

[Bale's Script. Brit. Cat. v. 41, p. 410; Echar'd's *Scriptores Ordinis Prædicatorum*, i. 594 a; Coxe's Catalogue of MSS. in the Colleges and Halls of Oxford, under Merton College, No. ci. and ccxvi.]
R. L. P.

BURNET, ALEXANDER (1614–1684), Scotch archbishop, was the son of Mr. John Burnet, a Scotch minister; his mother was of the Traquair family. After his ordination he first acted as chaplain to the Earl of Traquair. Whether he took the covenant or not is not certainly known; probably he fled to England to escape being compelled to do so, for he was in that country very shortly after the beginning of the war with Charles. He received holy orders in the English church, in communion with which he lived throughout, and held a rectory in Kent, from which, in 1650, he was ejected for loyalty (KEITH, *Scottish Bishops*). He then went beyond sea, and served Charles II by intelligence from England and elsewhere. It is curious, however, that we find an A. Burnett mentioned as minister of Tenham in Kent on 22 Jan. 1657 (*Cal. State Papers*, Dom. Ser. 1657, p. 247). Upon the Restoration we find him chaplain to his father's first cousin, Lord Rutherford, afterwards Earl Teviot, who was in command at Dunkirk, and to the English garrison there ('Lauderdale Papers,' *Camden Miscellany*, 1883). His brother, Dr. Burnet, was physician at the same place. A manuscript in the Advocates' Library, Edinburgh, states that he was 'dean of the city of Dunkirk.' His first letter to Sheldon in the Sheldon MSS. is written from that town, and expresses his anxiety to erect a church there suitable to the dignity of the English communion. Upon the restoration of episcopacy in Scotland he did not at once receive preferment; but in 1663, on the death of Bishop Mitchell, he was placed in the see of Aberdeen, being consecrated at St. Andrews by Sharp, assisted by others of the bishops, on 18 Sept. On 18 June in that year he preached the sermon to the parliament from 2 Chron. xix. 6 (LAMONT, *Diary*, pp. 200, 204; GRUBB, *Hist. Church of Scotland*, p. 212; *Cal. State Papers*, Dom. 1663, 18 June). In January 1664, on the death of Fairfoul, he became archbishop of Glasgow, being installed on 11 April 1664. A more unfortunate appointment, considering the time and place, could not have been made. His views of church government were of the most advanced Laudian type; he hated dissent of all kinds vehemently, and his want of common sense was seen in the attempts he made to carry out his high Anglican views to the fullest extent in that part of Scotland

which was particularly steeped in covenant principles. This is fully illustrated by the correspondence with Sheldon referred to. At the same time Gilbert Burnet calls him a man of blameless private life, and even Wodrow admits that he 'was certainly one of the best morals among the present clergy.' He was, it should be added, absolutely honest and consistent, even to the loss of his archbishopric. At his first diocesan meeting he put several of his clergy in English orders, and turned out some of the presbyterian clergy whom Fairfoul had permitted to remain. He appears to have strained his power by encroaching upon the functions of the Glasgow magistrates. Burnet the historian further describes him as a 'soft and good-natured man, inclined to peaceable and moderate counsels,' which, if it be a true description, only shows how completely his belief in the advantages of the Anglican system overcame his own nature. On 29 April 1664 he was made a privy councillor (STEPHEN, *History of the Church of Scotland*). The severity with which he treated the covenanters, against whom, in opposition to Lauderdale and his friends, he continually urged strong measures, was doubtless a leading cause of the Pentland revolt in 1666, and he was largely responsible for the horrors of its repression by Dalryell, Drummond, Hamilton, Rothes, and others, with whom he was at that time in cordial friendship. We hear of him as being 'deadly sick' on 6 Nov. 1666; but a fortnight later, 22 Nov., it is recorded that 'the breaking out of the rebels has cured him,' while he is mentioned as being 'very active' during the rebellion (*Cal. State Papers*, Dom. 1666–7, pp. 244, 280, 336). Keith asserts that Burnet wrote to Arlington and to Charles to recommend lenity, and he himself declares to Sheldon that he never opposed 'the granting of remissions to any person that acknowledged their fault, but on the contrary laboured what he could to make them capable of pardons.' The passages, however, in which he counsels severity are far more frequent, and it is perfectly certain that he constituted the chief obstacle to the policy of conciliation which Lauderdale, in order to frustrate the schemes of the party opposed to him among the Scotch nobility, began to initiate in 1667. The necessity of getting rid of Burnet—Longfacies or Long Nez, as he is called from some facial peculiarity (there is no portrait of him extant)—is prominent in the letters that passed between Lauderdale and Robert Moray, and his other agents in Scotland (*Lauderdale Papers*, vols. i. and ii., Camden Society). An additional cause of Lauderdale's enmity was, perhaps, the fact that Burnet had sent information on the proceedings of the council to

