

seems to have well deserved the title which was conferred upon him of "Master of the Rabbins." His partiality for Jewish society exposed him, indeed, on one occasion to considerable annoyance. He had received a Jew named Abraham into his house in order to assist him in the editing of his great Rabbinical Bible. Abraham's wife was confined of a boy, whose circumcision, agreeably to Hebrew usage, had to take place on the eighth day after birth, and it was necessary that at least two Jewish witnesses should be present at the ceremony. Buxtorf obtained permission from the chief officer of the town council to allow two Jews from a distance to assist on the occasion, while he himself, his son-in-law, and two citizens of Basel, were also present. This proceeding, however, gave great offence to the authorities of the city, the laws against the Jews being at this time exceedingly stringent. The result was that Buxtorf and his son-in-law were each fined 100 florins, the father of the boy 400 florins, while the officer of the municipality and the two citizens were punished with three days' imprisonment. Notwithstanding this occurrence, however, Buxtorf's relations with the city of Basel were of a friendly kind. He remained firmly attached to the university which first recognized his merits, and declined two invitations which were offered him, from Leyden and Saumur successively, to fill the Hebrew chair in these famous schools. His correspondence with the most distinguished scholars of the day, was very extensive, and in the rich collection of letters preserved in the library of the university of Basel, are contained materials for a literary history of the time which it is hoped may be one day utilized.

The works which Buxtorf published during his life are too numerous to be all enumerated in this brief notice, and for a complete list of them the reader is referred to the authorities cited at the close of the article. The following, however, may be mentioned. In 1603 appeared his *Manuale Hebraicum et Chaldaicum*, which reached a seventh edition in the year 1658. In the following year was published his *Synagoga Judaica*, which appeared first in German, and was afterwards translated into Latin in an enlarged form, and which constitutes a valuable repertory of information regarding the opinions and ceremonies of the Jews. In 1607 he published his *Lexicon Hebraicum et Chaldaicum cum brevi Lexico Rabbinico Philologico*, which was reprinted at Glasgow so recently as 1824. In 1618 there appeared in two folio volumes his great *Rabbinical Bible*, containing, in addition to the Hebrew text, the Chaldee Paraphrases or Targums, which he punctuated after the analogy of the Chaldee passages in Ezra and Daniel (a proceeding which has been condemned by Richard Simon and others), and the Commentaries of the more celebrated Rabbins, with various other treatises. Of this work it may be said that Rosenmüller's judgment will approve itself to most Hebrew scholars,—that "this edition is indispensable to every one who desires thoroughly to study the criticism and exposition of the Old Testament." (Rosenmüller, *Handbuch für die Literatur der Biblischen Kritik und Exegese*, vol. i. p. 259). The Bible was followed by his *Tiberias, sive Commentarius Masoreticus*, so named from the great school of Jewish criticism which had its seat in the town of Tiberias. It was in this work that Buxtorf controverted the views of Elias Levita regarding the late origin of the Hebrew vowel points, a subject which gave rise to the famous controversy between Cappellus and his son John Buxtorf, which will be referred to in the following article. Buxtorf did not live to complete the two works on which his reputation chiefly rests, viz., his great *Lexicon Chaldaicum, Talmudicum, et Rabbinicum*, and the *Concordantiae Bibliorum Hebraicorum*, both of which were edited by his son. They are monuments of untiring labour and industry, and possess an enduring value. The former work has been recently (1869) republished at Leipzig with some additions by Bernard Fischer, Ph.D., and the latter was assumed by Fürst as the basis of his great Hebrew concordance, which appeared in 1840. For additional information regarding his writings the reader is referred to *Athena Ravennae*, pp. 444-448; to the article "Buxtorf" in Ersch and Gruber's *Encyclopædia*; to the *Theological Cyclopædia* of Herzog, and of Wetzer and De Welte, *sub voce* "Buxtorf"; to Nicéron's *Mémoires*, vol. xxxi. pp. 206-215; to Schrockh's *Kirchengeschichte*, vol. v. (Post-Reformation period) pp. 72 sq., Leipzig, 1806; and to Meyer's *Geschichte der Schrift-Erklärung*, vol. iii., Göttingen, 1804. (F. C.)

