companies are situated, is becoming a considerable place, and may be expected ultimately to supersede the Turkish town. The terminus of the Constantinople line of telegraph, which furnishes an alternative means of communication between England and India, is at Fáo, near the mouth of the Euphrates, and at the distance of about 60 miles below Bussorah. A good deal of attention has of late years been directed to Bussorah in connection with the proposal for a railway to unite the Mediterranean with the Persian Gulf, either by way of the Tigris or Euphrates valley. In no case, however, would it be desirable to establish the terminus of such a railway at Bussorah, where the climate would prove most destructive to European life. The most eligible site for the terminus would be either at Kowait on the sea-coast, 50 miles south of Bussorah, or at the Persian town of Mohamreh, where the Karún River disembogues into the Euphrates. Quite recently the Turkish Government has decided to dissociate the Bussorah district, with its dependencies, from Baghdad, and to attach it to the newly-created province of Arabia, the headquarters of the pashalic being established at El Hassa; but such an arrangement is not likely to be permanent. (H. C. R.)

BUSTARD (corrupted from the Latin *Avis tarda*, though the application of the epithet[1] is not easily understood), the largest British land-fowl, and the *Otis tarda* of Linnæus, which formerly frequented the champaign parts of Great Britain from East Lothian to Dorsetshire, but of which the native race is now extirpated. Its existence in the northern locality just named rests upon Sibbald's authority (*circa* 1684), and though Hector Boethius (1526) unmistakably described it as an inhabitant of the Merse, no later writer than the former has adduced any evidence in favour of its Scottish domicile. The last examples of the native race were probably two killed in 1838 near Swaffham, in Norfolk, a district in which for some years previously a few hen-birds of the species, the remnant of a plentiful stock, had maintained their existence, though no cock-bird had latterly been known to bear them company. In Suffolk, where the neighbourhood of Icklingham formed its chief haunt, an end came to the race in 1832; on the wolds of Yorkshire about 1826, or perhaps a little later; and on those of Lincolnshire about the same time. Of Wiltshire, Montagu, writing in 1813, says that none had been seen in their favourite haunts on Salisbury Plain for the last two or three years. In Dorsetshire there is no evidence of an indigenous example having occurred since that date, nor in Hampshire nor Sussex within the present century. From other English counties, as Cambridgeshire, Hertfordshire, and Berkshire, it disappeared without note being taken of the event, and the direct cause or causes of its extermination can only be inferred from what, on testimony cited by Mr Stevenson (*Birds of Norfolk*, ii. pp. 1–42), is known to have led to the same result in Norfolk and Suffolk. In the latter the extension of plantations rendered the country unfitted for a bird whose shy nature could not brook the growth of covert that might shelter a foe, and in the former the introduction of improved agricultural implements, notably the corn-drill and the horse-hoe, led to the discovery and generally the destruction of every nest, for the bird's chosen breeding-place was in wide fields—"brecks," as they are locally called,—of winter-corn. Since the extirpation of the native race the Bustard is known to Great Britain only by occasional wanderers, straying most likely from the open country of Champagne or Saxony, and occurring in one part or another of the United Kingdom some two or three times every three or four years, and chiefly in midwinter.

An adult male will measure nearly four feet from the tip of the bill to the end of the tail, and its wings have an expanse of eight feet or more,—its weight varying (possibly through age) from 22 to 32 pounds. This last was that of one which occurred to the younger Naumann, the best biographer of the bird (*Vögel Deutschlands*, vii. p. 12), who, however, stated in 1834 that he was assured of the former existence of examples which had attained the mass of 35 or 38 pounds. The female is considerably smaller. Compared with most other birds frequenting open places the Bustard has disproportionately short legs, yet the bulk of its body renders it a conspicuous and stately object, and when on the wing, to which it readily takes, its flight is not inferior in majesty to that of an Eagle. The bill is of moderate length, but, owing to the exceedingly flat head of the bird, appears longer than it really is. The neck, especially of the male in the breeding-season, is thick, and the tail, in the same sex at that time of year, is generally carried in an upright position, being, however, in the paroxysms of courtship turned forwards, while the head and neck are simultaneously reverted along the back, the wings are lowered, and their shorter feathers erected. In this posture, which has been admirably portrayed by Mr Wolf (*Zool. Sketches*, pl. 45), the bird presents a very strange appearance, for the tail, head, and neck are almost buried amid the upstanding feathers before named, and the breasts are protruded to a remarkable extent. The Bustard is of a pale grey on the neck and white beneath, but the back is beautifully barred with russet and black, while in the male a band of deep tawny-brown—in some examples approaching a claret-colour—descends from either shoulder and forms a broad gorget on the breast. The secondaries and greater wing-coverts are white, contrasting vividly, as the bird flies, with the black primaries. Both sexes have the ear-coverts somewhat elongated—whence doubtless is derived the name *Otis* (Gr. ὠτίς)—and the male is adorned with a tuft of long, white, bristly plumes, springing from each side of the base of the mandible. The food of the Bustard consists of almost any of the plants natural to the open country it loves, but in winter it will readily forage on those which are grown by man, and especially coleseed and similar green crops. To this vegetable diet much animal matter is added when occasion offers, and from an earth-worm to a field-mouse little that lives and moves seems to come amiss to its appetite.

