

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 formulae, 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.

BURGMKMAIR, 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 (*burga 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 Concepcion, 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 at

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 enrolls 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 Ffresval, 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 abess 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 Carolingian 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 Franch 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.

His son, Rudolph, bartered his rights to the Italian crown for the Cisjuran kingdom, and thus united both Burgundies into what is frequently called the kingdom of Arles, which after various vicissitudes was finally united to the German empire by Conrad II. in 1033.

On the foundation of the Lower Burgundian kingdom by Bôson, his brother Richard remained faithful to Charles the Bald of France, and was invested with the duchy of Burgundy, which had been held by various members of the Carolingian family. King Robert II., however, took possession of it, and bestowed it in 1015 on his son, afterwards Henry I. On the accession of the latter to the throne of France, he gave the duchy to his brother Robert, with whose descendants it continued for a considerable period. In 1361 that elder line of dukes expired, and the duchy was seized by king John, and in 1363 presented by him to his son Philip the Bold as a reward for his bravery at the battle of Poitiers. Thus commenced that famous line of dukes which played so great a part in the history of France during the 14th and 15th centuries, and by the splendour of its achievements and the magnificence of its patronage rivalled the greatest dynasties of



Parts of Burgundy, Nivernais, &c.

the time. Philip's marriage with Margaret of Flanders brought him the countships of Burgundy (Franche Comté), Flanders, Artois, Rethel, and Nevers; and at a later period he purchased the countship of Charolais from the count of Armagnac. He was succeeded in 1404 by John the Fearless (*Jean sans Peur*), who was assassinated at the Bridge of Montreuil in 1419, and left the duchy to his son Philip the Good. This duke survived till 1467, and during that time had greatly extended his territory. By very questionable proceedings he obtained possession of Hainault and Holland. Namur was purchased in 1429; and in the following year Brabant and Limburg also fell into his grasp. In 1435 there were further yielded to him, by treaty with France, Macon, Auxerre, Bar-sur-Seine, and various other towns in that district. His son, Charles the Bold, followed in the same course of territorial aggrandizement, and his ambitious projects gradually extended, till he began to aim at the founding of a great Gallo-Belgian kingdom; but his splendid plans came to an untimely end with his own death at the battle of Nancy in 1477, when he was trying to wipe off the disgrace inflicted on his arms by the Swiss at Morat. His daughter and heiress,

Mary, married the Archduke Maximilian, son of Frederic III.; and with the exception of the duchy of Burgundy proper, which remained a fief of the French crown, brought with her all the vast inheritance of her father. In 1512 Maximilian incorporated the territory with the German empire under the title of the circle of Burgundy. It was gradually diminished by the encroachments of France, and by the liberation of the Netherlands, so that at the Revolution it only consisted of Brabant, Limburg, Luxemburg, and parts of Flanders, Hainault, Namur, and Guelders.

The duchy meanwhile had been raised with some additions to the rank of a province, and formed a military governorship. It was bounded on the N. by Champagne, E. by Franche Comté and Bresse, S. by Lyonnais and Dauphiné, and W. by Bourbonnais and Nivernais. It was divided into eight districts—Auxerrais, the country of the Mountain, Auxais, Dijonnais, Autunais, Châlonnais, Charolais, and Mâconnais. It possessed a separate assembly of states general, which met every three years at Dijon, the capital, under the presidency most frequently of the governor of the province. The bishop of Autun was at the head of the clergy; the nobility and gentry had a leader of their own election; and the corresponding place in the third estate belonged to the mayor of Dijon.

See Derichsweiler's *Geschichte der Burgunden*, 1863; Barante's *Histoire des ducs de Bourgogne*, 10 vols. 1824; and De Laborde's *Les ducs de Bourgogne*, 1871.