BUXTORF, or BUXTORFF, JOHN (1599-1664), commonly called "junior," to distinguish him from his father,

the subject of the preceding notice. He was born at Basel on the 13th August 1599, and at a very early age displayed remarkable aptitude for the acquisition of languages. When only four years old he was sent to school, at which age he is said to have been able to read Latin, Greek, and Hebrew, in which he had been instructed by his father. At the age of twelve he entered the university, where he speedily distinguished himself above not only his equals, but his seniors in years, to so great a degree that when only sixteen he received the diploma of master of arts from the hands of his own father. From this time he devoted himself to the study of theology, turning his attention especially to the Hebrew language and its cognate dialects, and then proceeding to the study of rabbinical Hebrew, in which he soon attained such proficiency, that he is said, while still a young man, to have read through not only the Mishna, but also the Jerusalem and Babylonian Gemaras, or commentaries upon the text of the Talmud. In conformity with the excellent custom, so long prevalent on the Continent, of visiting several universities before finally settling down to life-long professional work, Buxtorf proceeded to Heidelberg in 1617, where he listened to the prelections of the theologians Pareus, Scultetus, and the elder Altling. In 1619 he repaired to Dort, while the famous Synod was still sitting, and there made the acquaintance of many of the divines who took part in its proceedings. At the close of the Synod he made a short journey in company with the deputies from Basel, through the Netherlands and England, and thence through France back to Basel. On his return he found that his father's great Rabbinical Bible was in course of publication, and as there was no lexicon suitable for the study of the Chaldee Targums, comprised in the work, he undertook the compilation of such a lexicon, which appeared at Basel in 1622 under the title of *Lexicon Chaldaicum et Syriacum*, with a recommendatory preface from his father, detailing the circumstances under which the work had been executed. Still thirsting for knowledge, he repaired in 1623 to Geneva, to enjoy the instructions of the elder Turretin, Diodati, and Tronchin; while in return Turretin and Dav. Clericus did not disdain to avail themselves as pupils of his pre-eminent knowledge of Hebrew and of the rabbinical dialect. So great by this time had become his reputation as a scholar, that he was offered by the authorities of the city of Bern the chair of logic at Lausanne, which he declined, preferring to return to Basel, where in 1624, he was appointed general deacon to the church of Basel (*Communis Ecclesie Basileensis Diaconus*), and three years later deacon of St Peter's church. On the death of his father in 1629, Buxtorf was unanimously designated as the fittest person to succeed so distinguished a Hebraist; and by the advice of his physicians, who were of opinion that the labours involved in the discharge of the duties of a public preacher would be injurious to one whose constitution was feeble, he finally accepted the office. From this date until his death he remained at Basel, declining two offers which were made to him from Groningen and Leyden, to accept the Hebrew chair in these two celebrated schools. To mark their appreciation of his patriotic conduct, the governing body of the university founded in 1647, specially for his behoof, a third theological professorship, that of "Commonplaces and Controversies," the duties of which Buxtorf discharged for seven years along with those of the Hebrew chair. When, however, the professorship of the Old Testament became vacant in 1654 by the death of Theodore Zuinger, Buxtorf resigned the chair of theology, and accepted that of the Old Testament instead, holding both offices, and for some time that also of chief librarian to the university, until his death in 1664. The course of his private life was chequered by many domestic bereavements. He was four times married

his three first wives dying shortly after marriage, and the fourth predeceasing her husband by seven years. His children also all died young, with the exception of two boys, the younger of whom, John James, became first his father's colleague, and shortly after his successor in the chair of Hebrew.

