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 $\frac{5}{8}$ 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 $\frac{3}{8}$ 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 Kentriadæ, 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 Thaulonidæ 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,

and died there May 29, 1832. He was pastor of the Independent church at Lancaster from 1778 to 1783. Afterwards, he was for twenty years minister of the West Orchard chapel at Coventry. At the end of this period he removed to London, where for twenty-nine years he officiated at the Fetter Lane chapel. For many years he performed gratuitously the duties of secretary to the London Missionary Society, and edited, with much success, the *Evangelical Magazine*. He is chiefly remembered now as the author of the *Village Sermons*, which appeared at intervals from 1799 to 1812, and were at last completed in six volumes. They have had an extraordinarily wide circulation, and have passed through numerous editions. He edited many works,—among others the *Pilgrim's Progress*, Collings's *Weaver's Pocket-book, or Weaving Spiritualized*, and Henry's *Bible with Improvements*.

BURDETT, Sir Francis (1770–1844), Baronet, was born on the 25th of January 1770. The rudiments of his education he received at Westminster school, whence he removed in due time to Oxford. He did not wait to graduate at that university, but in 1790 set out on a Continental tour, in the course of which he became strongly imbued with the revolutionary principles then dominant in France and other countries. On his return to England in 1793 he married the youngest daughter of Thomas Coutts, a London banker, with whom he received a large fortune. In 1796, through the influence of the duke of Newcastle, he was chosen M.P. for Boroughbridge, on which occasion he had as colleague John Scott, afterwards Lord Eldon. In 1797 he succeeded his grandfather in the baronetcy, his father and elder brother having predeceased him. At the outset of his political career he was a zealous supporter of ultra-liberal measures. In 1802, after a protracted contest, he was elected M.P. for Middlesex, in opposition to the former member, Mr Mainwaring. The election, however, was declared void, and in the subsequent canvass he was defeated. In 1806 he again stood for Middlesex and was again defeated, but when he stood for Westminster in the same year he was elected by a large majority. In March 1810 he wrote a letter to his constituents, denying the right of Government to commit for libel, as they had recently done. This letter was brought under the notice of the House, and the speaker issued a warrant for the committal of Sir Francis to the Tower. The baronet, however, disputed the right of the House, and had to be removed from his own residence by force. There was some collision in consequence between the military and the populace who were devoted to Sir Francis. At the prorogation of parliament he was released, and lost no time in prosecuting the Speaker and the Sergeant-at-arms, but without success. On the occasion of the Manchester riots in 1819 he wrote a letter to his constituents, for which he was tried for libel, found guilty, and condemned to three months' imprisonment, and to pay a fine of £1000. In 1837 he ceased to represent Westminster, and when he was returned for North Wiltshire he joined the Conservative party, which he supported during the remainder of his political career. He died January 23, 1844.

BURG, a town of Prussian Saxony, on the River Ihle, and on the railway from Berlin to Magdeburg, 14 miles N.E. of the latter. It has long been noted for its woollen manufactures, which afford employment to a great part of its population. The town formerly belonged to the Querfurt principality, but was ceded to Brandenburg in 1687. It owes its prosperity to the large influx of industrious French, Palatinate, and Walloon refugees, which took place in the end of the 17th century. Population in 1871, 15,184.

BURGAGE is a form of tenure, both in England and Scotland, applicable to the property connected with the old municipal corporations and their privileges. The term is of less practical importance in the English than in the Scottish system, where it still holds an important place in the practice of conveyancing, real property being there generally divided into feudal-holding and burgage-holding. It is usual to speak of the English burgage-tenure as a relic of Saxon freedom resisting the shock of the Norman conquest and its feudalism, but it is perhaps more correct to consider it a local feature of that general exemption from feudality enjoyed by the *municipia* as a relic of their ancient Roman constitution. The reason for the system preserving its specifically distinct form in Scottish conveyancing is because burgage-holding was an exception to the system of subinfeudation which remained prevalent in Scotland when it was suppressed in England. While other vassals might hold of a graduated hierarchy of overlords up to the crown, the burgess always held directly of the sovereign. It is curious that while in England the burgage-tenure was deemed a species of soccage, to distinguish it from the military holdings, in Scotland it was strictly a military holding, by the service of watching and warding for the defence of the burgh. In England the franchises enjoyed by burgesses, freemen, and other consuetudinary constituencies in burghs, were dependent on the character of the burgage-tenure.

