

1862. The chief commissioner is assisted by a secretary and assistant-secretary, three commissioners of revenue and circuit, thirteen deputy-commissioners, one superintendent of hill-tracts, twenty-two assistant-commissioners, four collectors of sea-customs, a director of public instruction, an inspector-general of police, an inspector-general of prisons, and a conservator of forests. A political agent is established at the court of Mandalay, and an assistant political agent at Bhamo, for facilitating British trade with Independent Burmah and China. The judicial officers are—the recorder of Rangoon, the judicial commissioner, the judge of the town of Moulmein, the judge of the Small Cause Court, Rangoon, and three town magistrates. For history, see the preceding article.

BURMANN, PIETER (1668-1741), a Dutch classical scholar, was born at Utrecht on the 26th June 1668. He was educated at the public school in his native place, and at the age of thirteen entered the university. He devoted himself particularly to the study of the classical languages, and became unusually proficient in Latin composition. As he was intended for the legal profession he spent some years in attendance on the law classes. For about a year he studied at Leyden, paying special attention to philosophy and Greek. On his return to Utrecht he took the degree of doctor of laws (March 1688), and after travelling through Switzerland and part of Germany, settled down to the practice of law. In December 1691 he was appointed receiver of the tithes which were originally paid to the bishop of Utrecht, and five years later he was nominated to the professorship of eloquence and history. To this chair was soon added that of Greek and politics. In 1714 he paid a short visit to Paris and ransacked the libraries, bringing back a "great treasure of useful observations." In the following year he was appointed successor to the celebrated Perizonius, who had held the chair of history, Greek language, and eloquence at Leyden. His numerous editorial and critical works spread his fame as a scholar throughout Europe, and engaged him in many of the stormy disputes which were then so common among men of letters. He died on the 31st March 1741.

Of his editions of classical works the following may be noted:—*Phædrus*, 1698; *Horace*, 1699; *Valerius Flaccus*, 1701; *Petronius Arbiter*, 1709; *Velleius Paterculus*, 1719; *Quintilian*, 1720; *Ovid*, 1727; *Lucan*, 1740. He also published an edition of Buchanan's works, continued Grævius's great work, *Thesaurus Antiquitatum et Historiarum Italice*, and wrote a small manual of Roman antiquities, *Antiquitatum Romanarum Brevis Descriptio*, 1711. His poems and orations were published after his death.

BURNES, SIR ALEXANDER (1805-1841), a traveller in Central Asia, was born at Montrose in 1805. While serving in India, in the army of the East India Company, which he had joined in his seventeenth year, he made himself acquainted with Hindostani and Persian, and thus obtained an appointment as interpreter at Surat in 1822. Transferred to Cutch in 1826 as assistant to the political agent, he turned his attention more particularly to the history and geography of North-Western India and the adjacent countries, which at that time were very imperfectly known. His proposal in 1829 to undertake a journey of exploration through the valley of the Indus was not carried out owing to political apprehensions; but in 1831 he was sent to Lahore with a present of horses from King William to the Rajah Rungit Sing, and took advantage of the opportunity for extensive investigations. In the following years his travels were extended through Afghanistan, across the Hindu Kush to Bokhara and Persia. The narrative which he published on his visit to England in 1834 added immensely to our knowledge of the countries traversed, and was one of the most popular books of the time. The first edition brought the author the sum of £800, and his services were recognized not only

by the Royal Geographical Society of London, but also by that of Paris. Soon after his return to India in 1835 he was appointed to the court of Sindh to secure a treaty for the navigation of the Indus; and in 1836 he undertook a political mission to Dost Mohammed at Cabul. On the restoration of Shah Shujah in 1839, he became regular political agent at Cabul, and remained there till his assassination in 1841 (November 2), during the heat of an insurrection. The calmness with which he continued at his post, long after the imminence of his danger was apparent, gives an heroic colouring to the close of an honourable and devoted life. A narrative of his later labours was published in 1842 under the title of *Cabool*.

BURNET, GILBERT (1643-1715), bishop of Salisbury, was born at Edinburgh in 1643, and was descended of an ancient family of the county of Aberdeen. His father had been bred to the law, and was at the Restoration appointed one of the lords of Session, with the title of Lord Crimond. Gilbert, the youngest son, was at ten years of age sent to Marischal College, Aberdeen, where he was admitted A.M. before he was fourteen years of age. His own inclination led him to the study of the civil and feudal law; but he afterwards changed his views, and, to the great satisfaction of his father, began to apply to divinity. He received ordination before the age of eighteen; and Sir Alexander Burnet, his cousin-german, offered him a benefice, which, however, he refused to accept.

In 1663, about two years after the death of his father, he went to England; and after six months stay at Oxford and Cambridge, returned to Scotland, which he soon left again to make a tour of some months, in 1664, in Holland and France. At Amsterdam, by the help of a Jewish rabbi, he perfected himself in the Hebrew language; and likewise became acquainted with the leading men of the different persuasions tolerated in that country—Calvinists, Arminians, Lutherans, Anabaptists, Brownists, Papists, and Unitarians. In each of these sects he used frequently to declare he met with men of such unfeigned piety and virtue that he became fixed in a strong principle of universal charity, and an invincible abhorrence of all severities on account of religious dissensions.

