

with an angry father, and at length prevailed on the old man not to disinherit the young one. This good work cost the benevolent intercessor his life. He had to ride through heavy rain. He came drenched to his lodgings on Snow Hill, was seized with a violent fever, and died in a few days (August 31). He was buried in Bunhill Fields; and the spot where he lies is still regarded by the Nonconformists with a feeling which seems scarcely in harmony with the stern spirit of their theology. Many Puritans, to whom the respect paid by Roman Catholics to the reliques and tombs of saints seemed childish or sinful, are said to have begged with their dying breath that their coffins might be placed as near as possible to the coffin of the author of the *Pilgrim's Progress*.

The fame of Bunyan during his life, and during the century which followed his death, was indeed great, but was almost entirely confined to religious families of the middle and lower classes. Very seldom was he during that time mentioned with respect by any writer of great literary eminence. Young coupled his prose with the poetry of the wretched D'Urfey. In the *Spiritual Quixote*, the adventures of Christian are ranked with those of Jack the Giant-Killer and John Hickathrift. Cowper ventured to praise the great allegorist, but did not venture to name him. It is a significant circumstance that, till a recent period, all the numerous editions of the *Pilgrim's Progress* were evidently meant for the cottage and the servant's hall. The paper, the printing, the plates, were all of the meanest description. In general, when the educated minority and the common people differ about the merit of a book, the opinion of the educated minority finally prevails. The *Pilgrim's Progress* is perhaps the only book about which, after the lapse of a hundred years, the educated minority has come over to the opinion of the common people.

The attempts which have been made to improve and to imitate this book are not to be numbered. It has been done into verse; it has been done into modern English. The Pilgrimage of Tender Conscience, the Pilgrimage of Good Intent, the Pilgrimage of Seek Truth, the Pilgrimage of Theophilus, the Infant Pilgrim, the Hindoo Pilgrim, are among the many feeble copies of the great original. But the peculiar glory of Bunyan is that those who most hated his doctrines have tried to borrow the help of his genius. A Catholic version of his parable may be seen with the head of the virgin in the title-page. On the other hand, those Antinomians for whom his Calvinism is not strong enough, may study the Pilgrimage of Hephzibah, in which nothing will be found which can be construed into an admission of free agency and universal redemption. But the most extraordinary of all the acts of Vandalism by which a fine work of art was ever defaced was committed so late as the year 1853. It was determined to transform the *Pilgrim's Progress* into a Tractarian book. The task was not easy; for it was necessary to make two sacraments the most prominent objects in the allegory, and of all Christian theologians, avowed Quakers excepted, Bunyan was the one in whose system the sacraments held the least prominent place. However, the Wicket Gate became a type of Baptism, and the House Beautiful of the Eucharist. The effect of this change is such as assuredly the ingenious person who made it never contemplated. For, as not a single pilgrim passes through the Wicket Gate in infancy, and as Faithful hurries past the House Beautiful without stopping, the lesson which the fable in its altered shape teaches, is that none but adults ought to be baptized, and that the Eucharist may safely be neglected. Nobody would have discovered from the original *Pilgrim's Progress* that the author was not a Pædobaptist. To turn his book into a

book against Pædobaptism, was an achievement reserved for an Anglo-Catholic divine. Such blunders must necessarily be committed by every man who mutilates parts of a great work, without taking a comprehensive view of the whole. (M.)

Bunyan's works were first published in a collected form in 1692 (2 vols. folio). Of more recent editions, one of the best is that by George Offor (3 vols. 8vo, 1853). The *Pilgrim's Progress* has probably passed through a larger number of editions than any other book except the Bible. Southey's edition (1830) contains a life of Bunyan, which was afterwards (1839) published separately.

BUNZLAU (1.), the chief town of a circle in the government of Liegnitz in Prussian Silesia, on the right bank of the Bober, about 27 miles from the city of Liegnitz by the Berlin and Breslau Railway, which crosses the river by a noble viaduct. The older part of the town is still surrounded with fortifications. Its public institutions comprise a gymnasium, a normal college, an orphan asylum, and the provincial lunatic asylum. The house is shown where Opitz was born in 1597, and in the market-place is a cast-iron obelisk to field-marshal Kutusoff. The Bunzlau pottery is famous; woollen and linen cloth are manufactured, and there is a considerable trade in grain and cattle. Bunzlau (Boleslavia) received its name in the 12th century from Duke Boleslas, who separated it from the duchy of Glogau. Its importance was increased by numerous privileges and the possession of extensive mining works. It was frequently captured and recaptured in the wars of the 17th century, and in 1739 was completely destroyed by fire. In 1813 it was the scene of a battle between the French and the Allies. Population in 1871, 8812.