Arlington and Charles without consulting him. In the intrigues which followed, Burnet, in contrast to James Sharp, who had been for the time won over by Lauderdale, and was used now to counteract his colleague, pursued a thoroughly honest course in opposition to conciliation, under the encouragement of Sheldon. 'Honest' and 'stout' are epithets often used of him. In 1669 Lauderdale came to Scotland as high commissioner. The Act of Supremacy was immediately passed, by which the absolute control of all persons and matters in the church was put in the king's hands. Burnet had shortly before held a synod at Glasgow, in which he put forth a vehement remonstrance against Lauderdale's policy. The new act was at once, and in the first place, used to insist upon his resignation, a copy of which, dated 24 Dec. 1669, is among the Sheldon MSS. For the events which led to his resignation, and of which the foregoing sentences are a summary, see 'Lauderdale Papers,' referred to above. He was succeeded by Leighton, a devoted favourer of conciliation, and for four years lived in retirement. In his letter to Sheldon at the time of his resignation he begs that some private corner may be found for him in England, where he may die, as he has lived, in fellowship with that church. On Leighton's retirement in 1674, Lauderdale's policy having changed, Burnet was, on 29 Sept., restored to his archbishopric, probably in deference to the opinion of the English bishops. He was restored to the privy council on 3 Dec. of the same year. Wodrow (ii. 144) mentions an additional reason for this restoration, which in itself is most probable, having regard to the corruption of the administration, but for which he does not himself vouch, and which is not supported by Gilbert Burnet or by any other authority. Burnet, according to this questionable anecdote, was to regain his archbishopric in return for sacrificing the claims of his daughter, the widow of the late heir to the Elphinstone property, to her jointure, in favour of Lauderdale's niece, who was to marry the next heir. Upon the murder of Sharp in 1679 Burnet was promoted to the primacy on 28 Oct., and retained the post until his death in the Novum Hospitium of St. Andrews on 22 Aug. 1684. He is stated by Fountainhall to have been buried in St. Salvator's College, near the tomb of Bishop Kennedy; there is, however, now no trace of the burial-place visible. In his will occurs a gift of one thousand merks to the poor of St. Andrews (GORDON, *Scotichronicon*). On the last letter which he received from Burnet, Archbishop Sancroft endorsed the following lines:—

Obiit Aug. 22, 1684, horâ matutinâ.

Multis ille bonis flebilis occidit:
Nulli flebilior quam tibi, Scotia.

Burnet married Elizabeth Fleming of Litterie in Fife, and left two daughters, who married respectively the son of Lord Elphinstone and Lord Elliebank (*MS. Advocates' Library*).

[Keith's Scottish Bishops; Burnet's Own Time; Sheldon MSS. Bodleian Library; the greater number of the letters from Burnet to Sheldon will be found in the Appendix to vol. ii. of the Lauderdale Papers (Camden Society), a selection from the Lauderdale MSS. British Museum; Wodrow's Hist. Church of Scotland; Fountainhall's Chronicles; Grubb's Hist. Church of Scotland; Stephen's Hist. Church of Scotland; Gordon's Scotichronicon; Law's Memorials; Mackenzie's Memoirs; Collection of Letters to Sancroft, edited from the originals in the Bodleian by Dr. Nelson Clarke; Abstract of the Writs of the City of St. Andrews, 1767; Lyon's Hist. of St. Andrews.] O. A.

BURNET, ELIZABETH (1661-1709), religious writer, third wife of Bishop Burnet, was born at Earontoun, near Southampton, on 8 Nov. 1661. Her father was Sir Richard Blake; her mother was Elizabeth, a daughter of Dr. Bathurst, a London physician, and she was their eldest daughter (*Some Account of her Life*, p. v). Fell, bishop of Oxford, was known to her and her family, and he being a guardian of Robert Berkeley of Spetchley, Worcestershire (grandson of Sir Robert Berkeley [q. v.]), brought about an acquaintance between Elizabeth and his ward, which ended in their marriage in 1678 (*ib. v*), Elizabeth being then seventeen years old. Mrs. Berkeley had no skill in the learned languages, but she was an incessant reader of the scriptures and of commentators (see her 'List of Books' recommended, *ib. 391*); Stillingfleet said he 'knew not a more considerable woman in England than she' (*ib. ix*). About 1684, Mr. and Mrs. Berkeley left England for Holland (*ib. viii*), and settled at the Hague. There they became warm adherents of the Prince of Orange (*ib. xxx*), and they returned to their country life at Spetchley soon after the prince became William III. Their riches were great, and their charities kept measure with them. They projected building a hospital at Worcester, and a school for poor children; and in 1693, when Berkeley died, Mrs. Berkeley carried out these projects (*ib. xii*). Her widowhood lasted seven years, during which she wrote 'A Method of Devotion,' the book by which she is chiefly known. She then married Gilbert Burnet, bishop of Salisbury, who had lost his second wife in 1698, and by him

she had two children, who died infants (BALLARD, *British Ladies*, p. 403, note). The bishop placed his children by an earlier marriage in her charge entirely, and gave her thorough control of her separate fortune, one-fifth of this being kept by her for herself, and the other four-fifths being devoted to her charities. She had more than one edition of her book printed at her own expense for distribution, and printed anonymously (*Some Account* iii); yet she was generally known as an author. Ralph Thoresby writes: 'I was with several . . . authors, as the Bishop of Sarum's lady . . . [who] has writ a "Method for Devotion"' (NICHOLS, *Illustrations of Literature*, i. 804); the manuscript of her work came afterwards into Thoresby's possession (BALLARD, *British Ladies*, p. 402). In 1707 Sir Godfrey Kneller painted Mrs. Burnet's portrait, an engraving from which is the frontispiece to 'Some Account;' and in the same year she went to Spa for her health (*Some Account*, xvi). On her return for the winter of 1708-9 her health was better, and she entered into society in London; but on the breaking up of the frost on 27 Jan. 1708-9 she was seized with pleuritic fever, and died in a week, on 3 Feb., aged 48.

Mrs. Burnet was buried at Spetchley. Immediately after her death her book was published with her name affixed; Goodwyn, archdeacon of Oxford, afterwards archbishop of Cashel (*Biog. Brit.* i. 1041, note), contributed to the edition 'Some Account' of her life. A second edition was called for, still in the same year; and there were further issues in 1713 and 1738. Some of Mrs. Burnet's prayers are given in the volume. They are very lengthy. One, to be used by a child twice a day, runs to 35 lines, and a Prayer for Servants covers 3¼ pages.