Upon his return from his travels he was admitted minister of Saltoun, in which station he served five years in the most exemplary manner. He drew up a memorial, in which he took notice of the principal errors in the conduct of the Scottish bishops, which he observed not to be conformable to the primitive institution, and he sent a copy of it to several of them. This exposed him to their resentment; but to show he was not actuated by a spirit of ambition, he led a retired course of life for two years, which so endangered his health that he was obliged to abate his excessive application to study. In the year 1668 he was appointed professor of divinity in the university of Glasgow; and, according to the usual practice, he read his lectures in the Latin language. It was apparently at this period that he laid the chief foundation of that theological learning for which he became so distinguished. In 1669 he published his *Modest and Free Conference between a Conformist and Nonconformist*. He became acquainted with the duchess of Hamilton, who communicated to him all the papers belonging to her father and her uncle; upon which he drew up the *Memoirs of the Dukes of Hamilton*, afterwards printed at London, in folio, in the year 1677. The duke of Lauderdale, hearing that he was engaged in this work, invited him to London, and introduced him to Charles II. He returned to Scotland, and married Lady Margaret Kennedy, daughter of the earl of Cassillis, a lady of great knowledge, and highly esteemed by the Presbyterians, to whose sentiments she was strongly inclined. As there was some disparity in their ages, that it might be

sufficiently evident that the match was wholly owing to inclination, and not to avarice or ambition, the day before their marriage he delivered to the lady a deed, by which he renounced all pretensions to her fortune, which was very considerable, and must otherwise have fallen into his hands, she herself having no intention to secure it. His *Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland* was printed at Glasgow, in 8vo, in the year 1673. This was considered so material a service to the Government, that he was offered a bishopric, with a promise of the next vacant archbishopric; but he did not accept of it, because he could not approve of the measures of the court, the great aim of which he perceived to be the advancement of popery. The publication itself was one of those which the author could not afterwards recollect with much satisfaction.

His intimacy with the dukes of Hamilton and Lauderdale procured him frequent messages from the king and the duke of York, who had conversations with him in private. But Lauderdale, who was the most unprincipled man of the age, conceiving a resentment against him on account of the freedom with which he spoke to him, represented at last to the king that Dr Burnet was engaged in an opposition to his measures; and on his return to London he perceived that these suggestions had entirely deprived him of the king's favour, though the duke of York treated him with greater civility than ever, and dissuaded him from going to Scotland. He accordingly resigned his professorship at Glasgow, and settled in London. About this time the living of Cripplegate being vacant, the dean and chapter of St Paul's (in whose gift it was), hearing of his circumstances, and the hardships which he had undergone, made him an offer of the benefice; but, as he had been informed of their first intention of conferring it on Dr Fowler, he generously declined it. In 1675, at the recommendation of Lord Hollis, whom he had known in France as ambassador at that court, he was appointed preacher at the Rolls chapel, by Sir Harbottle Grimstone, master of the rolls, notwithstanding the opposition of the court; and he was soon afterwards chosen lecturer at St Clement's, and became one of the most popular preachers in town. The first volume of his *History of the Reformation of the Church of England* was published in folio in 1681, the second in 1683, and the third in 1715. For this great work he received the thanks of both Houses of Parliament. Of the first two volumes he published an abridgment in the year 1683.

In 1682, when the administration was changed in favour of the duke of York, being much resorted to by persons of all ranks and parties, in order to avoid returning visits, he built a laboratory, and for above a year pursued a course of chemical experiments. Not long after he refused a country living of £300 a year offered him by the earl of Essex on condition that he should reside in London. When the inquiry concerning the popish plot was on foot he was frequently sent for and consulted by the king, who offered him the bishopric of Chichester, then vacant, if he would engage in his interests; but he refused to accept it on these terms. He preached at the Rolls till 1684, when he was dismissed by order of the court.

On the accession of James II. to the throne, having obtained leave to quit the kingdom, he first went to Paris, and lived in great retirement, till, contracting an acquaintance with Brigadier Stoupe, a Protestant gentleman in the French service, he made a tour with him into Italy. He met with an agreeable reception at Rome. Pope Innocent XI. hearing of his arrival, sent the captain of the Swiss guard to acquaint him he would give him a private audience in bed, to avoid the ceremony of kissing his holiness's slipper; but Dr Burnet excused himself as well as he could. Here,

with more zeal than prudence, he engaged in some religious disputes; and, on receiving an intimation from Prince Borghese, he found it necessary to withdraw from this stronghold of priestcraft, and pursued his travels through Switzerland and Germany. He afterwards came to Utrecht, with an intention to settle in some of the seven provinces. There he received an invitation from the prince and princess of Orange (to whom their party in England had recommended him) to come to the Hague, and accepted the invitation. He was soon made acquainted with the secret of their councils, and advised the preparation of a fleet in Holland sufficient to support their designs and encourage their friends. His known share in the councils of the Prince of Orange, and the pamphlets which he sent over to England, excited against him the intensest enmity of James. A prosecution for high treason was commenced against him both in England and Scotland; but having received the intelligence before it was announced to the States he avoided the storm by petitioning for, and obtaining without any difficulty, a bill of naturalization, in order to his intended marriage with Mary Scott, a Dutch lady of considerable fortune.

