburg and Vienna, and to draw closer whatever bonds of common sentiment or interest existed between the English and German communities. He was not tardy, therefore, in advising his royal master in an anti-Russian sense when the Crimean war began. As had so often been the case, the king's understanding went along with much that Bunsen wrote, and hopes were entertained that a Prussian participation in the war, containing the threat of an invasion of the north-western frontier of Russia, would force that country into compliance with the demands of the Western powers. But traditional policy again prevailed, mixed with the king's unconquerable aversion to Napoleon III., and his growing mistrust of Lord Palmerston's political principles. The alliance of the Western powers was declined, Prussia preserved towards her Eastern neighbour what is technically called a "benevolent neutrality," and the king accepted Bunsen's proffered resignation of his post as minister in London in April 1854.

The remaining years of Bunsen's life were spent in almost unbroken literary labours, first at a villa on the banks of the Neckar, near Heidelberg, and at the last in Bonn. In the politics of the day his interest was as keen as ever, and readily did he give his advice when advice was asked, as happened frequently on the part of the prince and princess of Prussia then residing at Coblenz, who have since risen to the exalted position of emperor and empress of Germany. But declining health determined him not to enter the Prussian Lower House, in which a seat was offered him by the liberal majority in the city of Magdeburg. His *Signs of the Times*, however, an elaborate pamphlet, published in 1856, acted like a first trumpet-call

against the aggressive demeanour of the reactionary clique, who were utilizing, in the interests of despotism and obscurantism, the horror of revolutionary outbreaks then felt by the quiet middle classes of Germany. Its publication prepared the way, more perhaps than any other event, for that rise of liberal opinion in Prussia which showed its power in the next reign.

Twice only was Bunsen tempted away from his Heidelberg retreat to show himself at Berlin,—once, at the king's desire and as his guest, in September 1857, to attend the meeting of the Evangelical Alliance, in the main objects of which he sympathized as warmly as King Frederick William IV. On that occasion, and after much confidential intercourse, the two friends parted never to meet again on this side of the grave. One of the last papers signed by the king before his mind gave way in October of that year was that which raised Bunsen to the rank of baron, and conferred upon him a life peerage. In 1858 the Regent (now Emperor) William having addressed a special request to Baron Bunsen not to fail him at the opening of his first parliament, he took his seat in the Upper House, and supported actively during a brief autumn session, but without ever making a speech, the regent's new cabinet, of which several of Bunsen's political and personal friends were members.

Literary work was, however, the centre of his life throughout that time. Two discoveries of ancient MSS. which occurred during his stay in London, containing, the one a shorter text of the *Epistles of St Ignatius*, and the other an unknown work *On all the Heresies*, by Bishop Hippolytus, had already given him an opportunity for enlarging upon the history of the first centuries of the Christian Church. He now concentrated all his efforts upon producing a Bible translation with commentaries that would open the sacred volumes afresh to the understanding and the hearts of a generation gradually estranged from them. Whilst this "Bible-work" was in preparation, and to pave the way for its reception, he printed a book considered by many to contain his most matured thoughts, under the title of *God in History*. The progress of mankind, he contends, marches parallel to the conception of God formed within each nation by the highest exponents of its thought. At the same time he carried through the press, ably assisted by Mr Birch the Egyptologist, the concluding volumes of his work (published in English as well as in German) *Egypt's Place in Universal History*—containing a reconstruction of Egyptian chronology, together with an attempt to determine the relation in which the language and the religion of that country stands to the development of each among the more ancient non-Aryan and Aryan races, between which its curious civilization seems to have formed a kind of connecting link. Those who desire to know Bunsen's ideas on this subject may find them most fully developed in two volumes published in London before he quitted England—*Outlines of the Philosophy of Universal History as applied to Language and Religion*. It will be seen even from this brief outline that his "first love" had never lost its hold upon him, and that the desire "to trace the firm path of God through the stream of ages" continued his purpose for life.¹

But asthma and all other concomitants of a malady that had announced itself for years now began to disturb, not the mental alacrity or the spirits of Bunsen himself, but the hopes of his family and those among his friends who had imagined that he would be allowed to complete the works undertaken. Ordered to spend his winters in a more genial climate, he repaired to Cannes in 1858 and

¹ It may be mentioned that Bunsen contributed the article LUTHER, one of the finest biographies of the great Reformer, to the eighth edition of the present work, 1857.