Though not many birds have had more written about them than the Bustard, much remains to be determined with regard to its economy. A moot point, which will most likely always remain undecided, is whether the British race was migratory or not, though that such is the habit of the species in most parts of the European continent is beyond dispute. Equally uncertain as yet is the question whether it is polygamous or not—the evidence being perhaps in favour of its having that nature. But one of the most singular properties of the bird is the presence in some of the fully-grown males of a pouch or gular sack, opening under the tongue. This extraordinary feature, first discovered by James Douglas, a Scotch physician, and made known by Albin in 1740, though its existence was hinted by Sir Thomas Browne sixty years before, if not by the Emperor Frederick II., has been found wanting in examples that, from the exhibition of all the outward marks of virility, were believed to be thoroughly mature; and as to its function and mode of development judgment had best be suspended, with the understanding that the old supposition of its serving as a receptacle whence the bird might supply itself or its companions with water in dry places must be deemed to be wholly untenable. The structure of this pouch—the existence of which in some examples has been well established,—is, however, variable;

[1] It may be open to doubt whether *tarda* is here an adjective. Several of the mediæval naturalists used it as a substantive.



and though there is reason to believe that in one form or another it is more or less common to several exotic species of the family *Otididæ*, it would seem to be as inconstant in its occurrence as in its capacity. As might be expected, this remarkable feature has attracted a good deal of attention (*Journ. für Ornith.* 1861, p. 153; *Ibis*, 1862, p. 107; 1865, p. 143; *Proc. Zool. Soc.* 1865, p. 747; 1868, p. 741; 1869, p. 140; 1874, p. 471), and the researches of Professor Garrod, the latest investigator of the matter, shew that in an example of the Australian Bustard (*Otis australis*) examined by him there was, instead of a pouch or sack, simply a highly dilated œsophagus—the distention of which, at the bird's will, produced much the same appearance and effect as that of the undoubted sack found at times in the *O. tarda*.

The distribution of the Bustards is confined to the Old World—the bird so called in the Fur-Countries of North America, and thus giving its name to a lake, river, and cape, being the Canada Goose (*Bernicla canadensis*). In the Palæarctic Region we have the *O. tarda* already mentioned, extending from Spain to Mesopotamia at least, and from Scania to Morocco, as well as a smaller species, *O. tetrax*, which often occurs as a straggler in, but was never an inhabitant of, the British Islands. Two species, known indifferently by the name of Houbara (derived from the Arabic), frequent the more southern portions of the Region, and one of them, *O. macqueeni*, though having the more eastern range and reaching India, has several times occurred in North-western Europe, and once even in England. In the east of Siberia the place of *O. tarda* is taken by the nearly-allied, but apparently distinct, *O. dybovskii*, which would seem to occur also in Northern China. Africa is the chief stronghold of the family, nearly a score of well-marked species being peculiar to that continent, all of which have been by later systematists separated from the genus *Otis*. India, too, has three peculiar species, the smaller of which are there known as Floricans, and, like some of their African and one of their European cousins, are remarkable for the ornamental plumage they assume at the breeding-season. Neither in Madagascar nor in the Malay Archipelago is there any form of this family, but Australia possesses one large species already named. From Xenophon's days (*Anab.* i. 5) to our own, the flesh of Bustards has been esteemed as of the highest flavour. The Bustard has long been protected by the game-laws in Great Britain, but, as will have been seen, to little purpose. A few attempts have been made to reinstate it as a denizen of this country, but none on any scale that would ensure success. Many of the older authors considered the Bustards allied to the Ostrich, a most mistaken view, their affinity pointing apparently towards the Cranes in one direction and the Plovers in another. (A. N.)

BUSTO ARSIZIO, a town of Italy, in the province of Milan and district of Gallarate, about 19 miles N.W. of the city of Milan by rail. Its church of Santa Maria was planned by Bramante, and contains frescoes by Gaudenzio Ferrari; and St John's is also a noble building. Cotton is manufactured in the town, and the vine is cultivated in the neighbourhood. Population in 1870, 12,909.

BUTADES, wrongly called DIBUTADES, a Greek modeller in clay, whom fable describes as the first who modelled the human face in that material. The story is that his daughter, smitten with love for a youth at Corinth where they lived, drew upon the wall the outline of his shadow, and that upon this outline her father modelled a face of the youth in clay, and baked the model along with the clay tiles which it was his trade to make. This model was preserved in Corinth till Mummius sacked that town. This incident led Butades to ornament the ends of roof-tiles with human faces, a practice which is attested by numerous existing examples. He was a native of Sicyon, and probably lived about 600 B.C., at which date Corinth seems to have been a flourishing centre of working in clay.

