

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. cirillus*) 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

inhabits the whole circumpolar area. The Ortolan (*E. hortulana*), so highly prized for its delicate flavour, occasionally appears in England, but this island seems to lie outside its proper range. On the continent of Europe, in Africa, and throughout Asia, many other species are found, while in America the number belonging to the family cannot at present be computed. As already stated, the beautiful and melodious Cardinal (*Cardinalis virginianus*), commonly called the Virginian Nightingale, must be included in this family, as also the Bobolink (*Dolichonyx oryzivorus*), a bird for sapidity perhaps surpassing the far-famed Ortolan, and intimately connecting the *Emberizidae* with the *Icteridae*. Whether any species of the family inhabit the Australian Region is as yet doubtful, but it would seem possible that several genera of Australian birds hitherto classed with the *Fringillidae* may have to be assigned to the *Emberizidae*. (A. N.)

BUNTING, JABEZ, D.D., a distinguished Wesleyan minister, who exerted an influence in his denomination second only to that of John Wesley himself, was born at Manchester 13th May 1779, and died on the 16th June 1858. He was educated at the grammar school of his native town. At the age of nineteen he began to preach, and a year later (1799) he became a member of the Conference. He continued in the active discharge of his ministerial duties for upwards of fifty-seven years—his successive spheres of labour being Manchester, Liverpool, and London. In 1834 he was appointed president of the newly-founded Wesleyan theological college, and in this position, which he held till his death, he succeeded in materially raising the standard of education among Wesleyan ministers. He was four times chosen to be president of the Conference, was repeatedly secretary of the "Legal Hundred," and for eighteen years was secretary to the Wesleyan Missionary Society. In these and other offices he found ample scope for that great natural sagacity and power of administration which did so much for the consolidation and extension of the Wesleyan denomination. Dr Bunting was a popular preacher, and an effective platform speaker. Two volumes of his sermons were published posthumously in 1862. The first volume of a memoir, by his son, appeared in 1860.

BUNYAN, JOHN (1628-1688), the most popular religious writer in the English language, was born at Elstow, about a mile from Bedford, in the year 1628. He may be said to have been born a tinker. The tinkers then formed a hereditary caste, which was held in no high estimation. They were generally vagrants and pilferers, and were often confounded with the gipsies, whom in truth they nearly resembled. Bunyan's father was more respectable than most of the tribe. He had a fixed residence, and was able to send his son to a village school where reading and writing were taught.

The years of John's boyhood were those during which the Puritan spirit was in the highest vigour all over England; and nowhere had that spirit more influence than in Bedfordshire. It is not wonderful, therefore, that a lad to whom nature had given a powerful imagination and sensibility which amounted to a disease, should have been early haunted by religious terrors. Before he was ten, his sports were interrupted by fits of remorse and despair; and his sleep was disturbed by dreams of fiends trying to fly away with him. As he grew older, his mental conflicts became still more violent. The strong language in which he described them has strangely misled all his biographers except Mr Southey. It has long been an ordinary practice with pious writers to cite Bunyan as an instance of the supernatural power of divine grace to rescue the human soul from the lowest depths of wickedness. He is called in one book the most notorious of