Being now legally under the protection of Holland, he omitted no opportunity of supporting and promoting the design which the prince of Orange had formed of delivering Great Britain; and, having accompanied him in the capacity of chaplain, he was in the year 1689 advanced to the see of Salisbury. He declared for moderate measures with regard to the clergy who scrupled to take the oaths, and many were displeased with him for advocating the toleration of Nonconformists. "As my lord of Salisbury," says the earl of Shaftesbury, "has done more than any man living for the good and honour of the Church of England and the Reformed religion, so he now suffers more than any man from the tongues and slander of those ungrateful churchmen; who may well call themselves by that single term of distinction, having no claim to that of Christianity or Protestant, since they have thrown off all the temper of the former, and all concern or interest with the latter." The same noble writer has elsewhere mentioned him in the following terms of commendation:—"The bishop of Salisbury's *Exposition of the Articles* is, no doubt, highly worthy of your study. None can better explain the sense of the church than one who is the greatest pillar of it since the first founders,—one who best explained and asserted the Reformation itself, was chiefly instrumental in saving it from Popery before and at the Revolution, and is now the truest example of laborious, primitive, pious, and learned episcopacy."<sup>1</sup>

In 1693, after the publication and condemnation of Blount's anonymous pamphlet, *King William and Queen Mary Conquerors* (see BLOUNT), an opportunity was taken by Burnet's enemies to bring a pastoral letter of his before the House of Commons. After a warm discussion the letter was condemned to be burned by the common hangman.

In 1698 he lost his wife by the small-pox; and as he was almost immediately after appointed preceptor to the duke of Gloucester, of whose education he took great care, this employment, and the tender age of his children, induced him the same year to supply her loss by a marriage with Mrs Berkeley, a widow, who was eldest daughter of Sir Richard Blake. In 1699 he published his *Exposition of the Thirty-nine Articles*, which occasioned a charge against him in the Lower House of Convocation in the year 1701, but he was vindicated in the Upper House. His speech in the House of Lords in 1704 against the Bill to prevent occasional conformity was severely attacked. He

<sup>1</sup> Shaftesbury's *Letters*, p. 28, 27.

formed a scheme for augmenting the small livings, which he pressed forward with such success, that an Act of Parliament was passed in the second year of Queen Anne, for the augmentation of the livings of the poor clergy. He died in 1715, and was interred in the church of St James's, Clerkenwell, where a monument was erected to his memory.

Bishop Burnet's *History of his Own Time*, consisting of two large volumes in folio, was not published till several years after the author's death; the first volume appeared in 1724, and the second in 1734. An account of his life was added by his youngest son Sir Thomas Burnet, one of the judges of the Court of Common Pleas. The *History* itself was not printed without mutilations; but after an interval of nearly a century, an edition containing all the passages which had formerly been suppressed, was published under the superintendence of the learned Dr Routh. (Oxford, 1823, 6 vols. 8vo.) This is a work of great and intrinsic value; without it our knowledge of the times would be exceedingly imperfect. His materials are not always very carefully digested, and the style is sometimes supposed to be too familiar; but these defects are abundantly compensated for by the copiousness of his information, the benevolence of his sentiments, and the earnestness of his manner. In general Burnet's statements may be accepted with great confidence, his judgment is always sound and sober, and he possesses considerable skill in the delineation of character. The best editions of his two great works are—*History of his Own Time*, 6 vols., Oxford, 1833; *History of the Reformation*, 7 vols., by N. Pocock, 1865.

Besides the works mentioned above the following are worthy of notice:—*Some Passages of the Life and Death of John Earl of Rochester*,<sup>1</sup> Lond. 1680, 8vo; *The Life and Death of Sir Matthew Hale, Kt., sometime Lord Chief-Justice of his Majesty's Court of Kings Bench*, Lond. 1682, 8vo; *The History of the Rights of Princes in disposing of Ecclesiastical Benefices and Church Lands*, Lond. 1682, 8vo; *The Life of William Bedell, D.D., Bishop of Kilmore in Ireland*, Lond. 1685, 8vo; *Reflections on Mr Varillas's "History of the Revolutions that have happened in Europe in matters of Religion," and more particularly on his Ninth Book, that relates to England*, Amst. 1686, 12mo; *A Defence of the Reflections on the Ninth Book of the first volume of Mr Varillas's "History of Heresies," being a Reply to his Answer*, Amst. 1687, 12mo; *A Continuation of Reflections on Mr Varillas's "History of Heresies," particularly on that which relates to English Affairs in his Third and Fourth tomes*, Amst. 1687, 12mo. He took a very conspicuous part in the continued controversy which was in his time maintained against the papists; and a complete catalogue of his polemical works would occupy no small space. The following translations deserve to be mentioned:—*Utopia, written in Latin by Sir Thomas More, Chancellor of England: translated into English*, Lond. 1685, 8vo; *A Relation of the Death of the Primitive Persecutors, written originally in Latin, by L. C. F. Lactantius: Englished by Gilbert Burnet, D.D., to which he hath made a large preface concerning Persecution*, Amst. 1687, 12mo.