BURHÂNPUR, a town of British India in the Nimâr district of the Central Provinces, situated on the north bank of the River Tapti, in 21° 81' N. lat. and 76° 20' E. long., at a distance of 280 miles N.E. of Bombay, and 2 miles from the Great Indian Peninsula Railway station of Lalbâgh. It was founded in 1400 A.D. by a Mahometan prince of the Farukhi dynasty of Khandesh, whose successors held it for 200 years, when the Farukhi kingdom was annexed to the empire of Akbar. It formed the chief seat of the Government of the Deccan provinces of the Mughul empire till Shâh Jahân removed the capital to Aurangâbâd, in 1635. Burhânpur was plundered in 1685 by the Marhattâs, and repeated battles were fought in its neighbourhood in the struggle between that race and the Musalmâns for the supremacy of India. In 1739 the Mahometans finally yielded to the demand of the Marhattâs for a fourth of the revenue, and in 1760 the Nizâm of the Deccan ceded Burhânpur to the Peshwâ, who in 1778 transferred it to Sindhiâ. In the Marhattâ war the army under General Wellesley, afterwards the duke of Wellington, took Burhânpur (1803), but the treaty of the following year restored it to Sindhiâ. It remained a portion of Sindhiâ's dominions till 1860-61, when, in consequence of certain territorial arrangements, the town and surrounding estates were ceded to the British Government. Under the Mughuls the city covered an area of about 5 square miles, and was about 10½ miles in circumference. In the "Ain-i-Akbarî" it is described as a "large city, with many gardens, inhabited by all nations, and abounding with handicraftsmen." Sir Thomas Roe, who visited it in 1614, found that the houses in the town were "only mud cottages, except the prince's house, the chan's, and some few others." In 1865-66 the city contained 8000 houses, with a population of 34,137; which had decreased to 29,303 in 1872. Burhânpur is celebrated for its muslins, flowered silks, and brocades, which, according to Tavernier, who visited it in 1668, were exported in great quantities to Persia, Egypt, Turkey, Russia, and Poland. The gold and silver wires used in the manufacture of these fabrics are drawn with considerable care and skill; and in order to secure the purity of the metals employed for their composition, the wire-drawing under the native rule was done under Government inspection. The town of Burhânpur and its manufactures have

long been on the decline. The buildings of interest in the town are a palace, built by Akbar, called the Lal Kilâ or the Red Fort, and the Jumâ Masjid built by Aurungzebe. A considerable number of Borâs, a class of commercial Mahometans, reside here. Municipal income of the town in 1872, £3514, 10s.; expenditure, £2321, 12s.

BURIAL AND BURIAL ACTS. The practice of burying in churches or churchyards is said to have been connected with the custom of praying for the dead, and it would appear that the earlier practice was burying in the church itself. "In England, about the year 750, spaces of ground adjoining the churches were carefully enclosed and solemnly consecrated and appropriated to the burial of those who had been entitled to attend divine service in those churches, and who now became entitled to render back into those places their remnants to earth, the common mother of mankind, without payment for the ground which they were to occupy, or for the pious offices which solemnized the act of interment" (Lord Stowell). The right to burial in the parish churchyard is far from being merely an ecclesiastical privilege, but at the same time it is intimately bound up with the laws of the Church Establishment. It is a common law right, controlled in many points by the provisions of the law ecclesiastical. This double character is sufficient to explain the controversy which has so long raged round the subject of burials in England. Every man, according to the common law, has a right to be buried in his own churchyard, or, as it is sometimes put, in the churchyard of the parish where he dies. But the churchyard, as well as the church itself, is the freehold of the parson, who can in many respects deal with it as if it were a private estate. A statute of Edward I. (35, st. 2) speaks of the churchyard as the soil of the church, and the trees growing in the churchyard "as amongst the goods of the church, the which laymen have no authority to dispose," and prohibits "the parsons from cutting down such trees unless required for repairs." Notwithstanding the consecration of the church and churchyard, and the fact that they are the parson's freehold, a right of way may be claimed through them by prescription. The right to burial may be subject to the payment of a fee to the incumbent, if such has been the immemorial custom of the parish, but not otherwise. The spirit of the ancient canons regarded such burial fees as of a simoniacal complexion, inasmuch as the consecrated grounds were among the *res sacra*—a feeling which Lord Stowell says disappeared after the Reformation. No person can be buried in a church without the consent of the incumbent, except when the owner of a manor house prescribes for a burying-place within the church as belonging to the manor house. In the case of *Rex v. Taylor* it was held that an information was grantable against a parson for opposing the burial of a parishioner; but the court would not interpose as to the parson's refusal to read the burial service because he never was baptized—that being matter for the ecclesiastical court. Strangers (or persons not dying in the parish) should not be buried, it appears, without the consent of the parishioners or churchwardens, "whose parochial right of burial is invaded thereby." According to a recent case, a clergyman may be punished for refusing to read the burial service over a person who had ceased to be a parishioner, but was buried in a family vault. While burial is a common-law right, the mode of burial is said to be of ecclesiastical cognizance, and a mandamus to inter a body in an iron coffin was in one case refused. Lord Stowell permitted the use of iron coffins on condition of an increased rate of payment to the parish, observing that the common cemetery is not *res unius aetatis*, the property of one generation now departed, but of the living and of generations yet unborn, and is subject only to temporary appropriation (*Gilbert v. Buzzard*, 2 Consistory Reports,