profligates; in another, the brand plucked from the burning. He is designated in Mr Ivey's *History of the Baptists* as the depraved Bunyan, the wicked tinker of Elstow. Mr Ryland, a man once of great note among the dissenters, breaks out into the following rhapsody:—"No man of common sense and common integrity can deny that Bunyan was a practical atheist, a worthless contemptible infidel, a vile rebel to God and goodness, a common profligate, a soul-despising, a soul-murdering, a soul-damning, thoughtless wretch as could exist on the face of the earth. Now be astonished, O heavens, to eternity! and wonder, O earth and hell! while time endures. Behold this very man become a miracle of mercy, a mirror of wisdom, goodness, holiness, truth, and love." But whoever takes the trouble to examine the evidence will find that the good men who wrote this had been deceived by a phraseology which, as they had been hearing it and using it all their lives, they ought to have understood better. There cannot be a greater mistake than to infer from the strong expressions in which a devout man bemoans his exceeding sinfulness, that he has led a worse life than his neighbours. Many excellent persons, whose moral character from boyhood to old age has been free from any stain discernible to their fellow-creatures, have, in their autobiographies and diaries, applied to themselves, and doubtless with sincerity, epithets as severe as could be applied to Titus Oates or Mrs Brownrigg. It is quite certain that Bunyan was, at eighteen, what, in any but the most austere puritanical circles, would have been considered as a young man of singular gravity and innocence. Indeed, it may be remarked that he, like many other penitents who, in general terms, acknowledge themselves to have been the worst of mankind, fired up, and stood vigorously on his defence, whenever any particular charge was brought against him by others. He declares, it is true, that he had let loose the reins on the neck of his lusts, that he had delighted in all transgressions against the divine law, and that he had been the ringleader of the youth of Elstow in all manner of vice. But when those who wished him ill accused him of licentious amours, he called on God and the angels to attest his purity. No woman, he said, in heaven, earth, or hell, could charge him with having ever made any improper advances to her. Not only had he been strictly faithful to his wife; but he had, even before his marriage, been perfectly spotless. It does not appear from his own confessions, or from the railings of his enemies, that he ever was drunk in his life. One bad habit he contracted, that of using profane language; but he tells us that a single reproof cured him so effectually that he never offended again. The worst that can be laid to the charge of this poor youth, whom it has been the fashion to represent as the most desperate of reprobates, as a village Rochester, is, that he had a great liking for some diversions, quite harmless in themselves, but condemned by the rigid precisians among whom he lived, and for whose opinion he had a great respect. The four chief sins of which he was guilty were dancing, ringing the bells of the parish church, playing at tipcat, and reading the history of Sir Bevis of Southampton. A rector of the school of Laund would have held such a young man up to the whole parish as a model. But Bunyan's notions of good and evil had been learned in a very different school; and he was made miserable by the conflict between his tastes and his scruples.

When he was about seventeen, the ordinary course of his life was interrupted by an event which gave a lasting colour to his thoughts. He enlisted in the Parliamentary army, and served during the decisive campaign of 1645. All that we know of his military career is, that, at the siege of Leicester, one of his comrades, who had

taken his post, was killed by a shot from the town. Bunyan ever after considered himself as having been saved from death by the special interference of Providence. It may be observed that his imagination was strongly impressed by the glimpse which he had caught of the pomp of war. To the last he loved to draw his illustrations of sacred things from camps and fortresses, from guns, drums, trumpets, flags of truce, and regiments arrayed each under its own banner. His Greatheart, his Captain Boanerges, and his Captain Credece are evidently portraits, of which the originals were among those martial saints who fought and expounded in Fairfax's army.

In a few months Bunyan returned home, and married. His wife had some pious relations, and brought him as her only portion some pious books. And now his mind, excitable by nature, very imperfectly disciplined by education, and exposed, without any protection, to the infectious virulence of the enthusiasm which was then epidemic in England, began to be fearfully disordered. In outward things he soon became a strict Pharisee. He was constant in attendance at prayers and sermons. His favourite amusements were, one after another, relinquished, though not without many painful struggles. In the middle of a game at tipcat he paused, and stood staring wildly upwards with his stick in his hand. He had heard a voice asking him whether he would leave his sins and go to heaven, or keep his sins and go to hell; and he had seen an awful countenance frowning on him from the sky. The odious vice of bell-ringing he renounced; but he still for a time ventured to go to the church tower and look on while others pulled the ropes. But soon the thought struck him that, if he persisted in such wickedness, the steeple would fall on his head; and he fled in terror from the accursed place. To give up dancing on the village green was still harder; and some months elapsed before he had the fortitude to part with his darling sin. When this last sacrifice had been made, he was, even when tried by the maxims of that austere time, faultless. All Elstow talked of him as an eminently pious youth. But his own mind was more unquiet than ever. Having nothing more to do in the way of visible reformation, yet finding in religion no pleasures to supply the place of the juvenile amusements which he had relinquished, he began to apprehend that he lay under some special malediction; and he was tormented by a succession of fantasies which seemed likely to drive him to suicide or to Bedlam.