BUTCHER-BIRD, a name frequently given to the Shrike family of Birds (*Laniadæ*), and particularly to the Great Grey Shrike (*Lanius excubitor*). See SHRIKE.

BUTE, COUNTY OF, is composed of three groups of islands which lie in the Firth of Clyde, betwixt the coasts of Ayrshire on the east, and Argyllshire on the north and west, viz., Bute, from which the county takes its name, with Inchmarnoch, a mile to westward; the two Cumbraes, less than a mile apart; and Arran, with the Holy Isle and Pladda islet, separated from each other by about a mile; the groups themselves being divided by channels from five to eight or ten miles in width. The area of the county is about 225 square miles. Before the application of steam to navigation and the introduction of the railway system, the voyage from Glasgow to Bute, Cumbrae, or Arran was always tedious and disagreeable, and sometimes fraught with peril, being performed in small and generally open sail-boats, often occupying days, and occasionally even weeks; now, by rail and steamer, the several islands can be reached in an hour and a half or two hours from Glasgow. In consequence of those facilities, and their acknowledged salubrity of climate, beauty and sublimity of scenery, and scientific and historic interest, the chief islands of Buteshire have for years attracted increasing numbers of tourists, artists, and men of science from all parts of the world. Buteshire, with the exception of some half-dozen small estates, is in the hands of four great proprietors. Arran, Holy Isle, and Pladda belong to the duke of Hamilton, and Bute and Inchmarnoch to the noble marquis who derives his title from the former. The Larger Cumbrae is the property of the earl of Glasgow and Lord Bute; and the Lesser Cumbrae, with its single farm, belongs to the earl of Eglinton. The proprietors of Bute and the Larger Cumbrae,—whose residences are respectively Mount Stuart, a few miles from Rothesay, and the Garrison, a handsome marine villa in the heart of Millport,—have given every encouragement to feuing and to all public improvements; consequently the beautiful watering-places in their vicinity have grown rapidly in population and importance. The census of 1871 gives the resident population of Buteshire at 16,977, 7623 males and 9354 females. Of these 10,094 were in Bute, 5259 in Arran, and 1624 in the Cumbraes. Since then the numbers are known to have largely increased, and in summer the population must be vastly greater. The electoral roll, which grows of course with the growth of the better class of feuars and householders, numbers at present 1150 voters. Prior to 1832 Buteshire, alternately with Caithness-shire, sent a member to Parliament,—Rothesay enjoying at the same time the privilege of sharing a representative with Ayr, Campbelton, Inveraray, and Irvine. On the passing of the Reform Bill of 1832, Rothesay was merged in the county, which since then has had a member to itself. Buteshire and Renfrewshire form one sheriffdom, with a sheriff-substitute resident in Rothesay, where are also situated the county buildings, including the court-house, prison, and public offices. The circuit courts are held at Inveraray.

BUTE, the most important of the several islands in the Firth of Clyde which constitute the county of the same name, is situated about 18 miles west of Greenock, and 40 by water from Glasgow. It is about 15 miles in length, extending from the picturesque "Kyles"—the narrow winding strait which separates the island on the north from the district of Cowal—to the Sound of Bute, about 8 miles in width, which separates it on the south from Arran. In breadth the island is unequal, from the deep indentations,

on both sides, of its numerous bays, but it averages from 3 to 5 miles, having on the east the Cumbraes 5 miles and the Ayrshire coast 8 miles off, and on the west Inchmarnoch (with an area of 675 acres) close at hand, and Ardrishaig, the highway to the Hebrides, within little more than two hours' sail of Rothesay.