BURNET, THOMAS (1635–1715), best known as the author of *The Sacred Theory of the Earth*, was born at Croft in Yorkshire about the year 1635, but is supposed to have been descended of a Scottish family. He was educated at the free school of Northallerton, and in June 1651 was admitted a pensioner of Clare Hall at Cambridge, under the tuition of Tillotson, who continued to remember

<sup>1</sup> "Which," says Dr Johnson, "the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety" (*Lives of English Poets*, vol. i. p. 303).

him with kindness. In the year 1654 he removed to Christ's College, on the election of Dr Cudworth to the mastership, and there he obtained a fellowship in the year 1657. In 1661 he became senior proctor of the university. He was successively domestic tutor to Charles duke of Bolton, and to James earl of Ossory, afterwards duke of Ormond, grandson to the first duke; and by the interest of the latter nobleman he was chosen master of the Charterhouse in 1685. Among the electors some of the bishops opposed him on account of his wearing a lay habit; but the duke was satisfied that he possessed the more essential qualifications of a life and conversation suitable to his clerical character. After this appointment he took the degree of D.D. In his capacity of master he made a noble stand against the illegal attempts to admit Andrew Popham as a pensioner of the house, strenuously opposing an order of the 26th of December 1686, addressed by James II. to the governors dispensing with the statutes for the occasion.

Dr Burnet published his *Telluris Theoria Sacra, or Sacred Theory of the Earth*, at London in 1681. This work, containing a fanciful theory of the earth's structure, attracted an unusual share of public attention, and he was afterwards encouraged to issue an English translation, which was printed in folio, 1684–1689. Addison commended the author in a Latin ode, but his theory was attacked by Dr Keill, Mr Whiston, and Mr Warren, to all of whom he returned answers. His reputation obtained for him an introduction at court by Archbishop Tillotson, whom he succeeded as clerk of the closet to King William. He seemed already to be on the direct road to much higher preferment, when he suddenly marred his prospects by the publication, in 1692, of a work entitled *Archæologia Philosophica: sive Doctrina antiqua de Rerum Originibus*, in which he treated the Mosaic account of the fall of man as an allegory. The method of treatment excited a great clamour against him; and the king was obliged to remove him from his office at court. Of this book an English translation was executed by Mr Foxton, Lond. 1729, 8vo. Dr Burnet published several other minor works before his death, which took place at the Charterhouse on the 27th September 1715. Two posthumous works were published several years after his death—*De Fide et Officiis Christianorum*, 1723, and *De Statu Mortuorum et Resurgentium Tractatus*, 1723; in which he maintained the doctrine of a middle state, the millennium, and the limited duration of future punishment. A *Life of Dr Burnet* by Heathcote appeared in 1759.

BURNETT, JAMES, LORD MONBODDO. See MONBODDO. BURNLEY, CHARLES, Doctor of Music (1726–1814), was born in the ancient city of Shrewsbury, the capital of Shropshire, on the 7th of April 1726. He received his earlier education at the excellent free school of that city, and was afterwards sent to the public school at Chester. His first music master was Mr Baker, organist of Chester Cathedral, and a pupil of Dr John Blow. Returning to Shrewsbury when about fifteen years old, he continued his musical studies for three years under his half-brother, Mr James Burney, organist of St Mary's Church, and was then sent to London as a pupil of the celebrated Dr Arne, with whom he remained three years. In 1749 he was appointed organist of a church in the city, with a salary of £30 a year; and he was also engaged as conductor of a concert established at the King's Arms, Cornhill. In that year and the next he composed the music of three dramas for Drury Lane theatre—*Alfred, Robin Hood, and Queen Mab*. Being threatened with a pulmonary affection he went, on the advice of his physician, in 1751 to Lynn, in Norfolk, where he was elected organist, with an annual salary of £100, and where he resided for the next nine years. During that time he began to entertain the idea of writing a general history of music. In 1760 he returned to London in good health, and with a young family; the eldest of whom, a girl of eight years of age, surprised the public by her attainments as a harpsichord player. In 1766 he produced, at Drury Lane, a free English version and adaptation of J. J. Rousseau's operetta *Le Devin du Village*, under the title of *The Cunning Man*, which was favourably received. The university of Oxford conferred