1859, not without a lengthened visit to Paris, where he revelled, as in younger days, in the contact with men of learning. In May 1860 he purchased a house in Bonn, hoping against hope, pushing forward the publication of his *Bibel-Werk*, and even preparing lectures for students upon those subjects which he had most at heart. But the hand of death was upon him. He thanked God daily for teaching him how to support pain at the close of a life so eminently exempt from bodily suffering. And whenever, in the closing weeks of his existence on earth, a relaxation of asthma ensued, fervent prayer flowed from his lips, powerful attestation of his religious belief, loving exhortation to those from whom he was soon to be removed. Baron Bunsen died on November 28, 1860, and lies buried in the churchyard of Bonn, not far from the grave of his early friend and benefactor Niebuhr.

"Let us walk in the light of the Lord" (Isa. ii. 5) is the text which Baroness Bunsen placed on his tomb. One of his last requests having been that she would write down recollections of their common life, she published his *Memoirs* in 1868, which contain much of his private correspondence. The German translation of these *Memoirs* has added extracts from unpublished documents, throwing a new light upon the political events in which he played a part. Baron Humboldt's letters to Bunsen were printed in 1869, and Ranke published in 1873 a large portion of the correspondence that passed between King Frederick William IV. and Bunsen. (G. V. B.)

BUNTING, a word of uncertain origin, properly the common English name of the bird called by Linnæus *Emberiza miliaria*, but now used in a general sense for all members of the family *Emberizidæ*, which are closely allied to the Finches (*Fringillidæ*), though, in Professor Parker's opinion, to be easily distinguished therefrom—the *Emberizidæ* possessing what none of the *Fringillidæ* do, an additional pair of palatal bones, "palato-maxillaries." It will probably follow from this diagnosis that some forms of birds, particularly those of the New World, which have hitherto been commonly assigned to the latter, really belong to the former, and among them the genera *Cardinalis* and *Phrygilus*. The additional palatal bones just named are also found in several other peculiarly American families, namely, *Tanagridæ*, *Icteridæ*, and *Mniotiltidæ*—whence it may be perhaps inferred that the *Emberizidæ* are of Transatlantic origin. The Buntings generally may be also outwardly distinguished from the Finches by their angular gape, the posterior portion of which is greatly deflected; and most of the Old-World forms, together with some of those of the New World, have a bony knob on the palate—a swollen out growth of the dentary edges of the bill. Correlated with this peculiarity the maxilla usually has the tomia sinuated, and is generally concave, and smaller and narrower than the mandible, which is also concave to receive the palatal knob. In most other respects the Buntings greatly resemble the Finches, but their eggs are generally distinguishable by the irregular hair-like markings on the shell. In the British Islands by far the commonest species of Bunting is the Yellow Hammer (*E. citrinella*), but the true Bunting (or Corn-Bunting, or Bunting-Lark, as it is called in some districts) is a very well-known bird, while the Reed-Bunting (*E. schoeniclus*) frequents marshy soils almost to the exclusion of the two former. In certain localities in the south of England the Cirl-Bunting (*E. cirrus*) is also a resident; and in winter vast flocks of the Snow-Bunting (*Plectrophanes nivalis*), at once recognizable by its pointed wings and elongated hind-claws, resort to our shores and open grounds. This last is believed to breed sparingly on the highest mountains of Scotland, but the majority of the examples which visit us come from northern regions, for it is a species which in summer