The island has an area of 31,161 acres, two-thirds of which are arable, the remainder consisting of hill-pasture, plantings, moors, and sheets of water. Of the latter there are six. The largest, Loch Fad, 3 miles from Rothesay, is nearly 3 miles in length and about ¼ mile in breadth. From this copious source the Rothesay cotton-spinning mill, the first establishment of the sort erected in Scotland, derived by gravitation its propelling power. The mill continued in active operation, giving employment to some hundreds of people, until a few years ago, when, from the machinery having become antiquated and other causes, it ceased to be remunerative, and was closed. There are still two factories in the neighbourhood, with more modern machinery, for the weaving of cloth, but they are driven by steam-power. Loch Fad has a peculiar interest attaching to it, from having, on its western bank, the cottage built in 1827 by Edmund Kean, the great tragedian, who there found it "glorious through the loopholes of retreat to peep on such a world." The cottage, after Kean's death, fell into the hands of Mr J. B. Neilson, the ingenious inventor of "the hot-blast," and is now the property of Lord Bute. Notwithstanding the change of hands, the drawing-room is still retained precisely as Kean left it. Loch Ascog, within two miles of Rothesay, is less than Loch Fad, but quite as useful. It covers an area of 72 acres, and supplies the inhabitants of Rothesay with excellent water for domestic purposes. Quien Loch covers 54 acres, Greenan Loch 12, Loch Dhu 9, and Lochantarb 5 acres. The climate of Bute is mild, genial, and healthful, and is likened, not unfrequently, to that of Devonshire or of Montpellier. The mountains of Argyll and the peaks of Arran breaking the clouds as they pass from the Western Ocean, less rain falls on Bute than on any other part of the west coast; and the sea-breeze, generally blowing from the west and south, keeps the air cool in summer, and prevents snow from remaining or frost from continuing long in winter. The soil of Bute, for the most part light and gravelly, produces, under skilful treatment, excellent crops, particularly of potatoes, which, being readily disposed of by the acre while growing, are conveyed in barrels day by day to the Glasgow market. The farmers are a respectable class of men, intelligent, able-bodied, and long-lived. Coal has been found in the island, but of inferior quality and doubtful quantity. Supplies of this indispensable mineral are therefore brought from the fields of Ayrshire and Lanarkshire. Native limestone has been burned and used, but of late years it has given way almost entirely to Irish lime, which is extensively imported for building and manuring purposes. Of soft red sandstone, slate, and whinstone there is no lack, but they are chiefly used in the building of dykes and the gables and back walls of tenements, white sandstone and slates being largely imported for the front elevations and roofing of the better class of houses, which are now rapidly increasing in number. At Kilchattan there is an abundance of superior clay, and a thriving brick and tile work. Granite of a grey complexion, susceptible of a high polish, is also found at Kilchattan.

The islands of Bute and Inchmarnoch, excepting the small estates of Ascog and Ardbeg, the burgh lands, and one or two trifling holdings adjoining the town, belong to the marquis of Bute, whose favourite seat, Mount Stuart is four miles from Rothesay on the eastern shore. The house, for which a much better site, commanding a view all round the island, might have been found, was begun in 1719 by the second earl, and finished after his death, in 1723, by Lady Bute, a daughter of the first duke of Argyll. It is a plain unpretentious mansion of moderate dimensions, recently much improved internally by the present marquis.

To the geologist, Bute offers little attraction as compared with Arran; yet the masses of conglomerate on the beach and forming the bold cliffs at Craigmore; the dykes of trap which crop up strikingly through the red sandstone and conglomerate at Ascog, and which may be traced shoreward towards Bogany Point and across the island to Ettrick Bay; and the vitrified forts at Dunnagoil (Garrochhead) and Island-bui (Kyles),—whether the result of volcanic action or only of beacon fires is doubtful,—will not be found unworthy of his notice. To the antiquary and the student of mediæval history Bute offers ample scope. The Druidical monuments, and the barrows, cairns, and cists are numerous throughout the island, as are also the remains of ancient chapels. For an account of Rothesay Castle and its deeply interesting historical associations, see ROTHESAY. Another object of interest is St Blane's chapel, picturesquely situated in a sheltered nook in the parish of Kingarth. It is believed to have been founded in the reign of Malcolm Canmore, towards the close of the 11th century, on the site of a much older edifice. This seems not improbable, as St Blane, who is said to have been a nephew of St Cattan, lived in the latter half of the 6th century. At all events, the names of both saints have been perpetuated in connection with the chapel and the neighbouring bay of Kilchattan. In the year 1204, Walter, Steward of Scotland, anxious "for the souls of kings David and Malcolm, and the souls of his own father and mother," as well as for "the salvation of himself and heirs," granted a charter conveying St Blane's, with all its valuable belongings in Bute, "to the monastery at Paisley, and the monks serving God therein." Time out of mind the chapel has been a ruin, surrounded by numerous graves of the forgotten dead; and having passed long ago from the custody of the church, it again belongs, with the lands attached to it, to a Stuart, Lord Bute.

There are still extant and habitable several old mansions in Bute, one or two of which may be pointed out. The most considerable is Kames Castle, three miles north-west of Rothesay. It stands in an extensive well-wooded park opposite the fine bay of the same name. It was long the residence of the Bannatyne family, a member of which, Lord Bannatyne, a judge of the Court of Session, projected the Highland Society in 1784, and founded the village of Port-Bannatyne, an abode of hardy fishermen, and now also a flourishing watering-place. Kames estate and castle are now the property of Lord Bute. Ascog House, about three miles from Rothesay in the opposite direction coastwise, is another old mansion in the Scottish baronial style. Standing on a richly-wooded height, it commands extensive views of the firth, and whether regarded from the road or the water contributes largely to enhance the beauty of perhaps the finest landscape in the island. The estate of Ascog belonged at one time to a branch of the Bute family. In 1815 it was purchased by the late Mr Robert Thom, C.E., of the Rothesay spinning-mill, who acquired celebrity by successfully engineering the introduction of water to the town of Greenock.