upon him, on 23d June 1769, the degrees of bachelor and doctor of music, on which occasion he presided at the performance of his exercise for these degrees. This consisted of an anthem, with an overture, solos, recitatives, and choruses, accompanied by instruments, besides a vocal anthem in eight parts, which was not performed. His friend, C. P. E. Bach, requested a copy of this exercise, and had it performed in St Catharine's Church at Hamburg, under his own direction, in 1773. It was repeatedly performed at Oxford, "after it had fulfilled its original destination," as Burney tells us (*Hist. of Music*, vol. iii. p. 329); and he apologizes as follows for saying so much about it:—"It is hoped that the reader will pardon this egotism, which has been extorted from me by occasional and sinister assertions, 'that I neither liked nor had studied church music.'" (*Ibid.*) In 1769 he published *An Essay towards a History of Comets*. Amidst his various professional avocations, Burney never lost sight of his favourite object,—his *History of Music*,—and therefore resolved to travel abroad for the purpose of collecting materials that could not be found in Great Britain. Accordingly, he left London in June 1770, furnished with numerous letters of introduction, and proceeded to Paris, and thence to Geneva, Turin, and the principal cities of Italy. The results of his observations he published in *The Present State of Music in France and Italy* (1 vol. 8vo, London, 1771). Dr Johnson thought so well of this work, that, alluding to his own *Journey to the Western Islands of Scotland*, he said, "I had that clever dog Burney's Musical Tour in my eye." In July 1772 Burney again visited the Continent, to collect further materials, and, after his return to London, published his tour under the title of *The Present State of Music in Germany, the Netherlands, and United Provinces* (2 vols. 8vo, London, 1773). In 1773 he was chosen a Fellow of the Royal Society of London. In 1776 appeared the first volume (in 4to) of his long-projected *History of Music*; in 1782 the second volume; and in 1789 the third and fourth. Though severely criticised by Forkel in Germany and by the Spanish ex-Jesuit, Requeno, who, in his Italian work *Saggi sul Ristabilimento dell'Arte Armonica de' Greci e Romani Cantori*, Parma, 1798 (2 vols. 8vo), attacks Burney's account of the ancient Greek music, and calls him *lo scompigliato Burney*, the *History of Music* was generally recognized as possessing great merit. The least satisfactory volume is the fourth, the treatment of Handel and Bach being quite inadequate. Burney's first Tour was translated into German by Ebeling, and printed at Hamburg in 1772; and his second Tour, translated into German by Bode, was published at Hamburg in 1773. A Dutch translation of his second Tour, with notes by J. W. Lustig, organist at Groningen, was published there in 1786. The Dissertation on the Music of the Ancients, in the first volume of Burney's *History*, was translated into German by J. J. Eschenburg, and printed at Leipsic, 1781. Burney derived much aid from the first two volumes of Padre Martini's very learned *Storia della Musica*, Bologna, 1757–1770. One cannot but admire his persevering industry, and his sacrifices of time, money and personal comfort, in collecting and preparing materials for his *History*; and few will be disposed to condemn severely errors and oversights in a work of such extent and difficulty. In 1779 he wrote for the Royal Society an account of the infant Crotch, whose remarkable musical talent excited so much attention at that time. In 1784 he published, with an Italian title-page, the music annually performed in the Pope's chapel at Rome during Passion Week. In 1785 he published, for the benefit of the Musical Fund, an account of the first commemoration of Handel in Westminster Abbey in the preceding year, with an excellent life of Handel. In 1796 he published *Memoirs and Letters of Metastasio*, 3 vols.

8vo. Towards the close of his life, Burney contributed to the Rev. Dr Rees's *Cyclopædia* all the musical articles not belonging to the department of Natural Philosophy and Mathematics. For these articles he received £1000, which seems a remarkable remuneration, considering that most of his materials were merely transcribed from his own *History of Music*. In 1789, through the treasury influence of his friend Edmund Burke, he was appointed organist to the chapel of Chelsea Hospital, and he resided in the hospital for the remainder of his life. He was made a member of the Institute of France, and nominated a correspondent in the class of the Fine Arts, in the year 1810. He died at Chelsea College on the 12th of April 1814, and was interred in the burying-ground of the college on the 20th of the same month.

Burney had a wide circle of acquaintance among the distinguished artists and literary men of his day. At one time he thought of writing a life of his friend Dr Samuel Johnson; but he retired before the crowd of biographers who rushed into that field. His character in private as well as public life appears to have been very amiable and exemplary. Dr Burney's eldest son, James, was a distinguished officer in the royal navy, and died a rear-admiral in 1821. He published several works of merit. A notice of his second son, the Rev. Charles Burney, D.D., an eminent Greek scholar, will be found below, and of his second daughter Frances (Madame D'Arbly) under the heading D'ARBLAY. The *Diary and Letters of Madame D'Arbly* contain many minute and interesting particulars of her father's public and private life, and of his friends and contemporaries. A life of her father, by Madame D'Arbly, appeared in 1832.