BURGDORF (in French, Berthoud), a town in the Swiss canton of Bern, on the River Emme, about 14 miles by railway from the chief city. It is situated 1840 feet above the level of the sea, and consists of an upper and lower part, which are connected by a spiral arrangement of streets. Its houses are substantially built, and it has an ancient castle, a town-house, a hospital, an orphanage, and a public library. Ribbons and damask, tobacco and chocolate are manufactured; and a large trade is carried on in the dairy produce of the Emmenthal. From the Lueg about 4½ miles to the N.E. a view of the whole Bernese Alps can be obtained. The castle of Burgdorf was built at a very early date, and the town became the capital of Lesser Burgundy and the residence of the dukes of Zähringen. In 1270 they were succeeded by the lords of Kyburg, who, in 1326, pawned their possessions to Ulrich of Signan. In 1384 the town and countship were purchased by Bern for 37,000 florins, and the Bernese magistrates held rule till 1798. Pestalozzi had his educational establishment in the castle for a number of years. Population in 1870, 5078.

BÜRGER, Gottfried August (1748–1794), a celebrated German poet, was born on the 1st of January 1748 at Wolmerswende, a village in the principality of Halberstadt, where his father was Lutheran minister. In his childhood he showed little inclination to study; the Bible was the only book which had any attraction for him, and his first attempts in versification were imitations of the Psalms. It is to this first direction of his studies that we are to attribute the Biblical phrases, and the allusions to Christianity, which we find even in his amatory poetry. He was fond of solitude, and indulged in all the romantic sentiments which deserts and the gloom of forests inspire. From the school of Aschersleben, where his maternal grandfather resided, and which he quitted in consequence of receiving a severe chastisement for composing an epigram, he was sent to the institution at Halle. But at neither of these places did he make much progress, having a taste only for the lessons in prosody and versification. In 1764 Bürger, who was intended for the clerical office, began to attend the course of lectures given by the professors of the university. Klotz, a learned classical scholar, admitted him into the select number of the young men whose talents he took a pleasure in cultivating; but this society appears not to have produced the same favourable effect on the

moral character of Bürger as on his genius. His conduct prejudiced his grandfather Bauer against him; and it was with difficulty that he obtained from him some further assistance, with permission, in the year 1768, to repair to Göttingen to prosecute the study of the law. This change did not make him more regular in his studies; his morals became corrupted; and his grandfather withdrew his protection. Bürger contracted debts; and his situation would have become altogether desperate had not some friends interfered to assist him. An association, memorable in the annals of German literature, and into which Bürger was now admitted, had just been formed at Göttingen; it reckoned among its members Boje, Biester, Sprengel, Hölty, Müller, Voss, the two Counts Stolberg, C. F. Cramer, and Leisewitz. All of these were persons versed in Greek and Roman literature, and at the same time they all idolized Shakespeare. Bürger, in a great measure, owed his style to the enthusiasm which he showed, in common with his literary friends, for our great dramatist. The *Reliques of Ancient English Poetry*, published about this time by Dr Percy, gave an additional impulse to the direction which his mind had taken, and suggested to him some of his most admired productions. Of all his friends, Boje was the one who exercised the greatest influence over him in the choice and treatment of his subjects; and it is to his severe observations that the poetical stanza of Bürger owes a great part of that elegance and roundness which characterize it. To the same friend he was indebted also for some improvement in his circumstances. On the recommendation of Boje he was appointed to the collectorship of Altengleichen, in the principality of Calenberg. The following winter, some fragments of a ghost story, which he heard a peasant girl singing by moonlight, caught his imagination, and suggested his celebrated ballad of *Leonora*. This remarkable production at once established his reputation as a poet. About this time he married a Hanoverian lady, named Leonhart; but this union proved only a source of bitterness, as an unhappy attachment to her younger sister soon after sprung up in his heart. The loss of a sum of money, of which his grandfather had made him a present, was the first commencement of his embarrassments; the taking of a large farm, which he did not know how to manage, increased them. The dismissal from his place, in 1784, in consequence of suspicions (probably ill-founded) raised against the fidelity of his accounts, gave the finishing stroke to his misfortunes. He had a little before lost his wife, whose death was hastened by the culpable passion which Bürger cherished in his heart. Left with two children, and reduced to the inconsiderable emoluments of *The Almanack of the Muses*, which he had edited since 1779, he removed to Göttingen with a view to giving private lessons there, and in the hope of obtaining a professor's chair in the department of belles-lettres. Five years later the title was conferred on him, but without a salary; and this was the only public recompense obtained during his whole life by a man who was one of the favourite authors of his nation, and who, while yet young, had achieved the highest reputation. Scarcely were the ashes of his wife cold when he espoused her sister, whose name his poems have made but too famous. She died in childbed in the beginning of 1786. From that moment his own life only lingered on; and the fire of his genius seemed extinguished with the passion which had so long nourished it. He had scarcely strength enough, in the intervals of his dejection, to finish his *Song of Songs*, a sort of dithyrambic or nuptial hymn, intended to celebrate his second marriage, and which is a strange mixture of frantic passion, religious devotion, and the most bombastic expression. It was the last production of Bürger.