[Elizabeth Burnet's Method of Devotion, &c.; Ballard's Memoirs of British Ladies; Wilford's Memoirs of Eminent Persons; *Biog. Brit.*; Nichols's Illustrations of Literature, i. 804.]

J. H.

BURNET, GILBERT (1643-1715), bishop of Salisbury, was born in Edinburgh on 18 Sept. 1643. His father, Robert Burnet, who was of a good Aberdeen family, being a son of the house of Crathes (*Hist. MSS. Comm.* 2nd Rep. 197), was an advocate of high character, who, while in 1637 he freely condemned the conduct of the Scotch bishops, refused to take the covenant, and was in consequence compelled to leave Scotland on three separate occasions. When permitted to return, he lived in retirement on his own estate until the Restoration, when he was made one of the lords of session. Burnet's mother was

the sister of Archibald Johnston, lord Waristoun, who framed the covenant, and who afterwards became the leader of the protesters, or extreme section of the covenanting party; she was naturally herself one of the strictest of presbyterians.

Until he was ten years of age, Gilbert, whose talents were remarkably precocious, was educated by his father, from whom he doubtless derived the principles of wide tolerance which distinguished him. By that time he was sufficiently master of Latin to enter the Marischal College of Aberdeen. At fourteen, having thoroughly learned Greek, and having passed through the college course of Aristotelian logic and philosophy, he became master of arts, and immediately applied himself to the study of civil and feudal law. His father, however, was bent upon his becoming a clergyman, and at the age of fifteen he began a course of divinity reading, not in the perfunctory manner common in those days, but as thoroughly and as comprehensively as it could be carried out. Besides working through the chief commentators, he read the most famous controversialists, especially Bellarmine and Chamier. It is an early instance of the broad and secular tastes which he retained through life, that he threw aside the productions of the scholastic divines, and that in his leisure time he made himself master of European history. He is stated at this time to have studied for fourteen hours a day.

In 1661 he passed the trials which qualified him to become a probationer. Thus he entered the church while it was still under presbyterian government, though episcopacy was restored in the following year. In 1661, also, his father died. Burnet was at once offered a living by his cousin-german, Sir Alexander Burnet. This living, however, though situated among his own kindred, he declined, on the ground that at his early age—although by the Scotch law this is no hindrance—he was not qualified for so important a post. This refusal appears to show that his circumstances were easy. His brother Robert, who had followed his father's profession, having also died, Gilbert was urged by his relations to apply himself once more to the law; but this advice was overruled by his father's friend and correspondent Nairn, at that time the most eminent of Scotch divines, by whose suggestion he still further extended his study of divinity. It appears to have been now that he became imbued with the principles of Hooker's 'Ecclesiastical Polity.' By Nairn's advice Burnet began the practice of extemporary preaching, unusual with the Scotch clergy. His other advisers—and his admira-

tion for such men shows the bent of his mind towards tolerance and broad learning—were Leighton, just appointed bishop, and Charteris. Of Leighton he says he reckons his early knowledge of him, and his long and intimate conversation of twenty-three years with him, among the greatest blessings of his life. Of Nairn and Charteris—with the latter of whom his connection did not begin until after his return from abroad in 1664—he speaks in a similar way: ‘It was a great happiness for me, after I had broke into the world by such a ramble as I had made, that I fell into such hands. They both set me right and kept me right.’

In 1663, following the practice common with Scotch clergymen who could afford it, Burnet visited for a while the English universities, where he became acquainted with Cudworth, Pearson, Fell, Poccocke, Wallis the mathematician, and other distinguished divines and men of science. From Oxford he went to London with an introduction to Boyle. The friendship, however, which he valued most, and to which he often refers as his chief good fortune in life, was that of Sir Robert Moray, the most learned of living Scotchmen.

Burnet meanwhile had been a careful observer of public affairs in his own country. He had formed his views of the probable results of the oppressive policy carried on by the archbishops, Sharp and Alexander Burnet, and by Rothes, the high commissioner. On the granting of a special commission to execute more stringently the ecclesiastical laws, he displayed the confidence which characterised him through life by freely expostulating with Lauderdale, the secretary, to whom, probably through Moray, Lauderdale's chief intimate, he had become known. He applied also to Sharp himself, though of course with no result. He was at this time but twenty-one years of age.

Burnet returned to Scotland after an absence of about six months. He was immediately offered the living of Saltoun in East Lothian, upon its approaching vacancy, by his father's friend, Sir Robert Fletcher of Saltoun, whose death not long after Burnet's final acceptance of the living was the occasion of his earliest published work, ‘the rude essay of an unpolished hand,’ viz. a discourse on his patron (*Bannatyne Club Miscell.* iii. 393). Apparently his services were sought elsewhere as well. In an unpublished letter, dated 17 March 1664, Robert Moray, writing to Kincardine from London, says: ‘Mr. Burnet delivered me on Tuesday last your letter of 26 Feb. I find him as much satisfied with you as you are with him. If there be no en-

gagement upon him already, he will, I think, admit of none till he return, at least if it can be prevented; but it seems he conceives some to lie upon him already; and I am afraid my L. Lauderdale hath already been moved to procure a presentation for him from the king to Saltoun by the archbishop; but I mean to send in a word for delay if I find it true.’

Burnet, who was anxious to travel, wished the living to be given to Nairn; but Fletcher determined to keep it open for him until his return. Accordingly he went to Holland during this year, residing for some time in Amsterdam, where he mastered Hebrew, and became acquainted with the leading men of all religious persuasions. His stay in Holland still further strengthened his liberal views. From Holland he passed into France, where, through the friendship of the English ambassador, Lord Hollis, he enjoyed the best opportunities of observation, and where he had frequent intercourse with Daillé and Morus, the leading protestant ministers of Charenton. His visit to France established him, he says, in his love of law and liberty, and in his hatred of absolute power.