Besides the operatic music above mentioned, Burney's known compositions consist of—1. *Six Sonatas for the harpsichord*; 2. *Two Sonatas for the harp or piano, with accompaniments for violin and violoncello*; 3. *Sonatas for two violins and a bass: two sets*; 4. *Six Lessons for the harpsichord*; 5. *Six Duets for two German flutes*; 6. *Three Concertos for the harpsichord*; 7. *Six concert pieces with an introduction and fugue for the organ*; 8. *Six Concertos for the violin, &c., in eight parts*; 9. *Two Sonatas for pianoforte, violin, and violoncello*; 10. *A Cantata, &c.*; 11. *Anthems, &c.*; 12. *XII. Canonetti a due voci in Canone, poesia dell' Abate Metastasio*.

BURNEY, CHARLES (1757–1817), son of the preceding, an eminent classical scholar, was born at Lynn, in Norfolk, in 1757. At the age of eleven he was sent to the Charterhouse in London, whence he removed to Caius College, Cambridge. He quitted the university without taking his degree; but in 1791 he received the diploma of LL.D. from Aberdeen, and in 1808 that of D.D. from Cambridge. In 1783 he married the daughter of Dr Rose, the translator of Sallust, and continued for some time to assist his father-in-law in the management of his academy. He contributed at this time many articles to the *Monthly Review*, and afterwards edited for two or three years the *London Magazine*. Some of his contributions to the first of these periodicals gained him much credit not only among English but among Continental scholars. In the course of time he realized a handsome fortune, great part of which he expended in the formation of his splendid library. The manuscripts and rare books collected by him were considered so valuable that at his death, which happened in 1817, they were purchased by the nation and deposited in the British Museum.

BURNLEY, FRANCES. See D'ARBLAY.

BURNLEY, a manufacturing town and municipal and parliamentary borough of England, 22 miles N. of Manchester, in a valley on the River Burn, from which it derives its name, and in the immediate vicinity of the Leeds and Liverpool canal. Its streets are well paved, and there is an abundant supply of water. Among its buildings of note are the frequently restored church of St Peter's; a market hall, erected in 1866; and a literary institution

and exchange. It also possesses a Church of England institute, with a considerable library, a free grammar school, and several charities. Its staple manufacture is cotton, which in 1872 gave employment to 7972 men and 8267 women of twenty years of age and upwards. Worsted, which was formerly the chief article, is still manufactured to a considerable extent. Calico-printing, machine-making, brewing, tanning, and several other important industries are carried on in the town; and in the neighbourhood there are iron mines and stone quarries, which gave employment in 1872 to 1376 and 360 workmen respectively. From the number of Roman remains found at various times on the spot, Burnley seems to be the site of some Roman station; and it has also been suggested that it may coincide with Brunnanburh, the famous battle-field of the Saxons. There are but few facts of importance in its history. During the cotton famine it suffered severely, and the operatives were employed in an extensive system of improvements, to which the present satisfactory condition of the town is mainly due. In 1861 it was incorporated by royal charter, the government being placed in the hands of a mayor, eight aldermen, and twenty-four councillors; and in 1867 it was entrusted with the right of electing one member of Parliament. The population of the parliamentary borough in 1871 was 44,320 persons, of whom 21,368 were males and 22,952 females; the inhabited houses were 8804, and the registered electors 5628.

BURNOUF, EUGÈNE (1801-1852), an Oriental scholar, was born at Paris in 1801. He was educated for the legal profession, but soon after taking his degree began to devote himself entirely to the study of Oriental languages. In 1826 he published an *Essai sur le Pali*, and in the following year *Observations Grammaticales sur quelques Passages de l'Essai sur le Pali*. The next great work he undertook was the deciphering of the Zend manuscripts brought to France by Anquetil du Perron. By his labours a knowledge of the Persian language and religion was first brought into the scientific world of Europe. He caused the *Vendidad Sadé* to be lithographed with the utmost care, and published it in folio, 1829-43. The contributions he made to Oriental literature in the *Journal Asiatique* were numerous and important. From 1833 to 1835 he published his *Commentaires sur le Yaçna, l'un des livres liturgiques des Perses*; in 1840 he began the publication of the Sanskrit text and French translation of the *Bhagavata Purana*, which was completed in three folio volumes. His last works were *Introduction à l'Histoire du Bouddhisme Indien*, and a translation of *Le Lotus de la Bonne Loi*. The latter work was passing through the press when the author died on the 28th May 1852. He was a member of the *Académie des Inscriptions*, and from 1832 had held the post of professor of Sanskrit in the Collège de France.

BURNOUF, JEAN LOUIS (1775-1844), the father of Eugène Burnouf, was born in 1775. During the intervals of leisure left him by his commercial employment he prosecuted his studies in classical literature, and in 1808 was appointed assistant-professor at the Lycée Charlemagne. He soon afterwards obtained the chair of rhetoric at the Lycée Imperial, which he held till 1826, when he was made the inspector of the Academy. In 1817 he had been appointed professor of Latin eloquence at the Collège de France, and from 1811 to 1822 he acted as president of the École Normale. In 1830 Burnouf was named inspector-general of studies, and on his resignation of this post in 1836 was made librarian of the university. He died in 1844. His most important work was the *Méthode pour Étudier la Langue Grecque*, 1814, which marks an epoch in the study of Greek in France. He also published a valuable edition of Sallust and some excellent translations of Tacitus, and of parts of Sallust and Cicero.