At one time he took it into his head that all persons of Israelite blood would be saved, and tried to make out that he partook of that blood; but his hopes were speedily destroyed by his father, who seems to have had no ambition to be regarded as a Jew.

At another time Bunyan was disturbed by a strange dilemma: "If I have not faith, I am lost; if I have faith, I can work miracles." He was tempted to cry to the puddles between Elstow and Bedford, "Be ye dry," and to stake his eternal hopes on the event.

Then he took up a notion that the day of grace for Bedford and the neighbouring villages was past; that all who were to be saved in that part of England were already converted; and that he had begun to pray and strive some months too late.

Then he was harassed by doubts whether the Turks were not in the right, and the Christians in the wrong. Then he was troubled by a maniacal impulse which prompted him to pray to the trees, to a broomstick, to the parish bull. As yet, however, he was only entering the valley of the shadow of death. Soon the darkness grew thicker. Hideous forms floated before him. Sounds of cursing and wailing were in his ears. His way ran through stench and fire, close to the mouth of the bottom-

less pit. He began to be haunted by a strange curiosity about the unpardonable sin, and by a morbid longing to commit it. But the most frightful of all the forms which his disease took was a propensity to utter blasphemy, and especially to renounce his share in the benefits of the redemption. Night and day, in bed, at table, at work, evil spirits, as he imagined, were repeating close to his ear the words, "Sell him, sell him." He struck at the hobgoblins; he pushed them from him; but still they were ever at his side. He cried out in answer to them, hour after hour, "Never, never; not for thousands of worlds; not for thousands." At length, worn out by this long agony, he suffered the fatal words to escape him, "Let him go if he will." Then his misery became more fearful than ever. He had done what could not be forgiven. He had forfeited his part of the great sacrifice. Like Esau, he had sold his birthright; and there was no longer any place for repentance. "None," he afterwards wrote, "knows the terrors of those days but myself." He has described his sufferings with singular energy, sympathy, and pathos. He envied the brutes; he envied the very stones on the street, and the tiles on the houses. The sun seemed to withhold its light and warmth from him. His body, though cast in a sturdy mould, and though still in the highest vigour of youth, trembled whole days together with the fear of death and judgment. He fancied that this trembling was the sign set on the worst reprobates, the sign which God had put on Cain. The unhappy man's emotion destroyed his power of digestion. He had such pains that he expected to burst asunder like Judas, whom he regarded as his prototype.

Neither the books which Bunyan read, nor the advisers whom he consulted, were likely to do much good in a case like his. His small library had received a most unseasonable addition, the account of the lamentable end of Francis Spira. One ancient man of high repute for piety, whom the sufferer consulted, gave an opinion which might well have produced fatal consequences. "I am afraid," said Bunyan, "that I have committed the sin against the Holy Ghost." "Indeed," said the old fanatic, "I am afraid that you have."

At length the clouds broke; the light became clearer and clearer; and the enthusiast who had imagined that he was branded with the mark of the first murderer, and destined to the end of the arch-traitor, enjoyed peace and a cheerful confidence in the mercy of God. Years elapsed, however, before his nerves, which had been so perilously overstrained, recovered their tone. When he had joined a Baptist society at Bedford, and was for the first time admitted to partake of the eucharist, it was with difficulty that he could refrain from imprecating destruction on his brethren while the cup was passing from hand to hand. After he had been some time a member of the congregation, he began to preach; and his sermons produced a powerful effect. He was indeed illiterate; but he spoke to illiterate men. The severe training through which he had passed had given him such an experimental knowledge of all the modes of religious melancholy as he could never have gathered from books; and his vigorous genius, animated by a fervent spirit of devotion, enabled him not only to exercise a great influence over the vulgar, but even to extort the half-contemptuous admiration of scholars. Yet it was long before he ceased to be tormented by an impulse which urged him to utter words of horrible impiety in the pulpit.

Counter-irritants are of as great use in moral as in physical diseases. It should seem that Bunyan was finally relieved from the internal sufferings which had embittered his life by sharp persecution from without. He had been five years a preacher, when the Restoration