A considerable portion of his public life was spent in controversy regarding disputed points in Biblical criticism, in reference to which he had to defend the views advanced by his father. The attitude of the Reformed churches at that time, as opposed to the Church of Rome, led them to take up and maintain many opinions in regard to Biblical questions, which were not only erroneous in point of fact, but which were altogether unnecessary for the stability of their position. Having renounced the dogma of an infallible church, it was deemed necessary to maintain as a counterpoise, not only that of an infallible Bible, but, as the necessary foundation of this, of a Bible which had been handed down from the earliest ages to the present time without the slightest alteration or change in its text. The letters in which the Old Testament was written, were, it was asserted, the same as those in which the two tables of the law had been written; the vowel points and accents which accompanied them had been given by divine inspiration; and the words themselves had not undergone the slightest change from the time they had flowed from the pens of the respective writers. The Masoretic text of the Old Testament, therefore, as compared either with that of the recently discovered Samaritan Pentateuch, or of the Septuagint, or of the Vulgate, was alone the "Hebrew Verity," wherein the true words of the sacred writers were to be found. Although many of the Reformers, as well as learned Jews, had long seen that these assertions could not be made good, there had been as yet no formal controversy upon the subject. It was reserved for a learned and acute Frenchman, Ludovicus Cappellus the younger, professor of Hebrew at Saumur, to enter the field, and by a series of controversial writings effectually to dispel the illusions which had long prevailed in many minds. As early as 1622 or 1623, Cappellus had submitted in manuscript to the elder Buxtorf a work on the modern origin of the vowel points and accents, which he had been led to undertake in consequence of the statements made by the Swiss professor in his *Tiberias*, or *Commentary on the Masora*, in which he had controverted the views of Elias Levita on the late origin of the points. Buxtorf saw the force of the arguments employed by Cappellus, but counselled him not to publish his work, pointing out the injury which it would do to the Protestant cause, and the advantage which it would afford to Romish controversialists on the question of the infallible accuracy of the text of Scripture. Cappellus, however, was not to be deterred by fear of consequences. He sent his MS. to Thomas Erpenius of Leyden, the most learned Orientalist of his day, by whom it was published in 1624, under the title *Arcanum Punctuationis revelatum*, with a laudatory preface, but without the author's name. In this work Cappellus adduced those arguments and considerations which have since satisfied most scholars since his day that the vowels and accents are the invention of the Masoretes, and that they are not older than the fifth century of the Christian era. It is worth noting that although the elder Buxtorf lived five years after the publication of the work, he made no public reply to it; and it was not until 1648, nearly a quarter of a century afterwards, that Buxtorf, junior, published his *Tractatus de punctationum origine, antiquitate, et auctoritate, oppositus Arcano punctationis revelato Ludovici Cappelli*. In this treatise he endeavoured to prove by copious citations from the rabbinical writers, and by arguments of various kinds, that the points, if not so ancient as the time of Moses, were at least as old as that of Ezra, and thus possessed the authority of divine inspiration. In the course of the work he allowed himself frequently to employ contemptuous epithets towards Cappellus, such as "innovator," "prophet," "revealer," "a seer of visions," "dreams," &c. Cappellus was not the man to remain silent in such circumstances. He speedily prepared a second edition of his work, in which, besides replying to the arguments of his opponent, and fortifying his position with new ones, he retorted his contemptuous epithets with interest. Owing to various causes, however, among which may be mentioned the distrust with which Cappellus was coming to be regarded on account of his critical opinions among Protestants themselves, this second edition did not see the light until thirty years after his death, when it was published at Amsterdam in 1685, in the edition of his collected works. Besides this controversy, Buxtorf engaged in three others with the same antagonist, on the subject of the integrity of the Masoretic text of the Old Testament, on the antiquity of the present Hebrew characters, and on the Lord's Supper. Into the details of these, however, our space does not allow us to enter. In the two former Buxtorf supported the untenable position that the text of the Old Testament had been transmitted to us without any errors or alteration, and that the present square or so-called Chaldee characters were coeval with the original composition of the various books. These views were triumphantly refuted by his great oppo-

nent in his *Critica Sacra*, and in his *Diatriba de veris et antiquis Ebraicorum literis*. Besides the works which have been already mentioned in the course of this article, Buxtorf edited the great *Lexicon Chaldaicum, Talmudicum, et Rabbinicum*, on which his father had spent the labour of twenty years, and to the completion of which he himself gave ten years of additional study, and the great Hebrew *Concordance*, which his father had little more than begun. In addition to these, he published new editions of many of his father's works, as well as others of his own, complete lists of which may be seen in the *Athena Ravennae*, and other works enumerated at the close of the preceding article. (F. C.)