On his return to England at the end of the year Burnet stayed some months at the court, where he took care to make himself acquainted with all the men who were engaged with Scottish affairs. His intimacy with Moray and Lauderdale, who were for lenity in the treatment of the covenanters, and his friendship with Leighton, drew upon him the jealousy of the Scotch bishops, who regarded him as set up by Lauderdale to oppose their action. It was now that, upon the introduction of Robert Moray, the first president, Burnet became a member of the newly established Royal Society. Saltoun being now vacant, Fletcher again pressed it upon Burnet, who officiated for four months, at his own desire, upon probation, at the end of which time he received a unanimous call from the parishioners. He went through his first trials during November and December 1664, was inducted on 29 Jan. 1665, instituted on 15 June of the same year, and ‘approved’ at the visitation of 5 July 1666. On 9 May 1667 he became clerk of the presbytery of Haddington (*Bannatyne Club Miscell.* iii.) During the five years of his ministry he devoted himself, in a spirit very different from that of most of the Scottish clergy, to the duties of a parish priest. So entirely did he gain the affections of his people by his unwearied diligence and by his generosity, that, if we may believe the biography left by his son, he overcame the hostility even of the rigid presbyterians, in spite of the fact that he stood almost alone in making use of the Anglican prayers.

In the midst of his work he found time, however, to draw up a memorial against the abuses of the bishops, which later discoveries show to have been more than justified. As he says himself, 'I laid my foundation on the constitution of the primitive church, and showed how they had departed from it.' Whether he would have done this had he not been secure of the approbation of Lauderdale may be doubted. In any case it was a bold and a striking act in a young man of twenty-three, and still bolder was the step he took in signing the copies and forwarding them to all the bishops whom he knew. It is not surprising that he was called before the bishops, when he defended himself with spirit and success against the hectoring of Sharp, who proposed that he should be excommunicated; to this, however, the other bishops would not consent. He refused to ask pardon, and the matter dropped; but Burnet, having delivered his mind, thought it now the best course to confine himself strictly to the functions of his ministry. For some while he lived the life of an ascetic, to such an extent that he twice became dangerously ill.

Burnet continued in the confidence of the moderate men, who at that time adhered to Lauderdale. As early as April 1667 he was informed by Kincardine of the meditated *coup d'état* by which, a month or two later, Lauderdale dismissed Rothes from the commissionership, and thus broke the strength of the extreme church party. Burnet was consulted by Tweeddale and Kincardine with reference to their desire to give Leighton influence in the church, and to induce as many of the presbyterian clergy as possible to waive their non-Erastian principles and to accept the council's appointment to preach in vacant parishes. He participated, however, in the coldness which, under the influence of Lady Dysart, Lauderdale now showed to Moray.

It would appear that Burnet was already on terms of confidence with both the king and the Duke of York and with many court officials. In nothing, indeed, is his freedom from the narrowness of interest usual among his brethren more displayed than in the fact that, whether from ambition or from the natural inclination of a mind widened by culture and conscious of its own power, he kept himself as well informed of the politics of the English court as of those of his own country. He was applied to both by Lauderdale and Sir Robert Moray to give an opinion upon the question how far the queen's barrenness would justify a divorce or polygamy on the part of Charles. He himself states that he answered in the negative. There is, however, a paper extant, supposed to be by him,

in which the affirmative is maintained; but it is impossible that this can really have been from his hand.

In 1669 Burnet was intimately concerned with the scheme of conciliation, involving a great diminution of the power of the bishops, which Leighton, now archbishop of Glasgow, especially desired to set on foot, and was employed as his agent to treat with the presbyterians. He went in the first place to Hutcheson, the leader of the moderate presbyterian party; and, when the treaty hung fire, was sent into the west to report upon the feeling of the more discontented districts. At Hamilton he made the acquaintance of the duchess, who advised the planting of a number of presbyterian ministers in vacant parishes, and he wrote a long letter to Tweeddale urging the plan. Burnet adds that the letter was read to the king, and that, through the advice it contained, some forty ministers, thence called 'king's curates,' were permitted to take the vacant parishes, with a pension of 20*l.* a year each. His visit to Hamilton resulted in a great change for himself. He there made the acquaintance of the regent of the university of Glasgow, who, when a vacancy occurred shortly afterwards in the divinity professorship, obtained the post for Burnet. His hesitation in leaving Saltoun (*Bannatyne Club Miscell.* iii.), to which parish at his death he bequeathed 20,000 merks for useful and charitable objects, was overcome by Leighton, and in 1669 he began residence at Glasgow, where he remained four years and a half 'in no small exercise of my patience.' As was but natural, his late action had earned him the distrust and dislike both of strong presbyterians and of strong episcopalians. He carried, however, to this new work exactly the same zeal and thoroughness that he had displayed at Saltoun, devoting the hours from four to ten in the morning to his own study, and from ten till late at night in the active work of teaching. Throughout life, aided by magnificent health, he did a stupendous amount of work, and always did it well. His 'Modest and Free Conference between a Conformist and a Nonconformist' was written at this time. It is an able exposition of the liberal principles regarding church government which he upheld through life. Being now in a position of influence, Burnet was frequently applied to both by the clergy who found their churches deserted, and by the gentry who came to complain of the foolish conduct of the clergy. Conventicles were increasing rapidly, and the disorder threatened to be so serious that at Burnet's proposal a committee of council was sent into the west to ascertain the state of

affairs. The distrust entertained of him by the presbyterians seems to have been increased by the pressure exercised by this committee, while the episcopalians were annoyed by the gentle treatment that he managed to secure for imprisoned conventiclers.