BUNZLAU (2.), the chief town of a circle in Bohemia, on the left bank of the Iser, in 50° 25' N. lat. and 14° 54' E. long. It has a town-house and castle, supposed to have been built in the 10th century—which is now used as barracks,—a military hospital, a Piaristic college, and a gymnasium. Its manufactures include cotton, woollen, and linen cloth, leather, and soap. Bunzlau is frequently called Jung Bunzlau to distinguish it from Alt Bunzlau, a village on the Elbe. Population (1869), 8695.

BUONAFEDE, APPIANO (1716–1793), an Italian writer on philosophy and social economy, was born at Comachio, in Ferrara, in 1716. He became professor of theology at Naples in 1740, and entering the religious body of the Celestines in 1734, rose gradually to be general of the order. He died at Rome in 1793. His principal works, generally published under the assumed title of *Agatopisto Cromaziano*, are on the history of philosophy, *Della Istoria e delle Indole di ogni Filosofia*, 7 vols., 1772, seq.; and *Della Restaurazione di ogni Filosofia ne Secoli xvi., xvii., xviii.*, 3 vols., 1789 (which has been translated into German by Heydenreich). The second of these is of great importance for the estimation of the Italian philosophers of the 16th century. His other works are *Istoria critica e filosofica del suicidio*, 1761; *Delle conquiste celebri esaminate col naturale diritto delle genti*, 1763; *Storia critica del moderno diritto di natura e delle genti*, 1789; and a few poems and dramas.

BUONARROTI. See MICHEL ANGELO.

BUOY, a floating body used as a means of denoting any desired spot in a river, channel, or other place frequented by shipping. Buoys are made of various shapes and material, such as a small log of wood 6 or 8 inches diameter and about twice that length, an ordinary cask, or a special structure either of iron or wood, varying in strength, shape, and size according to the duty it is required to perform. Before an anchor is let go, a buoy is generally attached to it, the length of the buoy-rope being slightly greater than the depth of water at high tide. This is done that if for any reason it should become necessary to slip the cable, both anchor and cable may be afterwards recovered

the more readily, their position being denoted by the buoy, and also because it is of service to know the position of the anchor before attempting to weigh it. The buoys most commonly used for this purpose are of the shape of two cones brought together at their bases, and are made of sheet iron, usually galvanized; they are called *Nun-buoys*.

Mooring-buoys are placed in convenient positions so that ships may make fast to them instead of dropping their anchors, and are generally provided with large ring and eye bolts for this purpose. Such buoys are usually of a cylindrical shape, and are made either of iron or wood. They must have sufficient buoyancy to support the weight of a cable of the required strength for the size of ship it is intended to moor, and at the same time be high enough out of the water to make themselves conspicuous. One of the largest and most approved mooring buoys recently made consisted of a cylinder 9 feet long and 6 feet 9 inches diameter, the edges of the ends being rounded off; it was made of iron plates $\frac{3}{4}$ inch thick, and was divided into two water-tight compartments by an iron flat passing through the axis of the cylinder; a watertight iron trunk was fitted, passing through the buoy at the centre, at right angles to the flat, for the cable to go through, so that it might be secured on the upper surface of the buoy.

Buoys are also used to mark the positions of sands and shoals. A usual shape given to them in rivers and sheltered places is that of a frustum of a cone, the smaller end being placed downwards, and the name of the buoy—a name which indicates the shoal it marks—being painted in large letters on the upper end. In more exposed positions the buoys have to be larger and stronger, and are usually made of an egg-shape flattened at the bottom. The largest and most approved are made of iron plates $\frac{1}{2}$ inch and $\frac{3}{4}$ inch thick, with a smaller buoy of similar shape, built within the larger one, so as to divide it into two water-tight compartments. The advantage of the division in this case, and in the case of the mooring buoy described above, is, that the buoy is less liable to be sunk by collision with passing vessels, since if one compartment is damaged the other has sufficient buoyancy to float the whole. The largest of these buoys are about 15 feet 6 inches high, and 10 feet diameter at the widest part, the inner buoy being 9 feet high and 8 feet diameter.

A bell which is frequently placed on a buoy is of great service at night or in foggy weather, the motion of the buoy as it is tossed about by the waves causing the bell to ring.