333). One of the canons of 1603 requires the clergyman under penalty of suspension for three months to bury the corpse without refusal or delay, "unless the party deceased were excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance." It appears that persons dying in a state of intoxication must be buried with the funeral service of the church. On the other hand no service but that of the Church of England may be used, and no layman or unauthorized person can read or assist in reading a burial service over a dead body in consecrated ground. Nor, it seems, does the church recognize "such an indecency" as burial without service. There are probably many questions as to the common right of burial to which the law has as yet provided no specific answer. In the meantime many attempts have been made to pass a Burials Bill, the main feature of which is the permission to use in churchyards religious services other than that of the Church of England.

The necessity for providing new cemeteries, caused by the natural increase of population, has led to a good deal of legislation, and an Act was passed (10 and 11 Vict. c. 65) to consolidate certain provisions usually contained in Acts authorizing the making of cemeteries. Sec. 23 allows the bishop to consecrate a part of any such cemetery "for the burial of the dead according to the rites of the Established Church." The 15 and 16 Vict. c. 85, for discontinuing burials in the metropolis and opening new burial grounds, was extended to other towns by the 16 and 17 Vict. c. 134. The new burial ground is to be divided into consecrated and unconsecrated portions; and provision is made for building a cemetery chapel for the use of the church, and, if necessary, another for dissenters. By 20 and 21 Vict. c. 81, ground may be consecrated for the burial of poor persons. The same Act allows a burial board to appeal to the archbishop when the ordinary refuses to consecrate a new burial ground, and if after the archbishop confirms the appeal the bishop still refuses to consecrate, the archbishop may licence the grave for interments as if it were consecrated. The 30 and 31 Vict. c. 133 (amended in the following year) provided facilities for cheapening the expense of consecration and for allowing limited owners to convey sites of land for churchyards.

The practice of burying suicides on a public highway, with a stake driven through the body, is prohibited by 4 Geo. IV. c. 52, which requires the coroner to direct their private interment, without religious rites, in the churchyard, within twenty-four hours after the inquest, and between the hours of nine and twelve at night. Bodies may not be removed from burial grounds without licence from a Secretary of State, except when the removal is from one unconsecrated place to another, and is authorized by the ordinary. A coroner may disinter the body in a case of violent death.

In Scotland the obligation of providing and maintaining the churchyard rests on the heritors of the parish. The guardianship of the churchyard belongs to the heritors and also to the kirk-session, either by delegation from the heritors, or in right of its ecclesiastical character. The right of burial appears to be strictly limited to parishioners, although an opinion has been expressed that any person dying in the parish has a right to be buried in the churchyard. The parishioners have no power of management. The presbytery may interfere to compel the heritors to provide due accommodation, but has no further jurisdiction. It is the duty of the heritors to allocate the churchyard. The Scotch law hesitates to attach the ordinary incidents of real property to the churchyard, while English law treats the ground as the parson's freehold. It would be difficult to say who in Scotland is the legal owner of the

soil. Various opinions appear to prevail. *e.g.*, as to grass growing on the surface and minerals found beneath. The difficulty as to religious services does not exist. On the other hand, the religious character of the ground is hostile to many of the legal rights recognized by the English Law.