Having studied the philosophy of Kant, he had an idea of deriving some advantage from it at Göttingen, where it had not yet been taught. He undertook to explain it in a course of lectures, which were attended by a great number of students. The satisfaction which the university expressed to him for two cantatas which he composed in 1787, on the occasion of the fifty years' jubilee of this illustrious institution, and his appointment to the situation of professor extraordinary, reanimated his spirits. Fortune appearing to smile on him once more, he formed the design of marrying again. During one of the moments when he was most occupied with this idea he received a letter from Stuttgart, in which a young woman, whose style indicated a cultivated mind, and her sentiments an elevated and feeling heart, after describing to him with enthusiasm the impression which his poetry had made upon her, offered him her hand and heart. The information which he received respecting the character, the fortune, and personal accomplishments of his correspondent having excited his curiosity, he took a journey to Stuttgard, and brought back with him a wife who embittered and dishonoured the rest of his days. In less than three years he saw himself under the necessity of obtaining a divorce from her; and the ruin of his health aggravated the absolute disorder of his finances. Confined to a small chamber, the favourite poet of Germany wasted the remainder of his strength in translations for foreign booksellers; but sickness and grief soon deprived him even of this resource, and he must have died in a state of the most abject poverty if the Government of Hanover had not relieved his necessities. He died June 8, 1794, in the forty-seventh year of his age.

Bürger is only remarkable as a lyric poet; for after having tried all the different species of this class of compositions, he has succeeded eminently only in the song and the ballad. We shall perhaps characterize his genius sufficiently by saying that his imagination is more fresh than rich,—that he has more sensibility than elevation, more naïveté and good nature than delicacy or taste. His style is striking from its clearness and its energy, and an elegance which is rather the result of labour than of natural grace; he possesses, in short, all the qualities which please the multitude. Allowing the title of poet only to those whose writings were calculated to become popular, he early habituated himself to reject whatever appeared to him not sufficiently intelligible and interesting to all classes of readers. He is always clear and forcible; and if at certain times there appears a want of selection and care in the details, yet the sentiments are uniformly noble, and the moral purpose of the majority of his pieces is irreproachable. Of the first three editions of Bürger's works, published at Göttingen, two appeared in 1778 and 1789, in 3 vols. 8vo; and the third, after his death, was published by his friend Ch. Reinhard, in 4 vols., 1796. Later editions of his poems are very numerous.

BURGERSDYK, or Burgersdicius, Francis, a celebrated Dutch logician, was born at Lier, near Delft, in 1590, and died at Leyden in 1629, in the thirty-ninth year of his age. He studied at the university of Leyden, and after completing his academical career there with great distinction, travelled through Germany and France. On arriving at Saumur in the latter country he began to study theology, and was so successful, that, while still a very young man, he was appointed professor of philosophy in that town. This office he held for five years, at the end of which period he returned to Leyden, where he accepted the chair of logic and moral philosophy, and afterwards that of natural philosophy. His *Logic* was at one time widely used, and is still a very valuable compendium. His treatise on ethics, entitled *Idea Philosophiæ Moralis*, was published posthumously in 1644.