The island is divided into four parishes,—Rothesay, New Rothesay, Kingarth, and North Bute.

Rothesay, with its population of 7760 souls, has two Established churches, with a Gaelic chapel, two Free churches, with a Gaelic chapel, one United Presbyterian church, and three chapels — Episcopalian, Baptist, and Roman Catholic; while at Kingarth there are two churches, Established and Free; at Ascog one, a Free church; and in North Bute an Established and a Free church. The school accommodation is likewise ample, both in town and country.

Touching the origin of the name of Bute, there is considerable doubt. It has been written Both, Bote, Boot, and Botis, and may thus be derived from "Both," which is the Irish for "a cell," St Brendan, an Irish abbot, having, it is said, caused a cell to be erected in the island in the 6th century; or it may have been derived from the old British words "Ey Budh," or the Gaelic words "Ey Bhiod," signifying the "island of corn," or "island of food," from its fertility as compared with the neighbouring islands and Highland districts. Although now all but obsolete, Gaelic was formerly the current language spoken. The Butemen in fighting times were called Brandanes, a distinction which they prized; and the numerous small landed proprietors, in virtue of a charter granted them in 1506 by James IV., took the title of baron, which became hereditary in their families. The title is now all but extinct, the lands which conferred it having passed by purchase from time to time, with one or two trifling exceptions, into possession of the Bute family. The descendants of the Brandanes were among the earliest to take part in the volunteer movement, by furnishing a couple of batteries to Lord Lorne's battalion of Argyll and Bute Artillery Volunteers, as well as a company to the Renfrewshire Rifles.

Great improvements have been recently made and are now (1876) in progress in Bute. The renovation, all but completed, of the grand old castle, and the formation of the esplanades of Rothesay,—together with the erection of an aquarium, and of an iron pier, where the accommodation was wanted, at the entrance to the bay, will tend, with other appreciated advantages, to give the island and shores of Bute a higher place than ever among the attractions of the Clyde. (R. H.)

**BUTE, JOHN STUART, THIRD EARL OF** (1713–1792), for a brief time prime minister of England, was born in 1713, and was educated at Eton. Horace Walpole, who was one of his contemporaries there, tells us that Bute "studied simples in the hedges about Twickenham.' For many years he resided in the remote island of Bute, where he appears to have diligently studied mathematics, mechanics, and natural science. He married the daughter of Mr and the celebrated Lady Mary Wortley Montagu, an alliance which subsequently brought the large Wortley estates into his family. A mere accident introduced him at court; a shower of rain interrupted a cricket match at Cliefden, and led to his services being required by the Prince of Wales. He received a bedchamber appointment in the household of the prince. Prince Frederick died, however, next year, and Lord Bute lived in retirement. On the formation of a separate household for the princess and the young princes, he received the appointment of groom of the stole, somewhat to the dissatisfaction of the old king, George II., who gave him the gold key of office in an ungracious way. In the household of the Prince of Wales Lord Bute acquired great influence over the mind of the youthful heir of the throne and his mother. The scandal of the last century associated his name most intimately with that of the princess, but for this cruel and persistent rumour there appears to be no foundation either in contemporary literature or in the large inedited Bute MSS.

Lord Bute does not appear to have had much to do with the education of the future king and his brothers, which was chiefly left in episcopal hands. He took, however, some part in the direction of his studies, and is known to have read Blackstone's *Commentaries*, when still in MS., with him. He seems also to have inculcated him with the writings of Bolingbroke, whose theory was that a king should not only reign but govern, and who had sketched out the ideal of a patriot king. The constant language of the Princess Dowager, re-echoed by the groom of the stole, was "George, be king!" In 1760 George II. died, and the young king proceeded to put in practice the teachings he had received. This marked an important era in constitutional history. Then began the era of the "king's friends;" the royal will was to be supreme; the ministers were simply to act ministerially, giving expression to and carrying out the sovereign's pleasure. It is manifest that this doctrine weakened the responsibility of ministers and the authority of parliament, and invited dangers in the direction both of absolutism and of anarchy. Bute, however, was prepared to carry out a scheme very like Strafford's "Thorough" with zeal and energy. The day after the accession Bute was made a privy councillor. A little later he was made secretary of state. Afterwards he was made Knight of the Garter. The king told the ministers, 'Lord Bute is my very good friend;" and the royal will was expressed through him. The extraordinary spectacle was witnessed, on the meeting of parliament, of a man with no political connection, who had never been in the cabinet, and who had never served in any ministerial office, being practically prime minister. What he was in reality he soon became in name. In the *Shelburne Correspondence* we find him asserting that there was nothing which he could not do. The ministers at the time of the accession, who both in the Eastern and the Western World were maintaining the war with France with the greatest glory and success, were William Pitt, the duke of Newcastle, and Mr Legge. The last, Mr Legge, was ignominiously dismissed. Pitt could not carry the support of the cabinet in his proposal to declare war against Spain, and therefore resigned, —a resignation which probably prevented a dismissal. Such insults were heaped upon the duke of Newcastle that, although he long clung to office, he was at last compelled to resign.