BURNS, ROBERT (1759-1796). In a company of German critics who were weighing the claims and estimating the rank of the poets, their contemporaries, the leader of their chorus, the genial humorist, Jean Paul Richter, is said to have hushed his audience when the name of Goethe was introduced, exclaiming—"We are not to sit in judgment on that sacred head." Scotsmen are apt to attach the same half-superstitious reverence to the name which is, more than any other, that of Scotland condensed in a personality, the representative of what is noblest and also of much that is erring in their race.

Robert Burns was born on the 25th of January 1759, in a cottage about two miles from Ayr, the eldest son of a small farmer, William Burness, of Kincardineshire stock, who wrought hard, practised integrity, wished to bring up his children in the fear of God, but had to fight all his days against the winds and tides of adversity. "The poet," says Mr Carlyle, his best biographer, "was fortunate in his father—a man of thoughtful intense character, as the best of our peasants are, valuing knowledge, possessing some and open-minded for more, of keen insight and devout heart, friendly and fearless: a fully unfolded man seldom found in any rank in society, and worth descending far in society to seek. . . . Had he been ever so little richer, the whole might have issued otherwise. But poverty sunk the whole family even below the reach of our cheap school system, and Burns remained a hard-worked plough-boy."

Through a series of migrations from one unfortunate farm to another; from Alloway (where he was taught to read), to Mt. Oliphant, and then (1777) to Lochlea in Tarbolton (where he learnt the rudiments of geometry), the poet remained in the same condition of straitened circumstances. At the age of thirteen he thrashed the corn with his own hands, at fifteen he was the principal labourer. The family kept no servant, and for several years butchers' meat was a thing unknown in the house. "This kind of life," he writes, "the cheerless gloom of a hermit and the unceasing toil of a galley-slave, brought me to my sixteenth year." His naturally robust frame was overtasked, and his nervous constitution received a fatal strain. His shoulders were bowed, he became liable to headaches, palpitations, and fits of depressing melancholy. From these hard tasks and his fiery temperament, craving in vain for sympathy in a frigid air grew the strong temptations on which Burns was largely wrecked,—the thirst for stimulants and the revolt against restraint which soon made headway and passed all bars. In the earlier portions of his career, a buoyant humour bore him up; and amid thick-coming shapes of ill he bated no jot of heart or hope. He was cheered by vague stirrings of ambition, which he pathetically compares to the "blind groping of Homer's Cyclops round the walls of his cave." Sent to school at Kirkoswald, he became, for his scant leisure, a great reader—eating at meal-times with a spoon in one hand and a book in the other,—and carrying a few small volumes in his pocket to study in spare moments in the fields. "The collection of songs," he tells us, "was my *vade mecum*. I pored over them driving my cart or walking to labour, song by song, verse by verse, carefully noting the true, tender, sublime, or fustian." He lingered over the ballads in his cold room by night; by day, whilst whistling at the plough, he invented new forms and was inspired by fresh ideas, "gathering round him the memories and the traditions of his country till they became a mantle and a crown." It was among the furrows of his father's fields that he was inspired with the perpetually quoted wish—

"That I for poor auld Scotland's sake  
Some useful plan or book could make,  
Or sing a sang at least."

An equally striking illustration of the same feeling is to be found in his summer Sunday's ramble to the Leglen

wood,—the fabled haunt of Wallace,—which the poet confesses to have visited "with as much devout enthusiasm as ever pilgrim did the shrine of Loretto." In another reference to the same period he refers to the intense susceptibility to the homeliest aspects of Nature which throughout characterized his genius. "Scarcely any object gave me more—I do not know if I should call it pleasure—but something which exalts and enraptures me—than to walk in the sheltered side of a wood or high plantation in a cloudy winter day and hear the stormy wind howling among the trees and raving over the plain. I listened to the birds, and frequently turned out of my path lest I should disturb their little songs or frighten them to another station." Auroral visions were gilding his horizon as he walked in glory, if not in joy, "behind his plough upon the mountain side;" but the swarm of his many-coloured fancies was again made grey by the *atra cura* of unsuccessful toils.

Burns had written his first verses of note, "Behind yon hills where Stinchar (afterwards Lugar) flows," when in 1781 he went to Irvine to learn the trade of a flax-dresser. "It was," he says, "an unlucky affair. As we were giving a welcome carousal to the New Year, the shop took fire and burned to ashes; and I was left, like a true poet, without a sixpence." His own heart, too, had unfortunately taken fire. He was poring over mathematics till, in his own phraseology,—still affected in its prose by the classical pedantries caught from Pope by Ramsay,—"the sun entered Virgo, when a charming *fillette*, who lived next door, overset my trigonometry, and set me off at a tangent from the scene of my studies." We need not detail the story, nor the incessant repetitions of it, which marked and sometimes marred his career. The poet was jilted, went through the usual despairs, and resorted to the not unusual sources of consolation. He had found that he was "no enemy to social life," and his mates had discovered that he was the best of boon companions in the lyric feasts, where his eloquence shed a lustre over wild ways of life, and where he was beginning to be distinguished as a champion of the New Lights and a satirist of the Calvinism whose waters he found like those of Marah.