BUZZARD, a word derived from the Latin *Buteo*, through the French *Busard*, and used in a general sense for a large group of Diurnal Birds-of-prey, which contains, among many others, the species usually known as the Common Buzzard (*Buteo vulgaris*, Leach), though the English epithet is now-a-days hardly applicable. The name Buzzard, however, belongs quite as rightfully to the birds called in books "Harriers," which form a distinct subfamily of *Falconidae* under the title *Circinae*, and by it one species, the Moor-Buzzard (*Circus aruginosus*), is still known in such places as it inhabits. "Puttock" is also another name used in some parts of the country, but perhaps is rather a synonym of the Kite (*Milvus icinus*). Though ornithological writers are almost unanimous in distinguishing the Buzzards as a group from the Eagles, the grounds usually assigned for their separation are but slight, and the diagnostic character that can be best trusted is probably that in the former the bill is decurved from the base, while in the latter it is for about a third of its length straight. The head, too, in the Buzzards is short and round, while in the Eagles it is elongated. In a general way Buzzards are smaller than Eagles, though there are several exceptions to this statement, and have their plumage more mottled. Furthermore, most if not all of the Buzzards, about which anything of the kind is with certainty known, assume their adult dress at the first moult, while the Eagles take a longer time to reach maturity. The Buzzards are fine-looking birds, but are slow and heavy of flight, so that in the old days of falconry they were regarded with infinite scorn, and hence in common English to call a man "a buzzard" is to denounce him as stupid. Their food consists of small mammals, young birds, reptiles, amphibians, and insects,—particularly beetles,—and thus they never could have been very injurious to the game-preserver, though they have fallen under his ban, if indeed they were not really his friends, but at the present day they are so scarce that in this country their effect, whatever it may be, is inappreciable. Buzzards are found over the whole world with the exception of the Australian region, and have been split into many genera by systematists. In the British Islands we have two species, one resident (the *B. vulgaris* already mentioned), and now almost confined to a few wooded districts; the other the Rough-legged Buzzard (*Archibuteo lagopus*), an irregular winter-visitant, sometimes arriving in large bands from the north of Europe, and readily distinguishable from the former by being feathered down to the toes. The Honey-buzzard (*Pernis apivorus*), a summer-visitor from the south, and breeding, or attempting to breed, yearly in the New Forest, does not come into the subfamily *Buteoninae*, but is probably the type of a distinct group, *Perninae*, of which there are other examples in Africa and Asia. (A. N.)

BYNG, GEORGE (1663-1733), Viscount Torrington, a distinguished English admiral, was born at Wrotham, Kent, and at the age of fifteen went to sea as a volunteer. After being several times advanced, he was in 1702 raised to the command of the "Nassau," a third rate, and was at the taking and burning of the French fleet at Vigo; and the next year he was made rear-admiral of the red. In 1704 he served in the grand fleet sent to the Mediterranean, under Sir Cloudesley Shovel, as rear-admiral