As premier, Bute showed considerable ability. Lord Mansfield said he never knew any man come to business so late who did it so well, and he proved an extremely good speaker. He also gave considerable patronage to literature and art. He had several distinct points of policy. He wished to close the era of war and make peace with France. He wished to sever the political connection between England and Hanover. He wished to humble the dominant Whig families, and to make the king supreme. In all these objects he was to a considerable extent successful. The popular feeling against the peace was intense. Still the minister had secured a large majority in the House of Commons; but although he had spoken much of purity of election, it is not to be denied that there had been extensive bribery in the elections. Confident of the royal support and a parliamentary majority, he seemed secure of a long lease of power.

After being premier for eleven months, to the astonishment of all, he suddenly resigned. He was unable to face the black tide of personal unpopularity which set in so heavily against him. Wilkes's publication of the *North Briton* had both expressed and intensified his unpopularity. He was in danger of being impeached; he was in danger of being torn in pieces by the mob. He went about disguised. He attempted to conciliate popularity by recalling Pitt to office; but Pitt would only return with his Whig friends, to which the king would not consent. Then Lord Bute's courage gave way. His own explanation was, "The ground I stand upon is so hollow that I am afraid, not only of falling myself, but of involving my royal master in my own ruin." But although he resigned office, his influence with the king was hardly impaired. It was the king's custom, at least for some time, to write a minute daily journal of

events and transmit it to Lord Bute. Both Grenville who succeeded him, and Rockingham who succeeded Grenville, regarded him with the utmost jealousy. Grenville made it an absolute condition that Bute should retire from the presence and counsels of the young king. He retired to Luton; he afterwards travelled on the Continent under the name of Sir John Stuart He complained bitterly that he was not allowed "to enjoy that peace, that liberty, which is the birthright of the meanest Briton but which has been long denied me."

The influence of Lord Bute over the king was great for a time, but it has been much exaggerated. After a few years it seems to have declined altogether. Both the king and Lord Bute soon disclaimed its existence, and there is no lack of corroboratory evidence But it was impossible to eradicate the notion that there was a back-stairs influence personified in Lord Bute. He was denounced in popular addresses before the king himself as a betrayer of the constitution, and mobs regularly broke his windows. Wilkes reviled him; Junius thundered against him. Lord Chatham declaimed against him as one behind the throne greater than the throne itself. For twenty years he was regarded with invincible hostility and suspicion, yet we find him complaining that he had not the influence of an alderman in obtaining a position for his son. Horace Walpole gives a curious account of an offer being made to Chatham shortly before his death of making him premier with a dukedom, he himself being a secretary of state. The facts are not well ascertained, but Lord Mountstuart, afterwards first marquis of Bute, wrote to assert upon his honour that his father, Lord Bute, assured him that he had not thought of coming into place again.

Lord Bute had purchased an estate at Luton in Bedfordshire, where Adams, the Scottish architect, had built him a magnificent residence. Here he formed an immense library, a superb collection of astronomical and philosophical instruments, and an admirable gallery of pictures, which are preserved in a large house appropriated to them in Warwick Square, London. On the summit of a plain Tuscan pillar in the grounds is an inscription in honour of his great friend and benefactress the Princess Dowager. He took great delight in architecture, and among other edifices built himself a marine villa on the edge of the cliff, in Hampshire, overlooking the Needles and the Isle of Wight. He is said to have been an admirable tutor and father to his children, and to have taken a greater pleasure in simple, natural delights than he could have found in courts. His death was occasioned through that intense love of natural science which had followed him through life. Seeing a new plant on the cliff he climbed towards it, and received a severe fall, which brought on an illness of which he died.

The eleven months' premiership, during which he was mayor of the palace, was a singular episode in his prolonged life,—a remarkable and unconstitutional experiment in politics which has never been repeated. Lord Bute possessed great virtues, great energy and ability, and was as able a premier as Newcastle, Grenville, or Rockingham. But the royal favouritism on which he relied proved the greatest bar to his political success, and has left a slur, exaggerated, but not altogether ill-deserved, on his memory. (F. A.)