BURIAL RITES. See **FUNERAL.**

BURIATS, a Mongolian race, who dwell in the vicinity of the Baikal Lake, for the most part in the government of Irkutsk and the Trans-Baikal territory. They are divided into various tribes or clans, which generally take their names from the locality they frequent. These tribes are subdivided according to kinship. In 1857 the Buriats numbered 190,000, about two-thirds of whom were in the Trans-Baikal territory. They have high cheek-bones, broad and flat noses, and sparse hair on the chin. The men shave their heads like the Chinese, and leave a tail at the top. In summer they dress in silk and cotton gowns, in winter in furs and sheepskins. Their principal occupation is the rearing of cattle; and some of them possess about 500 oxen and nearly 1000 horses. Some tribes, especially the Idinese, the Kudinese, the Alaresse, and the Khorinese, also engage in agriculture,—a department of activity which was totally neglected till 1796, when the last-mentioned tribe first turned its attention to it. As early as 1802 the produce of the Irkutsk government was no less than 9800 quarters of grain; and in 1839 the Buriats had 229,500 acres under cultivation. Their soil is generally fertile, and they have an elaborate system of irrigation by canals and trenches. Their only implements are the plough and the harrow. Wheat, rye, spring corn, and oats are their principal crops; and a large quantity of hay is made for their cattle. A good deal of activity is also shown in trapping and fishing. In religion the Buriats are mainly Buddhists; and their head lama (Khambo Lama) lives at the Goose Lake (Gusinoe Ozero). Others are Shamanists, and their most sacred spot is the Shamanic stone at the mouth of the River Angar. A few only, about 9000 or 10,000, are Christians. A knowledge of reading and writing is diffused, especially among the Trans-Baikal Buriats, who possess books of their own, chiefly translated from the Tibetan. Their own language is Mongolian, and presents three distinct dialects, of which the Selengese is nearest to the written form. The Russians became acquainted with the Buriats in the beginning of the 16th century. In 1631 there was built in their territory, for the purpose of bringing them into subjection, the Bratski block-house, whence arose the Russian designation of Bratski applied to the Buriats. This building was followed by the Kanski block-house in 1640, the Verkholski in 1641, the Udinski in 1648, the Balaganski in 1654, and finally in 1661 by Irkutsk itself. The Buriats frequently besieged these posts and attacked the Russians, and in 1661 they even slew the Russian ambassador, Zabolotski; but in the end of the 17th century they were finally subdued. (See Gmelin, *Siberia*; Pallas, *Mongol. Völkersch.*; Castren, *Versuch einer Burätisch. Sprachlehre.*)

BURIDAN JEAN, a celebrated philosopher who flourished in the 14th century, was born at Bethune in Artois, but in what year is not known. He studied at Paris under William of Occam, and became an ardent nominalist. The legend which represents him as having been involved, when a student, in the terrible drama of the Tour de Nesle has no discoverable historical basis. He long held the office of professor of philosophy in the university of Paris; in 1327 he was its rector; in 1345 he was deputed to defend its interests before Philip of Valois and at Rome. He was alive in 1358, but the year of his death has not been recorded. The tradition that he was forced to flee from France along with other nominalists, and that he settled in Vienna, and there founded the