of the red, and reduced Gibraltar. He was in the battle of Malaga, which followed soon afterwards, and for his gallantry in that action received the honour of knighthood. In 1718 he was made admiral and commander-in-chief of the fleet, and was sent with a squadron into the Mediterranean for the protection of Italy. This commission he executed so well that the king made him a handsome present, and sent him full powers to negotiate with the princes and states of Italy, as there should be occasion. He procured the emperor's troops free access into the fortresses which still held out in Sicily, sailed afterwards to Malta, and brought out the Sicilian galleys, and a ship belonging to the Turkey Company. By his advice and assistance the Germans retook the city of Messina in 1719, and destroyed the ships which lay in the basin—an achievement which completed the ruin of the naval power of Spain. The Spaniards being much distressed offered to quit Sicily; but the admiral declared that the troops should never be suffered to depart from the island till the king of Spain had acceded to the quadruple alliance, and to his conduct it was entirely owing that Sicily was subdued, and the king forced to accept the terms prescribed him by the alliance. On his return to England he was made rear-admiral of Great Britain, a member of the privy council, Baron Byng of Southill, in the county of Bedford, and Viscount Torrington in Devonshire. He was also made one of the Knights Companions of the Bath upon the revival of that order in 1725. In 1727 George II., on his accession to the crown, placed him at the head of naval affairs as first lord of the Admiralty. He died January 15, 1733, in the seventieth year of his age, and was buried at Southill, in Bedfordshire.

BYNG, THE HON. JOHN (1704–1757), British admiral, fourth son of the subject of the preceding notice, entered the navy at an early age, became captain in 1727, and in 1745 was made rear-admiral of the red. In the year 1755 the British Government received intimation that the French were fitting out a naval expedition in Toulon, and it behoved them to attend to the defences of Gibraltar and Minorca. Nothing, however, was done until the intentions of the French were too apparent, and Byng was then entrusted with ten miserably equipped ships of war, and set sail from Spithead on the 7th April 1756. He put in at Gibraltar to receive stores, and there learnt that the French had made good their descent upon Minorca. On the 19th May he came in sight of St Philip's, still held by the British, but failed to establish communications with the governor. On the following day he engaged with the French fleet, which was inferior in number of vessels, but vastly superior in armament and equipment. There seems no doubt that the division under Byng's charge did not second with sufficient eagerness the bold attack made by Admiral West. The action was indecisive, and next morning Byng called a military council, and it was resolved that, under the circumstances, it was hopeless to attempt anything further, and that Minorca must be left to its fate. The fleet returned to Gibraltar. The indignation of the English at the transaction was intense, and the Government took advantage of it to avert from themselves the charge of incapacity. Byng was at once superseded and brought home under arrest. A court-martial on his conduct sat during December 1756 and January 1757, and found that the admiral had not done his utmost to relieve St Philip's, or to defeat the French fleet, though they fully acquitted him of cowardice or treachery. The only punishment open to them to inflict was that of death, and they passed their sentence with the utmost reluctance, coupling it with an earnest recommendation to mercy. No attention was paid to this or to other attempts to mitigate what was felt to be an unduly severe punishment for mere incapacity.

The unfortunate admiral was shot on the 14th March 1757.

BYNKERSHOEK, CORNELIUS VAN (1673–1743), a distinguished Dutch jurist, was born at Middleburg in Zeeland. In the prosecution of his legal studies, and while holding the offices first of member and afterwards of president of the supreme court, he found the common law of his country so defective as to be nearly useless for practical purposes. This abuse he resolved to reform, and took as the basis of a new system the principles of the ancient Roman law. His works are very voluminous. The most important of them are the *Observationes Juris Romani*, published in 1710, of which a continuation in four books appeared in 1733; the treatise, *De Dominio Maris*, published in 1721; and the *Questiones Juris Publici*, published in 1737. Complete editions of his works were published after his death; one in folio at Geneva in 1761, and another in two volumes folio at Leyden in 1766.

BYROM, JOHN (1691–1763), a poet and miscellaneous writer, was born at Kersall, near Manchester, and educated at Trinity College, Cambridge. His first poetical essay, the well-known *Colin and Phoebe*, appeared in the *Spectator*, No. 603. After leaving the university he studied medicine at Montpellier, and became a convert to the mystical theology of Bourignon and Boehme. He was elected a member of the Royal Society in 1723. Having reduced himself to narrow circumstances by a precipitate marriage, he supported himself by teaching a new method of shorthand writing, of his own invention, till he succeeded to an estate on the death of an elder brother. He was a man of lively wit, of which, as opportunity offered, he gave many specimens. A collection of his miscellaneous poems was printed at Manchester, in two vols: 8vo, 1773, and reprinted at Leeds in 1814, with a life of Byrom by an anonymous writer. Byrom's *Private Journal and Correspondence* have appeared among the publications of the Chetham Society (vols. xxxiv. and xlv.).