BUTLER, ALBAN (1710–1773), a hagiologist, was born in Northampton in 1710. After completing his education at the Roman Catholic college at Douay, he was appointed professor of philosophy, and afterwards professor of divinity. In 1745 he travelled through France and Italy in company with the earl of Shrewsbury and some other gentlemen. On his return he was sent as member of a mission to Staffordshire, but was soon afterwards appointed chaplain to the duke of Norfolk, whose nephew he educated and accompanied on a Continental tour. After returning to England he was made president of the English college at St Omer's, where he remained till his death in 1773. His great work, the *Lives of the Saints*, was first published in 5 vols. 4to, 1745, and has passed through many editions. It exhibits great industry and research, with considerable power of expression, and is in all respects the best work of its kind in English literature.

BUTLER, CHARLES (1750–1832), nephew of the preceding, a miscellaneous writer, was born at London in 1750. He was educated at Douay, and in 1775 entered at Lincoln's Inn. He had considerable practice as a conveyancer, and after the passing of the Act Geo. III. c. 32 was called to the bar in 1791. In 1832 he received the silk gown, and was made a bencher of Lincoln's Inn. He died on the 2d June in the same year. His literary activity was enormous, and the number of his published works is very great. The most important of them are the *Reminiscences*, 1821–1827; *Horæ Biblicæ*, 1797, which has passed through several editions; *Horæ Juridicæ Subsecivæ*, 1804; *Book of the Roman Catholic Church*, which was directed against Southey and excited some controversy; lives of Erasmus, Grotius, and some others. He also edited his uncle's *Lives of the Saints* and Fearne's *Essay on Contingent Remainders*, and completed Hargrave's edition of *Coke upon Littleton*.

BUTLER, JAMES, DUKE OF ORMOND. See ORMOND.

BUTLER, JOSEPH, Bishop of Durham, one of the most distinguished writers on theology and ethics, and perhaps the man of greatest intellectual power in the English church during the 18th century, was born at Wantage, in Berkshire, on the 18th May 1692. His father was a respectable linen-draper of that town, who had retired from business some time before the birth of Joseph, his youngest son. The family belonged to the Presbyterian community, and it was their wish that young Butler should be educated for the ministry in that church. The boy was placed under the care of the Rev. Philip Barton, master of the grammar school at Wantage, and remained there for some years. He was then sent to a dissenting academy at Gloucester, which was afterward removed to Tewkesbury. The head-master was Mr Samuel Jones, a man of considerable abilities, several of whose pupils afterwards attained to eminence in the church. Butler's fellow-student and most intimate friend was Secker, who afterwards became archbishop of Canterbury.

While at this academy two important events occurred in Butler's life. He gradually became dissatisfied with the principles of Presbyterianism, and after much deliberation resolved to join the Church of England. In this resolution his father reluctantly acquiesced. About the same time he began to study with care Clarke's celebrated *Demonstration of the Being and Attributes of God*, which had been published a few years previously. With great modesty and secrecy Butler, who was then in his twenty-second year, wrote to the author propounding certain difficulties with regard to the proofs of the unity and omnipresence of the Divine Being. Clarke answered his unknown opponent with a gravity and care that showed his high opinion of the metaphysical acuteness displayed in the objections, and published the correspondence in later editions of the *Demonstration*. Butler acknowledged that Clarke's reply satisfied him on one of the points, and he subsequently gave his adhesion to the other.

In March 1714 he was entered at Oriel College, Oxford. Little is known of his life at the university; his most attached friend was Edward Talbot, son of Dr William Talbot, afterwards Bishop of Durham. In 1718, on the recommendation of Talbot and Clarke, he was nominated preacher at the Chapel of the Rolls, and continued there till 1726. In 1721 he had been appointed by Bishop



Talbot to the living of Houghton, and in 1725 his kind patron presented him to the wealthy rectory of Stanhope. In the following year he resigned his preachership at the Rolls, and published the first edition of the *Sermons*.

For nearly eight years he remained in perfect seclusion at Stanhope, and our information as to his general mode of life is exceedingly scanty. He was only remembered in the neighbourhood as a man much loved and respected, who used to ride a black pony very fast, and whose known benevolence was much practised upon by beggars. In 1733 he was made chaplain to Lord Chancellor Talbot, and in 1736 prebendary of Rochester. In the same year he was appointed clerk of the closet to Queen Caroline, and began to take part in the brilliant metaphysical society which she loved to gather round her. He met Berkeley frequently, but in his writings does not refer to him.

In 1736 appeared the *Analogy*, which at once took its place as the completest answer to the general deistical reasoners of the times, and as the best defence of revealed religion.