university in 1356, is unsupported by evidence and in contradiction to the fact that the university of Vienna was founded by Frederick II. in 1237. An ordinance of Louis XI., in 1473, directed against the nominalists, prohibited the reading of his works. These works treat of logic, metaphysics, physics, ethics, and politics; theology is deliberately avoided on the ground that it does not rest on reason alone, and does not proceed exclusively by argumentation. In philosophy Buridan acknowledged no other authority than that of reason. He followed Occam in resolutely denying all objective reality to universals. He held that singulars or individuals alone exist, and that universals are mere words. "Genera et species non sunt nisi termini apud animam existentes vel etiam termini vocales aut scripti, qui non dicuntur genera aut species nisi secundum attributionem ad terminos mentales quos designant." Occam had not gone so far. The chief aim of his logic is commonly represented as having been the devising of rules for the easy and rapid discovery of syllogistic middle terms,—the construction of a dialectical *pons asinorum*,—but there is nothing in his writings to warrant this representation. The parts of logic which he has treated with most minuteness and subtlety are the doctrines of modal propositions and of modal syllogisms. In commenting on Aristotle's *Nicomachean Ethics* he dealt in a very independent and interesting manner with the question of free will. The conclusions at which he arrived are remarkably similar to those long afterwards reached by John Locke. The only liberty which he ascribes to the soul is a certain power of suspending the deliberative process and determining the direction of the intellect. "Otherwise the will is entirely dependent on the view of the mind, the last result of examination. The comparison of the will unable to act between two equally balanced motives to a hungry ass unable to eat between two equal and equidistant bundles of hay is not found in any of his works, and may have been invented by his opponents to ridicule his determinism. His works are—*Summula de dialectica*, 1487; *Compendium logicae*, 1489; *Questiones in viii. libros physicorum*, &c., 1516; *In Aristotelis Metaphysica*, 1518; *Questiones in x. libros ethicorum Aristotelis*, 1489; *Questiones in viii. libros politicorum Aristotelis*, 1500. There may be consulted regarding him, besides the general histories of philosophy, Bayle's *Dictionary*, art. "Buridan"; Prantl's *Geschichte der Logik*, bk. iv. 14–38; and Stöckl's *Geschichte der Philosophie des Mittelalters*, Bd. ii. 1023–1028.

BURKE, EDMUND, one of the greatest names in the history of political literature. There have been many more important statesmen, for he was never tried in a position of supreme responsibility. There have been many more effective orators, for lack of imaginative suppleness prevented him from penetrating to the inner mind of his hearers; defects in delivery weakened the intrinsic persuasiveness of his reasoning; and he had not that commanding authority of character and personality which has so often been the secret of triumphant eloquence. There have been many subtler, more original, and more systematic thinkers about the conditions of the social union. But no one that ever lived used the general ideas of the thinker more successfully to judge the particular problems of the statesman. No one has ever come so close to the details of practical politics, and at the same time remembered that these can only be understood and only dealt with by the aid of the broad conceptions of political philosophy. And what is more than all for perpetuity of fame, he was one of the great masters of the high and difficult art of elaborate composition.

A certain doubtfulness hangs over the circumstances of Burke's life previous to the opening of his public career

The very date of his birth is variously stated, and has given rise to sharper controversy than the small importance of the discrepancies can deserve. The most probable opinion is that he was born at Dublin on the 12th of January 1729, new style. Of his family we know little more than that his father was a Protestant attorney, practising in Dublin, and that his mother was a Catholic, a member of the family of Nagle. He had at least one sister, from whom are descended the only existing representatives of Burke's family; and he had at least two brothers, Garret Burke and Richard Burke, the one older and the other younger than Edmund. The sister, afterwards Mrs French, was brought up and remained throughout life in the religious faith of her mother; Edmund and his brothers followed that of their father. In 1741 the three brothers were sent to school at Ballitore in the county of Kildare. This school was kept by Abraham Shackleton, an Englishman, and a member of the Society of Friends. He appears to have been an excellent teacher and a good and pious man. Burke always looked back on his own connection with the school at Ballitore as among the most fortunate circumstances of his life. Between himself and a son of his instructor there sprang up a close and affectionate friendship, and, unlike so many of the exquisite attachments of youth, this was not choked by the dust of life, nor parted by divergence of pursuit. Richard Shackleton was endowed with a grave, pure, and tranquil nature, constant and austere, yet not without those gentle elements that often redeem the drier qualities of his religious persuasion. When Burke had become one of the most famous men in Europe, no visitor to his house was more welcome than the friend with whom long years before he had tried poetic flights, and exchanged all the sanguine confidences of boyhood. And we are touched to think of the simple-minded guest secretly praying, in the solitude of his room in the fine house at Beaconsfield, that the way of his anxious and overburdened host might be guided by a divine hand.