BURGESS, Daniel (1645–1712), a learned and witty dissenting divine of the 17th century, born at Staines,

in Middlesex, of which parish his father was minister. He was educated at Westminster school, and in 1660 was sent to Magdalen Hall, Oxford, but not being able conscientiously to subscribe the necessary formulæ, he quitted that university without taking his degree. In 1667, after taking orders, he was appointed by Lord Orrery to the head-mastership of a school recently established by that nobleman at Charleville in Munster, and soon after he became private chaplain to Lady Mervin, near Dublin. On his return from Ireland he openly avowed his Presbyterian principles, and frequently preached in contempt of the severe laws against nonconformity. For these offences he was imprisoned, but soon regaining his liberty he went to London, where he speedily collected a large congregation, as much by the somewhat fanatical fervour of his piety as by the ludicrous illustrations which he frequently employed in his sermons. Besides preaching, he gave instructions to private pupils, of whom the most distinguished was Henry St John, afterwards Lord Bolingbroke.

BURGESS, The Right Rev. Thomas (1756–1837), bishop of Salisbury, was born at Odiham, in Hampshire. He was educated at Winchester, and in 1775 he removed to Oxford, where he gained a scholarship at Corpus Christi College. Before graduating, he edited a reprint of Burton's *Pentalogia*. In 1781 he brought out an edition of Dawes's *Miscellanea Critica*, with numerous annotations, a work so favourably received on the Continent that it was reprinted *verbatim* at Leipsic in 1800. In 1783 he became a fellow of his college, and two years later undertook a journey to Holland, where he prosecuted his researches for some time. On his return he was appointed chaplain to Shute Barrington, bishop of Salisbury, through whose influence he obtained a prebendal stall in the cathedral of that town. In 1789 he published his *Considerations on the Abolition of Slavery*, in which he advocated the principle of gradual emancipation. From Salisbury he removed to Durham, where he effected much good among the poorer classes, by publishing and distributing suitable religious works. In 1803 he was promoted by his old schoolfellow Addington, then prime minister, to the vacant see of St David's, which he held for twenty years, and where he gave evidence of his philanthropic disposition by establishing the Society for the Promotion of Christian Knowledge, and founding the College of Lampeter, which he liberally endowed. In 1820 he was appointed first president of the Royal Society of Literature recently founded; and three years later he was promoted to the see of Salisbury, over which he presided for twelve years, prosecuting his benevolent designs with unwearied industry. One of the most important of the many services which he rendered to the church, was the establishment of a Church Union Society for the assistance of infirm and distressed clergymen, to which he bequeathed £3000. In the midst of his useful and laborious career, he was cut off by an attack of dropsy, February 19, 1837. He bequeathed his library and a large sum of money to Lampeter College. A list of his works, which are very numerous, will be found in his biography by J. S. Harford, 2d ed., 1841. In addition to those already referred to may be mentioned his *Essay on the Study of Antiquities; The First Principles of Christian Knowledge; Reflections on the Controversial Writings of Dr Priestley; Emendationes in Suidam et Hesychium et alios Lexicographos Græcos; The Bible, and nothing but the Bible, the Religion of the Church of England.*

BURGHLEY, William Cecil, Lord. See Cecil.

BURGKMAIR, Hans or John, a celebrated engraver on wood, believed to have been a pupil of A. Dürer, was born at Augsburg in 1473, and died about 1531. Professor Christ ascribes to him about 700 woodcuts, most of them distinguished by that spirit and freedom which we admire in the works of his supposed master. His principal work is the series of 135 prints representing the triumphs of the Emperor Maximilian I. They are of large size, executed in chiaroscuro, from two blocks, and convey a high idea of his powers. Burgkmair was also an excellent painter in fresco and in distemper, specimens of which are in the galleries of Munich and Vienna, carefully and solidly finished in the style of the old German school. See Kugler's *Handbook of Flemish, Dutch, and German Schools*, by Crowe.

BURGLARY, or Nocturnal House-Breaking (*burgi latrocinium*), which by the ancient English law was called *hamesucken* (a word also used in the law of Scotland, but in a somewhat different sense), has always been looked upon as a very heinous offence. The definition of a burglar, as given by Sir Edward Coke, is "he that by night breaketh and entereth in a mansion-house with intent to commit a felony." The offence and its punishment are regulated by 24 and 25 Vict. c. 96. Night, for the purposes of that Act (sec. 1), is deemed to commence at nine o'clock in the evening of each day, and to conclude at six o'clock in the morning. Sec. 51 extends the definition of burglary to cases in which a person enters another's dwelling-house with intent to commit felony, or being in such house commits felony therein, and in either case *breaks out* of such dwelling-house by night. The punishment is penal servitude for life, or any term not less than five years, or imprisonment not exceeding two years, with or without hard labour and solitary confinement.