BYRON, GEORGE NOEL GORDON BYRON, LORD (1788–1824). The portrait of the most remarkable figure in the literature of this century is still too often made up on the principle of putting in all the shadows and leaving out all the lights. Not only the facts of his own life, but even the records and traditions of his ancestry, are partially selected in this way. It is true, no doubt, that a man's immediate ancestors must be supposed to have most influence on his character, and that Byron's immediate ancestors were far from being quiet, respectable people. His father, Captain Byron, was a profligate officer, whose first wife was a divorced lady with whom he had eloped to France, who married a second time only to find the means for paying his debts, and who left his wife as soon as her fortune was exhausted. His mother, Catherine Gordon, heiress of Gight in Aberdeenshire, was a fitful and passionate woman, who knew no stable halting-place between the extremes of indulgent fondness and vindictive disfavour. His grand-uncle, whom he succeeded in the title, had killed his neighbour and relative, Mr Chaworth, in a drunken brawl, had been tried before the House of Lords on the charge of murder and acquitted, but had been so wrought upon by remorse and the sense of public opprobrium, that he shut himself up at Newstead, let the place go to ruin, and acquired such a bad repute by his solitary excesses that he was known as the "wicked Lord Byron." Even in this wild ancestry it is easy to detect the corruption of good things. In other parts of the family line the nobler elements are seen running clear and pure. The poet's grandfather, Admiral Byron, "Foul-weather Jack," who had as little rest on sea as the poet on land, had the virtues without the vices of the race. Farther down the family tree we find the Byrons distinguishing themselves in the field. Seven brothers fought in the

battle of Edgehill. None of the family would seem to have been stirred by the poetic impulse in the brightest period of English song, but later on, under Charles II., there was a Lord Byron who patronized literature, and himself wrote some verses in which he professed—

"My whole ambition only doth extend
To gain the name of Stedman's faithful friend."

Sir Egerton Brydges, however, has found a poetic ancestry for Byron by connecting the Byrons of the 17th century with the family of Sydney.

The poverty into which Byron was born, and from which his accession to high rank did not free him, had much to do in determining his future career. That he would have written verses in whatever circumstances he had been born we may safely believe; but if he had been born in affluence we may be certain that, with his impressionable disposition, he would never have been the poet of the Revolution—the most powerful exponent of the modern spirit. By the time of his birth (at Holles Street, London, January 22, 1788), his father had "squandered the lands o' Gight awa," and his mother was on her way back from the Continent with a small remnant of her wrecked fortune. Mrs Byron took up her residence in Aberdeen; and her "lame brat," as she called him in her fits, was sent for a year to a private school at 5s. a quarter, and afterwards to the grammar school of the town. Many little stories are told of the boy's affectionate gratitude and venturesome chivalry, as well as of his exacting and passionate temper. The sisters Gray, who were his successive nurses, found him tractable enough under kind treatment. His mother, whose notions of discipline consisted in hurling things at him when he was disobedient, had no authority over him; he met her violence sometimes with sullen resistance, sometimes with defiant mockery; and once, he tells us, they had to wrench from him a knife which he was raising to his breast. At school he passed from the first to the fourth class, but with all his ambition to excel he was too self-willed to take kindly to prescribed tasks, too emotional for dry intellectual work; and he probably learned more from Mary Gray, who taught him the Psalms and the Bible, than he did from his schoolmaster. Before he left Aberdeen, which he did on the death of his grand-uncle and his accession to the peerage in May 1798, he gave a remarkable proof of the precocious intensity of his affections by falling in love with his cousin Mary Duff. So strong a hold did this passion take of him, that six years afterwards he nearly went into convulsions on hearing of her marriage.