In 1743 Burke became a student in that famous institution at Dublin which numbers among its sons so many of the shining names of the 18th century in literature, politics, and law. Oliver Goldsmith was at Trinity College at the same time as Burke. But the serious pupil of Abraham Shackleton would not be likely to see much of the wild and squalid sizar. Henry Flood, who was two years younger than Burke, had gone to complete his education at Oxford. Burke, like Goldsmith, achieved no academic distinction. His character was never at any time of the academic cast. The minor inaccuracies, the limitation of range, the treading and re-treading of the same small patch of ground, the concentration of interest in success before a board of examiners, were all uncongenial to a nature of exuberant intellectual curiosity and of strenuous and self-reliant originality. His knowledge of Greek and Latin was never thorough, nor had he any turn for critical niceties. He could quote Homer and Pindar, and he had read Aristotle. Like others who have gone through the conventional course of instruction, he kept a place in his memory for the various charms of Virgil and Horace, of Tacitus and Ovid; but the master whose page by night and by day he turned with devout hand, was the copious, energetic, flexible, diversified, and brilliant genius of the declamations for Archias the poet and for Milo, against Catiline and against Antony, the author of the disputations at Tusculum and the orations against Verres. Cicero was ever to him the mightiest of the ancient names. In our own literature Milton seems to have been more familiar to him than Shakespeare, and Spenser was perhaps more of a favourite with him than either.

It is too often the case to be a mere accident that men who become eminent for wide compass of understanding and penetrating comprehension, are in their adolescence unsettled and desultory. Of this Burke is a signal illustration. He left Trinity in 1748, with no great stock of well-ordered knowledge. He neither derived the benefits nor suffered the drawbacks of systematic intellectual discipline. It would seem that in most cases of vigorous and massive faculty, the highest powers are only thoroughly awakened and concentrated by some stimulus that awakens personal and independent activity. Not the advantages of acquisition, but the necessity of production, are with such men the effectual incentive to the exercise of their fullest capacity.

Burke, after taking his degree at Dublin, went in the year 1750 to London to keep terms at the Temple. The ten years that followed were passed in obscure industry. We know hardly any of the details of this period in his life with satisfactory accuracy or on decisive authority. In that respect at least unlike Cicero, Burke was always extremely reserved about his private affairs. It shows a gratuitous meanness of spirit to explain this reserve by supposing that there was something discreditable or sinister to conceal. All that we know of Burke exhibits him as inspired by a resolute pride, a certain stateliness and imperious elevation of mind. Such a character, while free from any weak shame about the shabby necessities of early struggles, yet is naturally unwilling to make them prominent in after life. There is nothing dishonourable in such an inclination. "I was not swaddled and rocked and dandled into a legislator," wrote Burke when very near the end of his days; "*Nitor in adversum* is the motto for a man like me. At every step of my progress in life (for in every step I was traversed and opposed), and at every turnpike I met, I was obliged to show my passport. Otherwise no rank, no toleration even, for me."

All sorts of whispers have been circulated by idle or malicious gossip about Burke's first manhood. He is said to have been one of the too numerous lovers of his fascinating countrywoman, Margaret Woffington. It is hinted that he made a mysterious visit to the American colonies. He was for years accused of having gone over to the Church of Rome, and afterwards recanting. There is not a tittle of positive evidence for these or any of the other statements to Burke's discredit. The common story that he was a candidate for Adam Smith's chair of moral philosophy at Glasgow, when Hume was rejected in favour of an obscure nobody (1751), can be shown to be wholly false. Like a great many other youths with an eminent destiny before them, Burke conceived a strong distaste for the profession of the law. His father, who was an attorney of substance, had a distaste still stronger for so vagrant a profession as letters were in that day. He withdrew the annual allowance, and Burke was launched on the slippery career of the literary and political adventurer. In fairer words, he set to work to win for himself by indefatigable industry and capability in the public interest that position of power or pre-eminence which his detractors acquired either by accident of birth and connections, or else by the vile arts of political intrigue. He began at the bottom of the ladder, mixing with the Bohemian society that haunted the Temple, practising oratory in the free and easy debating societies of Covent Garden and the Strand, and writing for the booksellers.

In 1756 he made his first mark by a satire upon Bolingbroke, entitled *A Vindication of Natural Society*. It purported to be a posthumous work from the pen of Bolingbroke, and to present a view of the miseries and evils arising to mankind from every species of artificial society. The imitation of the fine style of that magnificent writer but bad patriot is admirable. As a satire the piece