BUPALUS and ATHENIS, Greek sculptors, about 540 B.C., lived in the island of Chios, which at that time had a school of sculptors who had acquired some celebrity by their works in marble, which material they had introduced as a substitute for the bronze and wood previously employed for sculpture. Bupalus was the more celebrated of the two brothers. Their father was Archermus, also a sculptor; and it seems from the few notices of their works which exist, that they produced only draped figures, from which it is inferred that their art had not yet advanced to the study of the human figure itself. The Graces, who are now only known as nude figures, were represented as draped by Bupalus for the Temple of Nemesis in Smyrna. He is said also to have made a figure of Tyche (Fortune) for that town. They worked apparently only for the towns in Asia Minor and the Greek islands. Yet Pliny (*Nat. Hist.* xxxvi. 11) says that sculptures from their hands were to be seen in the pediment of the temple of Apollo on the Palatine at Rome, whither they had been brought by Augustus, who seems to have had a taste for early Greek work. But if this is true, and if the figures at all fitted into the peculiar space of a temple pediment, it would follow that they had originally been designed for a similar purpose, and that, therefore, these early artists were able to produce

figures for architectural decoration, which hardly seems probable. There is a story that Bupalus had made a caricature portrait of the poet Hipponax, who was known for his ugliness, and that the poet replied by some verses, the sting of which caused the sculptor to hang himself.

BUPHONIA, called also DIIPOLIA, a religious festival held on the 14th of the month Skirophorion (July) at Athens, when the very ancient ceremony was gone through of sacrificing an ox to Zeus, under the following circumstances.—The ox was driven forward to the altar, on which grain was spread, by members of the family of the Kentriadae, on whom this duty devolved hereditarily (*κέντρον*, from which the name is derived, means a goad). When it began to eat, one of the family of the Thaulonidae advanced with an axe, slew the ox, then immediately threw away the axe, and fled. The axe was now carried before the court of the Prytaneum (see AREOPAGUS), and there charged with having caused the death of the ox, for which it was thrown into the sea. Meantime the sacrifice of the ox was accepted in the usual manner.

BURCKHARDT, JOHN LUDWIG (1784–1817), a celebrated Swiss traveller, was born at Kirchgarten, near Lausanne, November 24, 1784. After studying at Leipsic and Göttingen he visited England in the summer of 1806, carrying a letter of introduction from the celebrated Blumenbach to Sir Joseph Banks, who, with the other members of the African Association, accepted his offer to explore the interior of Africa. After studying in London and Cambridge, and inuring himself to all kinds of hardships and privations, he left England in April 1809 for Malta, whence he proceeded, in the following October, to Aleppo. In order that he might acquire Arabic thoroughly he disguised himself as a Mussulman, under the name of Sheik Ibrahim Ibn Abdallah; and, after two years passed in that part of Asia, he had so mastered the language as not to be distinguished from the natives, and had acquired such accurate knowledge of the contents of the Koran, and of the commentaries upon its religion and laws, that after a critical examination the most learned Mussulmans entertained no doubt of his being really what he professed to be, a learned doctor of their law. During his residence in Syria he visited Palmyra, Damascus, Lebanon, and thence repaired to Cairo with the intention of joining a caravan, and travelling to Fezzan, in the north of Africa. In 1812, whilst waiting for the departure of the caravan, he undertook a journey to the Nile, as far up as Mahass; and then, in the character of a poor Syrian merchant, he made a journey through the Nubian desert which Bruce had traversed, passing by Berber and Shendy to Suakin, on the Red Sea, whence he performed the pilgrimage to Mecca by way of Jiddah. After enduring privations and sufferings of the severest kind, he returned to Cairo in a state of great exhaustion; but in the spring of 1816 he travelled to mount Sinai, whence he returned to Cairo in June, and there made preparations for his intended journey to Fezzan, and exploration of the sources of the Niger. Several hindrances prevented his prosecuting this intention, and finally, in April 1817, when the long expected caravan prepared to depart, he was seized with an illness of which he died in October. He had from time to time carefully transmitted to England his journals and remarks, and a very copious series of letters, so that nothing which appeared to him to be interesting in the various journeys he made has been lost. He bequeathed his collection of 800 vols. of Oriental MSS. to the library of Cambridge university.

His works were, *Travels in Nubia*, 1819; *Travels in Syria and the Holy Land*, 1822; *Travels in Arabia*, 1829; *Notes on the Bedouins and Wahabys*, 1830; *Arabic Proverbs*, 1830.

BURDER, GEORGE, one of the founders of the London Missionary Society, was born in London, June 5, 1752,