In 1670, Leighton, now archbishop of Glasgow, who was intent upon bringing the moderate presbyterians to fall in with the measures of conciliation tentatively put forward by the crown, took Burnet with him on his progress. Upon Lauderdale's arrival a conference was arranged in his presence between Leighton and six of the preachers. On its failure Leighton sent Burnet, along with Nairn, Charteris, and three others, to argue the question afresh with the malcontents. This attempt again failing, he was once more employed as chief representative of Leighton in the same way at Paisley, and later at Edinburgh, but all attempts at accommodation were abortive. Once more Burnet, who now refused an offered bishopric, determined to leave public affairs and give himself to study and retirement.

His vacations were spent chiefly in Hamilton, where the duchess engaged him in putting in order all the papers relating to her father's and uncle's political careers. Lauderdale, who had his own reasons for anxiety as to the light which might be cast upon transactions in which he had himself been engaged, no sooner heard of this than he sent for Burnet to come to court that he might give him all the information in his power. The 'Memoirs of the Dukes of Hamilton,' Burnet's first historical work, was published in 1676. His investigations led in a curious way to a reconciliation between Hamilton and the court. Among the papers which he examined were found undoubted claims of the family upon the crown, for satisfaction of which Hamilton consented to concur in the court measures. This was in 1671.

Upon his obeying Lauderdale's summons to London, Burnet found himself for a while in a position of great influence with the secretary. In spite of a refusal to give up his friendship with Robert Moray, he was treated with confidence both by Lauderdale and Lady Dysart, and busied himself, though in vain, in trying to bring about a reconciliation between Lauderdale and Tweeddale. His proposals for a further indulgence to the covenanting ministers—detailed in the 'History'—were accepted by Lauderdale, and sent down to Scotland in the shape of instructions. He was now offered the choice of four Scotch bishoprics, Edinburgh being one, but declined a preferment that would have fettered his future action.

Shortly after his return to Glasgow, Burnet

in 1672 married Lady Margaret Kennedy, daughter of the first earl of Cassilis [see BURNET, MARGARET]. She was considerably older than himself, and wealthy; and Burnet, in order to avoid uncharitable remarks, signed a deed, previous to the marriage, in which he relinquished all pretensions to her fortune. He had no family by her.

In 1672 Lauderdale came down to Scotland and began his changed career of violent oppression. This again alienated Hamilton, who vehemently opposed Lauderdale's measures, and induced Burnet to represent his views. Burnet states that he was now beyond measure weary of the court, and was prevailed upon only by the general opinion of his usefulness to stay in attendance. By his own account he acted a perfectly independent part, but retained confidence so entirely that a bishopric was again offered him, with the promise of the first archbishopric that should fall vacant. He was now but twenty-nine years of age. He gives a vivid account of Lauderdale's brutal and arbitrary government, which so harassed Leighton that, taking Burnet into consultation, he resolved to retire from his post. It was during these events that the 'Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland' was compiled, wherein Burnet made himself acceptable to the higher powers by his dedication to Lauderdale and by maintaining the cause of episcopacy and the illegality of resistance merely on account of religion. This, with various controversial tracts against popery, was published in 1673, in the summer of which year Burnet went to London once more to obtain the necessary license for the publication of his 'Memoirs of the Dukes of Hamilton.'

He now, by the favour shown him by Charles, who had made him one of his chaplains, and still more by that of James, drew upon himself the active jealousy both of Lauderdale and of his wife. On his return to Edinburgh on the day before the meeting of parliament he found that Hamilton had organised an opposition to Lauderdale, against which he argued in vain. The blame was laid upon himself by Lauderdale, who denounced him as a marplot to the king. Lauderdale was no doubt irritated by Burnet's freedom in discussing both with the king and with the duchess his conduct regarding popery. He hereupon retired to Glasgow, and remained there until the following June. It is sufficient evidence of Burnet's favour at court and of his never-failing self-confidence, that he proposed that himself and Stillingfleet, whom he introduced to the duke, should hold a conference in James's presence with the

leaders of the Roman catholics, and that he took upon him the still bolder task of re-monstrating freely with Charles upon his evil life. In June 1674 he was again in London, where he found that Lauderdale's influence had been active to his prejudice. In a letter from Paterson, bishop of Edinburgh, to James Sharp, who was then in London, it is urged that Burnet should be appointed to a country living, where he would be less hurtful than in London (*Hist. MSS. Comm.* 2nd Rep. 203). He was struck off the list of chaplains by Charles on the ground that he had been 'too busy;' and, though a reconciliation with the king was effected by James, Lauderdale continued implacable. Burnet, rather than run the risk of persecution in Scotland, now determined, probably nothing loth—for he was essentially English in his views and sympathies—to settle in England. He preached with great and growing reputation in several London churches (EVELYN, 15 Nov. 1674), and through James's favour was offered a living—he does not say where. Lauderdale, however, when he found that Burnet would not forsake Hamilton, induced the king to prevent the appointment. He was shortly afterwards forbidden the court, ordered to leave London, and not to come within twenty miles (twelve miles, according to the *Parl. Hist.*) This last injunction, however, was not enforced. In 1675, after having declined the living of St. Giles, Cripplegate, on grounds creditable to his feelings, he was made chaplain to the Rolls Chapel by the master, Sir Harbottle Grimstone, against court influence, and retained that post for ten years, the lectureship to St. Clement's being shortly afterwards added.