In 1736 Queen Caroline died; on her deathbed she recommended Butler to the favour of her husband. George, however, had not his consort's partiality for metaphysics, and seemed to think his obligation sufficiently discharged by appointing Butler in 1738 to the bishopric of Bristol, the poorest see in the kingdom. The severe but dignified letter in which Butler signified his acceptance of the preferment, must have shown him that the slight was felt and resented. Two years later the bishop was presented to the rich deanery of St Paul's, and in 1746 was made clerk of the closet to the king. In 1747 it is said the primacy was offered to Butler, who declined to accept it, saying that "it was too late for him to try to support a falling church." The story has not the best authority, and though the desponding tone of some of Butler's writings may give it colour, it is not in harmony with the rest of his life; for in 1750 he accepted the see of Durham, vacant by the death of Dr Edward Chandler. His charge to the clergy of the diocese, the only charge of his known to us, is a weighty and valuable address on the importance of external forms in religion. It gave rise to a most absurd rumour that the bishop had too great a leaning towards Romanism.

Of his life at Durham few incidents are known. He was very charitable, and expended large sums in building and decorating his church and residence. His private expenses were exceedingly small. He did not long survive his promotion. Shortly after the change to Durham his constitution began to break up, and he died on the 16th June 1752, at Bath, whither he had removed for his health. He was buried in the cathedral of Bristol, and over his grave a monument was erected in 1834, with an epitaph by Southey. According to his express orders, all his MSS. were burned after his death.

Butler was never married. His personal appearance has been sketched in a few lines by Hutchinson:—"He was of a most reverend aspect; his face thin and pale; but there was a divine placidness which inspired veneration, and expressed the most benevolent mind. His white hair hung gracefully on his shoulders, and his whole figure was patriarchal."

Underneath the meagre facts of his life, eked out by the few letters left by him or anecdotes told about him, there can be traced the outlines of a great but somewhat severe spirit. He was an earnest and deep-thinking Christian, melancholy by temperament, and grieved by what seemed to him the hopelessly irreligious condition of his age. His intellect was profound and comprehensive, thoroughly qualified to grapple with the deepest problems of metaphysics, but by natural preference occupying itself mainly with the practical and moral. Man's conduct in life, not his theory of the universe, was what interested him. His style has frequently been blamed for its obscurity and difficulty. These qualities, however, belong not so much to the form as to the matter of his works. The arguments are invariably compressed, and can never be taken individually. All are parts of one organic whole. Constant attention is thus required in order to grasp the relations of each isolated piece of reasoning. Above all, however, the special obscurity of the *Analogy* results from the difficulty of keeping constantly in mind the exact issue involved. Butler himself resolutely restricts his argument within the narrow limits prescribed for it, but it is difficult for any ordinary reader to keep this constantly in mind.

His great work, *The Analogy of Religion, Natural and Revealed, to the Course and Constitution of Nature*, cannot be adequately appreciated unless taken in connection with the circumstances of the period at which it appeared. It was intended as a defence against the great tide of deistical speculation, which in the apprehension of good men seemed likely to sweep away the restraints of religion, and make way for a general reign of licence. Deism, as a fact in English thought, takes its rise mainly from Locke, though traces of it are not wanting in Herbert of Cherbury. Whether or not the *Essay on the Human Understanding* should be held responsible for its results is a disputed question; but there can be no doubt that from the positions there laid down the general principles of the deists were drawn. Knowledge, in the strict sense of the word, had been restricted by Locke to the perception of the relations among ideas; reason was defined as the faculty which compared and compounded such ideas; and though with regard to God, faith was still admitted, the only part of the divine nature withdrawn from the province of knowledge was the inscrutable essence, which was equally unknown in the case of all real beings. The whole course of nature, including man's moral powers, was therefore subjected to reason; life must be regulated by reason. If, therefore, religion were to enter as a factor into the conduct of man, it must exhibit to reason the title deeds of its existence; Christianity must be reasonable. But with such a view of knowledge it was easy for the deists to make a successful attack upon at least one portion of the Christian scheme. A mystery by its very definition involved elements not capable of being represented in clear ideas; it was therefore unreasonable, and must be absolutely rejected. *Christianity not Mysterious* is the title of Toland's most famous work.

The course of their argument soon carried the deists farther. They were willing to grant the fact of God's existence; it was a dictate of reason. But they were not prepared to go beyond that, and the necessary deductions from it. The truths of natural religion thus took the form of inferences drawn from certain premises; they were displayed in a coherent, perfectly rational system. Revealed religion, on the other hand, was confessedly imperfect, contained things not in accordance with natural reason, inculcated duties on grounds of mere authority, was not universally and completely known, and must therefore be rejected. As Tindal puts it, "No religion can come from a Being of infinite wisdom and perfection but what is absolutely perfect. A religion absolutely perfect can admit of no alteration, and can be capable of no addition or diminution. If God has given mankind such a law, he must likewise have given them sufficient means of knowing it; he would otherwise have defeated his own intent in giving it, since a law, so far as it is unintelligible, ceases to be a law." It was against this whole tendency of thought that Butler directed his *Analogy*. The method and course of his argument will appear more plainly when it has been considered what were the premises on which he proceeded, and what the object he had in view.