BURGOS, the capital formerly of the kingdom of Old Castile, and now of a separate province, stands on the slope of a hill, the base of which is skirted by the River Arlanzon, 75 miles from Madrid, in lat. 42° 21′ N., long. 3° 43′ W. It is a considerable town, consisting of about 1400 houses, originally girt into the form of a segment of a circle by a wall, some portions of which still remain. On the opposite bank of the river, and connected with the more ancient part of the town by three stone bridges, are the suburbs (Barrio de la Vega), tastefully laid out in pleasure-grounds, while lower down in the midst of the stream is an island furnished with seats and walks as a public promenade. The streets and squares are exceedingly irregular, although spacious and well built. The principal square is the Plaza Mayor, or Plaza de la Constitucion, in the centre of which is a bronze statue of Charles II. The most important public building is the cathedral, begun by Bishop Maurice, traditionally an Englishman, in 1221, but not completed till 1567. It is built in an irregular florid Gothic style, and contains eight chapels, the most famous of which is the Capilla del Condestable, containing the tombs of several of the Velasco family, the hereditary constables of Castile. (See View and Plan in Street's *Gothic Architecture of Spain*, and history by Orcajo, *Historia de la Catedral de Burgos.*) Besides the cathedral there is the Hotel de Ville, or *Casa de Ayuntamiento* (where the bones of the Cid and his wife are preserved in a walnut case), the Palace of Velasco, the church of St Paul, and a beautiful Doric arch, erected in honour of Fernando Gonzalez. There is a fine approach to the city through the massive gate of Santa Maria, surmounted by a statue of the Virgin and Child, and with figures of Fernando Gonzalez, Charles I., the Cid, and Diego Porcelos in the niches. The hospitals of Burgos are seven in number, and well supported; they are the Hospital San Juan (founded in 1479), the Hospital de la Conception, San Julian, San Quirce, Del Rey, Militar, and the Hospicio y Casa de Epositos. The educational wants of the district are supplied by four primary schools, which are liberally endowed from the municipal funds, and give gratuitous instruction to a considerable number of pupils. There is also a normal school and a Seminario Conciliar, in which the higher branches are taught. But the most important educational establishment is the Instituto Superior which has a staff of 21 professors, and annually enrols about 250 students. The university, founded in 1550 and restored in 1776, has been long defunct. Burgos is the see of an archbishop, who has for his suffragans the bishops of Pamplona, Palencia, Santander, and Tudela. It has several monasteries, amongst which may be mentioned San Pablo, built about 1415 and now occupied as a store; La Merced, converted into a hospital; the Monasterio de Fredesval, and others. About two miles distant from the town stands the Carthusian convent of Miraflores, built in room of an earlier erection about 1480–7; whilst a little below the promenade of the Isla stands the Santa Maria la Real de las Huelgas, founded by Alphonso VIII., the abbess of which was invested with almost royal prerogatives, and held an unlimited sway over more than fifty villages. Burgos is the official residence of a military staff, and is well provided with barracks and storehouses. The jurisdiction of its courts extends over the whole *audiencia*, including Alava, Guipuzcoa, Logroño, Santander, Soria, and Biscay.

Besides furnishing a mart for the agricultural produce of the neighbouring districts, Burgos carries on a considerable export trade in linen and woollen stuffs, made in imitation of English goods. The principal articles of manufacture are paper, hats, stockings, and leather goods. Its population, which is said at one time to have numbered 80,000, amounted to 25,721 at the census of 1860, which was an increase of 10,931 since 1845.

The history of Burgos cannot be carried back beyond the end of the 9th century. There is no trace of its existence during the occupation of Spain by the Romans. We find the nucleus of it existing in 884, when Diego Porcelos, at the command of Alphonso the Great, built a castle on the right bank of the Arlanzon to check the progress of the Moors. From that time forward it steadily increased in importance, reaching the height of its prosperity in the 15th century, when, alternately with Toledo, it was occupied as a royal residence, but rapidly declining when the court was finally removed to Madrid. Being on one of the principal military roads of the kingdom, it suffered severely during the Peninsular War. In 1808 it was the scene of the defeat of the Spanish army by the French under Marshal Soult. It was unsuccessfully besieged by Wellington in 1812, but was surrendered to him at the opening of the campaign of the following year. (See Waring, *Architectural Studies in Burgos.*)