The persecution which he suffered, and which, as he fairly says, might have heated a cooler and older man, now induced Burnet to disclose what he knew of Lauderdale's unconstitutional designs, as they had been privately imparted to him when he was on confidential terms with the duke. It has been assumed, quite unnecessarily, that Burnet had derived much of his information from his wife, formerly an intimate friend of Lauderdale. His revelations were soon turned to account by Lauderdale's enemies, who, when the earl was impeached, moved that Burnet should be examined by a committee of the House of Commons. At his examination, he says, he concealed as long as possible the private conversation, and told only what had happened to himself and what had been said to him before others, but was finally compelled to tell all (*Parl. Hist.* iv. 683). Those who dislike Burnet have naturally assumed that his hesitation was affected and

that he yielded to pressure readily enough, but a general consideration of his character renders this unlikely; the naïve and candid judgment which he passes on his own conduct probably represents the actual state of the case (*Own Times*, Oxford ed. ii. 66). He now once more retired from public life, though this did not prevent him from bearing an important share in the controversy which was beginning to absorb all other questions. In 1676 he took part with Stillingfleet in a controversy with Coleman and several Romish priests, and subsequently published an account of it. Another outcome of the conference was his 'Vindication of the Ordinations of the Church of England.' He next undertook, at the suggestion of Sir William Jones, the attorney-general, his 'History of the Reformation in England,' for which Evelyn contributed some materials. For a while he was hindered in his researches in the Cotton Library by Lauderdale's influence and misrepresentation of his object, but after the publication of the first volume he was granted free access. This publication, however, did not take place until 1679, when, the country being in the throes of the popish terror, the spirit in which the work is written caused it to receive so enthusiastic a welcome, that the thanks of both houses were given to him, with a request that he would complete the work. The second volume appeared in 1681, with equal applause; it is said that the historical portion was written in the space of six weeks; the third and last volume was published in 1714; the abridgment of the whole work in 1719.

Burnet had influence over men of widely differing natures; it was at the period at which we have arrived that he had the credit of the conversion, apparently genuine, of one of the worst libertines of the court, Wilmot, earl of Rochester, and of Miss Roberts, one of the king's mistresses; of the former, whose dying declaration is dated 16 June 1680 (BLARE, *Miscell.*), he wrote an account.

Burnet was intimately acquainted in 1678 with the early stages of the popish terror, and apparently drew upon himself the anger of Jones, Shaftesbury, and other violent anti-popery men, as well as a false accusation of Lauderdale to the king, by the stand he made in defence of the first catholic victim of the 'plot.' Two years later, when the exclusion bill was contested, he did his best to bring the two parties to moderation. Whether or not from a desire to conciliate one so fearless, and who was trusted by Essex, Sunderland, Monmouth, and his brother, Charles now offered Burnet the bishopric of Chichester, provided, says his son, he would entirely come in to the court interests. Fre-

quent meetings had taken place between them at Chiffinch's, at which the king had freely expressed his belief that the 'plot' was a got-up affair; and from his own account Burnet appears to have been sufficiently frank in the advice which he gave the king to amend his life. Probably the like of the letter which he addressed to the king on 29 Jan. 1680 never passed between a simple clergyman within reach of high preferment and a monarch little accustomed to hear plain truths. After saying that, though 'no enthusiast in opinion or temper,' he felt constrained to write, he points out to the king the certain failure of the plans hitherto suggested for extricating him from his difficulties, and then comes to the real point: 'There is one thing, and indeed the only thing, which can easily extricate you out of all your troubles; it is not the change of a minister or of a council, a new alliance, or a session of parliament; but it is a change in your own heart and in your course of life. And now, Sir, permit me to tell you that all the distrust your people have of you, all the necessities you now are under, all the indignation of Heaven that is upon you, and appears in the defeating of all your counsels, flow from this, that you have not feared nor served God, but have given yourself up to so many sinful pleasures.' The rest of the letter is in the same strain. Charles read it over twice, threw it into the fire, and for a while was evidently annoyed; but from Burnet's reception a year later, when Halifax, in close intimacy with whom he now lived, took him again to the king, the affair seemed to have entirely dropped from his mind. It is to be noticed that in this year Burnet was thanked for his poems by the House of Commons—the only notice of poems of his that we possess (*Hist. MSS. Comm.* 3rd Rep. 197). When the Earl of Stafford was condemned, he sent for Burnet. Declining controversy on religion, he requested Burnet to do what he could in the way of intercession, and Burnet appears to have done his best, apparently thereby injuring himself still further with the supporters of the plot, as well as with James, who suspected that Stafford had accused him to Burnet. Like every one else, he had an 'expedient,' which excited some attention, for settling the exclusion question, viz. that a protector should be declared, and that Orange should be named to the post.

During the reaction of 1681 Burnet, finding himself regarded with increasing suspicion and dislike, especially by James, went into close retirement, occupied himself with philosophy, algebra, and chemistry, for which he built himself a laboratory, and confined