When Byron's name was first called in school with the prefix "Dominus," the tradition is that he burst into tears,—from pride, M. Taine conjectures,—from pain at the gulf thus placed between him and his school-fellows, the Countess Guiccioli. Soon after, his mother, who had frequently taken advice for the cure of his lame foot, went with him to Nottingham, and placed him under the care of an empiric, who tortured him to no purpose. The torture was renewed under the advice of a London physician at Dr Glennie's school at Dulwich, at which he was entered in the summer of 1799; and at last the foot, as he wrote to his old Scotch nurse, was so far restored that he was able to put on a common boot. He was two years with Dr Glennie, and though he made little progress in his classical studies, he had the run of his master's library, and added greatly to his general information. Before he left for Harrow he had contracted another passion for his cousin Margaret Parker, so intense that he could not sleep nor eat when he was looking forward to meeting her. He went to Harrow in 1801, "a wild northern colt," as the head-master said of him, very much behind his age in Latin and Greek. This deficiency he never quite overcame, though he worked enough to get into the same form with boys of his own age.

Antiquarian studies never had any charm for him. But though, according to his own account, he was always cricketing, rebelling, and getting into mischief, his brain was not idle. Partly to keep up his school repute for "general information," he read every history he could lay hands on, and not without system either, for he set himself deliberately to know something about every country. He also went through all the British classics, both in Johnson and in Anderson, and most of the living poets. Few boys left Harrow with such a store of useful learning. Many anecdotes are told of the warmth of his friendships at Harrow, and his chivalry in defending his juniors. In the vacation of 1803 he again fell in love—this time more seriously—with Miss Chaworth, whose grandfather "the wicked Lord Byron" had killed. In the melancholy moods of his after life her rejection of him was often a subject of passionate regret.

Byron's residence at Cambridge (Trinity College, 1805 to 1808, with interval of a year) added little to his knowledge of academical learning. The arts in which he qualified himself to graduate were swimming, riding, fencing, boxing, drinking, gaming, and the other occupations of idle undergraduates. When he went up to Cambridge he was wretched, he tells us, partly from leaving Harrow, partly "from some private domestic circumstances of different kinds," chiefly, it may be presumed, the want of money; but his friend Scrope Davies lent him large sums, and he lived with a certain reckless happiness which had a great deal more to do with his moodiness and melancholy than the libertine excesses with which he is popularly credited. Much more important than his residence in Cambridge, as bearing on his mental development, was his year's residence at Southwell. From that happy period, which saw the serious dawn of his genius, M. Taine has picked out only the unhappy violent quarrel with his mother, which was the cause of its termination. His intimacy with the Pigotts, and the expansion of his poetic impulses under their genial encouragement, are much more worthy of notice than this culmination of miserable bickerings which he was now strong enough to laugh at, when the domestic storm was over. He had scribbled many verses at Harrow, but had been too shy to show them to his roystering friends; and now finding for the first time an admiring audience, he put forth his powers in earnest, as he could do only under the influence of love or defiance. The result came before the public in the *Hours of Idleness*, published by Ridge of Newark in March 1807.¹ The poems in that collection have something of the insipidity of the circumstances that gave them birth, but the fact of publication bound him to his vocation to a degree of which he was not at all aware. Hitherto his ambition had pointed towards politics as his natural field, and he said as much in the somewhat disdainful preface to his poems. Putting his ambition into verse, he characteristically compared himself to a slumbering volcano, and longed to burst on the world as a Fox or a Chatham. But the *Hours of Idleness* decided his career for him. When he went back to Trinity College he could not help eagerly watching their effect. Again and again he wrote to the friendly Miss Pigott to hear how they were succeeding. He was prepared for defeat, he said, and he promised to take vengeance on adverse critics. He was made a new man by the publication; he had tasted public applause and hungered for more of it. It was then that he carefully examined himself, and took stock of his acquirements in the very remarkable document dated

¹ He had previously printed a volume for private circulation, and it is characteristic of his docility, under gentle influences, that he burnt the first impression when Mr Becher rebuked him for the too warm colouring of one of the poems.