BURGOYNE, John, an English general in the American War of Independence, was born about 1730, and died in 1792. He is generally supposed to have been a natural son of Lord Bingley, but according to his latest biographer this is not the case. He entered the army when young, and made a runaway marriage with a daughter of the earl of Derby. In 1761 he sat in parliament for Midhurst, and in the following year he served as brigadier-general in Portugal. On the outbreak of the American war he was appointed to a command, and in 1777 he was at the head of the British reinforcements designed for the invasion of the colonies from Canada. In this disastrous expedition he gained possession of Ticonderoga and Fort Edward; but, pushing on, was detached from his communications with Canada, and hemmed in by a superior force at Saratoga. On the 17th October his troops, about 3500 in number, laid down their arms. The success was the greatest the colonists had yet had, and it proved the turning point in the war. The indignation in England against Burgoyne was great, but perhaps unjust. The general himself resigned all his appointments, and demanded a trial, but without avail. In 1782, however, he was restored to his rank, and made commander-in-chief in Ireland. His *Dramatic and Poetical Works* appeared in 2 vols., 1808. One comedy, *The Heiress*, kept the stage for long. (See De Fonblanque, *Political and Military Episodes from the Life and Correspondence of Right Hon. J. Burgoyne*, 1876.)

BURGOYNE, Sir John Fox, son of the preceding, was born in 1782, and died October 7, 1871. He was educated at Eton and Woolwich, obtained a commission, and served in 1800 in Abercromby's expedition to the Mediterranean. He afterwards served in the Peninsular campaigns, but before the end of them was sent with Pakenham's division to New Orleans. During the years of peace Burgoyne took an active part in promoting the movement for national defences, and in 1845 was appointed Inspector-General of Fortifications. He was engaged at 'Alma, Balaklava, and Inkerman, and conducted the siege of Sebastopol till his recall in March 1855. After the conclusion of peace he received a baronetcy, and was made general, and in 1868 was raised to the rank of field-marshal.

BURGUNDIO, an illustrious jurist of the university of Pisa, sometimes erroneously styled Burgundius. He assisted at the Lateran Council in 1179 and died at a very advanced age in 1194. He was a distinguished Greek scholar, and is considered on the authority of Odofredus to have translated into Latin the various Greek fragments which occur in the Pandects, soon after the Pandects were brought to Bologna, with the exception of those in the 27th book, the translation of which has been attributed to Modestinus. The Latin translations which have been ascribed to Burgundio were received at Bologna as an integral part of the text of the Pandects, and form part of that known as *The Vulgate* in distinction from the Florentine text.

BURGUNDY (French, *Bourgogne*) has at various periods been the name of different political and geographical areas. The Burgundians (*Burgundi* or *Burgundiones*) seem to have been a people of German race, who are first found settled between the Oder and the Vistula. At an early period they came into conflict with the Alemanni, whom they defeated; and in the beginning of the 5th century they crossed into Roman Gaul under their leader Gundicar. The Romans not only permitted them to settle within the limits of the empire, but caused the inhabitants of the district to yield up to them one-half of their houses, two-thirds of the cultivated land, and a third of their slaves. The new-comers thus founded, in the country between the Aar and the Rhone, what is usually known as the first kingdom of Burgundy, which lasted till 534, when it was incorporated in the Frankish empire. Gundicar was succeeded in 436 by Gunderic, who somewhat extended his kingdom. In 470 it was parcelled out among his four sons—Chilperic, Gundibald, Godegisil, and Gondemar, who had their headquarters respectively at Geneva, Besançon, Lyons, and Vienne; but it was ultimately reunited in the hands of Gundibald, who is famous for his patronage of the Catholic ecclesiastics and his codification of the Burgundian law, which is consequently known as *Lex Gundibaldia*, or *Lex Gombette*. Gundibald was succeeded in 516 by his son Sigismund, who in turn gave place to Gundimar, the last of the dynasty. On the disintegration of the Carlovingian empire, Boson, the husband of Ermengarde, the daughter of the Emperor Louis II., founded the kingdom of Cisjuran or Lower Burgundy, but in 882 he recognized the overlordship of Charles the Stout. His territory included what was afterwards known as Franche Comté, a part of the later province of Burgundy, Dauphiné, Provence, and part of Languedoc and Savoy. In 888 Boson's example was followed by Rudolph, a Swiss count of Guelf race, who, supported by a large body of civil and ecclesiastical dignitaries called together by him at St Moritz in Valais, established a kingdom known as Transjuran or Upper Burgundy.