his intimate friendship to Russell, Essex, and Halifax. He had hopes that through the influence of Halifax, who remonstrated with him on his seclusion, and of Clarendon, that he might be appointed to the vacant mastership of the Temple; and he was favourably received by the king. A condition, however, appeared to be that he should abandon the society of his other friends, and this he would not do. From Scotch affairs he kept aloof; but when the test of 1682 turned out of their livings some eighty of the best of the clergy, he was successful in obtaining places for them in England, while writing in favour of the test itself, and removing Hamilton's scruples on the subject. At the same time he exerted himself, by intercession with Halifax, and through him with the king, to save Argyll from the infamous condemnation which followed his refusal of the test. This was the occasion for a reconciliation with Lauderdale. By Halifax he was a good deal consulted during the ministerial changes of 1682. About the end of this year he was offered a living of 300*l.* by Essex, on condition that he would reside in London, though the parish was in the country. It is, for that age, a remarkable instance of his high feeling of professional duty that he refused it on such terms. In 1683 took place the Rye House plot, which proved fatal to his two best friends, Essex and Russell. Burnet attended Russell at his trial and in the prison, performed for him the last offices on the scaffold, when Russell gave him his watch as a parting present, and drew up for him the paper which he left in his justification. He afterwards defended the course he had taken with spirit and success before the council (*LORD JOHN RUSSELL, Life of Russell*, Appendix 8). Burnet now, finding himself silenced (*Hist. MSS. Comm.* 7th Rep. 498 *b*), thought it wise to leave England. He went to France in the beginning of September (*ib.* 289 *a*) with introductions from the French ambassador, Rouvigny, uncle to Lady Russell. Here he found himself in company with Algernon Sidney and Fletcher of Saltoun. He was treated with the highest consideration by Louis, who never failed to try to secure the sympathies of leading men in England, and he made the acquaintance of Schomberg, Condé (who, however, intimated his intention of not accepting another visit) (*ib.* 380 *b*), Bourdaloue, Père-la-Chaise, Maimbourg, and other men distinguished in church and state, as well as with the leading protestant clergy. After describing the extraordinary honours paid to Burnet, and how he was caressed by people of the best quality of both sexes that could be, Lord Preston concludes his letter from

Paris: 'I shall only add that no minister of the king's hath had, that I hear of, such a reception' (*ib.* 344 *a*). This roused, we are told, still further the liveliest jealousy of James, who caused it to be so clearly made known to Louis how great were his dislike and suspicion of Burnet, that the French monarch thought it best to offer his excuses (*ib.* 394 *a*). Burnet returned at personal risk, and against the warnings of his friends, declaring himself conscious of no crime. His movements were carefully watched, and upon his return at the end of October he was dismissed by the royal mandate from the St. Clement's lectureship, and in December 1684 was also deprived of his chaplaincy at the Rolls; this was the result of a vehement sermon against popery on 5 Nov. He preached for two hours amid great applause from the text, 'Save me from the lion's mouth; thou hast heard me from the horn of the unicorn;' it well illustrates the feverish state of people's minds that this choice of a text—the lion and the unicorn being the royal arms—was represented as pointing to the disaffection of the preacher (MACAULAY). Burnet appears, from all the notices of his sermons, to have been a singularly effective preacher (see especially for this, EVELYN'S *Diary* for 15 Nov. 1674, 28 May 1682, 9 March 1690, 6 Jan. 1692, and 25 March 1700).

During the last seven years his pen had been active. In 1682 he published his 'Life of Matthew Hale,' the 'History of the Rights of Princes in the Disposing of Ecclesiastical Benefices and Church Lands,' as well as an answer to the 'Animadversions' upon this work. In 1683 he wrote several tracts against popery, and translated the 'Utopia,' and the letter of the last general assembly of the clergy of France to the protestants.

Upon the accession of James, Burnet, having no employment, and being refused admittance at court, obtained leave to go abroad. Avoiding Holland, on account of the number of exiles living there, and the consequent danger of being compromised by association with them, he went, upon promise of protection to Paris. There he lived in close intercourse with Lord Montague, in a house of his own, until August 1685, when Monmouth's rebellion and the consequent troubles were over. He then, in company with a French protestant officer, Stoupe, made a journey into Italy. At Rome he was treated with distinction by Innocent XI and by Cardinals Howard and D'Estrées. He soon, however, received a hint to leave, and returned through the south of France and Switzerland. In France he was a witness of the outburst of cruelty which followed the revocation of

the edict of Nantes. It is significant of the tone of Burnet's mind that while at Geneva he successfully employed his influence to induce the Genevan church to release their clergy from compulsory subscription to the consensus; that he stayed in close communion with Lutherans at Strasburg and Frankfurt, and with Calvinists at Heidelberg. He published in 1687 an able account of his travels, in a series of letters to Robert Boyle, directed naturally in the first place to the exposure, as he says, of popery and tyranny. He now, in order to be nearer England, came to Utrecht, where he found an invitation from the Prince and Princess of Orange to reside at the Hague. He was at once taken into the confidence of the prince, who was glad of an agent so trusted by his friends in England, and still more into that of the princess. Burnet urged William to have his fleet in readiness, but not to move until the cause was sufficiently important to justify him in all eyes. He was still more useful in preparing Mary to yield, on her own motion, and gracefully, what he knew William would insist upon, an engagement that if their plans were successful she would place all power in his hands. Burnet declares solemnly that no one had moved him to do this, but he no doubt knew that it would be a service eminently valued by William. It was now that Burnet met William Penn the quaker, of whom he gives so unfavourable a character. Penn had come to try to secure the prince's consent to the abolition of the Test Acts, and endeavoured to convert Burnet to his views. The two men were perhaps too similar in their unquestioning self-confidence and controversial eagerness to like one another.

The favour in which Burnet lived at the Hague aroused James's jealousy. He twice remonstrated with William, and when D'Albeville came over to treat with the prince, Burnet's dismissal was made a preliminary. William thought it better to comply, and, though consulting him constantly, and employing him to draw up the instructions for Dyckvelt, who was going on a mission to James, never again actually saw him until a few days before setting sail for England. So high had James's displeasure risen that, hearing that Burnet was about to make a rich marriage in Holland, he set on foot against him a prosecution for high treason in Scotland, on the ground of former correspondence with Argyll. Warned of this, Burnet wrote to Middleton on 20 May 1687, saying that he hoped James would not compel him to defend himself, as he should in that case be obliged to mention details which might cause

his majesty annoyance; he informed him of his approaching marriage, and also that he had secured his naturalisation as a Dutch subject (*Burnet Tracts*, Brit. Mus. 699, f. 6). In his second letter, dated 27 May, the citation having now been received, he insists upon reparation being made him, and offers a fortnight's delay before printing his own justification, which he again intimates will give James no cause for satisfaction. The citation had declared that he had had correspondence, treasonably, with Argyll during 1682-5, and with Ferguson, Stuart, and others during 1685-7.