In Robert's 25th year his father died, full of sorrows and apprehensions for the gifted son who wrote for his tomb, in Alloway kirkyard, the fine epitaph ending with the characteristic line—

"For even his failings leaned to virtue's side."

For some time longer the poet, with his brother Gilbert, lingered at Lochlea, reading agricultural books, miscalculating crops, attending markets, and in a mood of reformation resolving, "in spite of the world, the flesh, and the devil, to be a wise man." Affairs, however, went no better with the family; and in 1784 they migrated to Mossgiel, where he lived and wrought, during four years, for a return scarce equal to the wage of the commonest labourer in our day. Meanwhile he had become intimate with his future wife, Jean Armour; but the father, a master mason, discountenanced the match, and the girl being disposed to "sigh as a lover," as a daughter to obey, Burns, in 1786, gave up his suit, resolved to seek refuge in exile, and having accepted a situation as book-keeper to a slave estate in Jamaica, had taken his passage in a ship for the West Indies. His old associations seemed to be breaking up, men and fortune scowled, and "hungry ruin had him in the wind," when he wrote the lines ending—

"Adieu, my native banks of Ayr,"

and addressed to the most famous of the loves, in which he was as prolific as Catullus or Tibullus, the proposal—

"Will ye go to the Indies, my Mary."

He was withheld from his project and, happily or unhappily, the current of his life was turned by the success of his first volume, which was published at Kilmarnock in June 1786. It contained some of his most justly celebrated poems, the results of his scanty leisure at Lochlea and Mossgiel; among others "The Twa Dogs,"—a graphic idealization of *Æsop*,—"The Author's Prayer," the "Address to the Deil," "The Vision" and "The Dream," "Halloween," "The Cottar's Saturday Night," the lines "To a Mouse" and "To a Daisy," "Scotch Drink," "Man was made to Mourne," the "Epistle to Davie," and some of his most popular songs. This epitome of a genius so marvellous and so varied took his audience by storm. "The country murmured of him from sea to sea." "With his poems," says Robert Heron, "old and young, grave and gay, learned and ignorant, were alike transported. I was at that time resident in Galloway, and I can well remember how even plough-boys and maid-servants would have gladly bestowed the wages they earned the most hardy, and which they wanted to purchase necessary clothing, if they might but procure the works of Burns. This first edition only brought the author £20 direct return, but it introduced him to the *littérati* of Edinburgh, whither he was invited, and where he was welcomed, feasted, admired, and patronized. He appeared as a portent among the scholars of the northern capital and its university, and manifested, according to Mr Lockhart, "in the whole strain of his bearing, his belief that in the society of the most eminent men of his nation he was where he was entitled to be, hardly deigning to flatter them by exhibiting a symptom of being flattered."

Sir Walter Scott bears a similar testimony to the dignified simplicity and almost exaggerated independence of the poet, during this *annus mirabilis* of his success. "As for Burns, *Virgilium vidi tantum*, I was a lad of fifteen when he came to Edinburgh, but had sense enough to be interested in his poetry, and would have given the world to know him. I saw him one day with several gentlemen of literary reputation, among whom I remember the celebrated Dugald Stewart. Of course we youngsters sat silent, looked, and listened. . . . I remember . . . his shedding tears over a print representing a soldier lying dead in the snow, his dog sitting in misery on one side, on the other his widow with a child in her arms. His person was robust, his manners rustic, not clownish. . . . His countenance was more massive than it looks in any of the portraits. There was a strong expression of shrewdness in his lineaments; the eye alone indicated the poetic character and temperament. It was large and of a dark cast, and literally glowed when he spoke with feeling or interest. I never saw such another eye in a human head. His conversation expressed perfect self-confidence, without the least intrusive forwardness. I thought his acquaintance with English poetry was rather limited; and having twenty times the abilities of Allan Ramsay and of Ferguson he talked of them with too much humility as his models. He was much caressed in Edinburgh, but the efforts made for his relief were extremely trifling." *Laudatur et alget*. Burns went from those meetings, where he had been posing professors (no hard task), and turning the heads of duchesses, to share a bed in the garret of a writer's apprentice,—they paid together 3s. a week for the room. It was in the house of Mr Carfrae, Baxter's Close, Lawnmarket, "first scale stair on the left hand in going down, first door in the stair." During Burns's life it was reserved for William Pitt to recognize his place as a great poet, the more cautious critics of the North were satisfied to endorse him as a rustic prodigy, and brought upon themselves a share of his satire. Some of the friendships contracted during this period—as for Lord Glencairn and Mrs Dunlop—are among the most pleasing and permanent in literature; for genuine kind,