The expressions of his first letter angered James so much that he set on foot another prosecution on the strength of them. Burnet was outlawed, and D'Albeville was instructed to demand his surrender, which the States, of course, after examination, refused. In a third letter of 17 June he explains the phrases objected to. It is at this time that Burnet says he received trustworthy information of a plot for his murder (*ib.*) He shortly afterwards married his second wife, Mary Scott, a wealthy Dutch lady of Scotch extraction. She seems to have been exceptionally accomplished and beautiful. An autograph prayer on the occasion of his marriage, dated 25 May 1687, is extant in manuscript (*Hist. MSS. Comm.* 9th Rep. 460 a). To his firstborn child the prince and princess stood sponsors on 2 April 1688 (*ib.* 5th Rep. 319). He had meanwhile written, among many other pamphlets, a severe and acrimonious reply to Parker's book on the 'Reasons for abrogating the Test Act.' He says of it: 'It was thought that it helped to put an end to the life of the worst-tempered man I ever knew.'

Burnet was kept fully aware of all William's preparations. He gave an early intimation to the Princess Sophia, and was acute enough to do this without William's previous knowledge, to his great satisfaction. At the same time he was in the full confidence of the revolution party in England. He was responsible for the text of William's declaration; and with regard to Scotland he induced him to alter the passage in which he had by implication, upon the urgency of the Scotch exiles, declared for presbyterianism. On 5 Nov. he landed with William at Torbay, this place being selected at the last moment instead of Exmouth, at his suggestion (*Egerton MSS.* 2621, Brit. Mus.) There is extant, in Burnet's handwriting, his 'Meditation on my Voyage for England, intending it for my last words in case this expedition should prove either unsuccessful in general or fatal to myself in my own particular' (*Hist. MSS. Comm.* 9th Rep. 460 a). On the march to

Exeter he was entrusted with the duty of preventing violence by the soldiers on the road; and he drew up the engagement which was signed by all the noblemen who came in. A curious instance of his want of delicacy, when at Salisbury Cathedral, is quoted from Clarendon's Diary by Macaulay (*History*, i. 297). Letters are extant in manuscript from him to Admiral Herbert, full of interesting details, written during the march to London (*Egerton MSS.* 2621, Brit. Mus.) When Halifax came with the commissioners from James to treat with William, Burnet urged that the king should be allowed to leave the kingdom, and when he was detained at Feversham expressed his vexation at the blunder, and advised William at once to take steps for securing his good treatment. He describes these two events himself in letters written on 9 Dec. and Christmas day. He was most useful, too, in securing indulgence for the papists and Jacobites in London, thus avoiding the danger of a reaction founded on a charge of oppression of Englishmen. His political wisdom was shown in his consistent opposition to Halifax's proposal that the crown should be given to the prince without regard to Mary, and his watchfulness warded off all attempts to cause a difference between them. It was probably during these months that he published a vigorous and useful pamphlet on the question whether the country was bound to treat with James or call him back.

On 23 Dec. he preached at St. James's on the text 'It is the Lord's doing and it is marvellous in our eyes,' and on 1 Feb. was thanked by the House of Commons for the 'Thanksgiving Sermon' of 31 Jan. (*Burnet Tracts*, 699, f. 2). Burnet was soon rewarded by the bishopric of Salisbury. He had previously refused that of Durham, as the conditions were that Crew, who then held it, should resign and receive 1,000*l.* a year during life from the revenue. It is stated, moreover, that when Salisbury fell vacant Burnet asked that it might be given to Lloyd. Sancroft refused to consecrate him, but was prevailed upon to grant a commission for the purpose to the bishops of the province. Burnet's presence in the House of Lords was of immediate service, for the questions of toleration, of comprehension, and of the oaths came on at once. On the third of these points he spoke for the clergy, but acquiesced in the imposition when he found that they were busily opposing the crown. His pastoral letter to his clergy, in which he urged them to take the oaths, was afterwards ordered to be burnt by the hangman, on account of a claim on William's behalf to the crown by right of conquest, and because Burnet

declared that the clergy ought to acquiesce in the possession even when the title was visibly and indefensibly bad. He zealously advocated toleration, and on the question of comprehension argued successfully against the proposed mixed committee for revising the ecclesiastical constitution, though he afterwards changed his opinion on this point. On all other matters he was on the moderate side, and opposed the enforcement of kneeling at the Sacrament and of the use of the cross in baptism. He was the author of a clause in the Bill of Rights absolving subjects from their allegiance if a papist, or one married to a papist, succeeded to the crown. He was chosen by William to propose in the House of Lords the naming of the Duchess of Hanover and her posterity to the succession; and, when the succession actually took place, in 1701, he was named chairman of the committee to whom the bill was referred. This was the beginning of a correspondence with that princess which lasted till her death. We find one of his descendants in 1729 mentioning the medals, gilt tea service and table plate, which had been presented to him by the princess (*Add. MS.* 11404, Brit. Mus.) It was in the summer of this year, 1689, that the well-known picture by Kneller was painted (*EVELYN*, 9 June 1689). He was chosen in April to preach the coronation sermon, which, with that upon 5 Nov. before the House of Lords, and that of Christmas day before the king and queen, was ordered to be printed. His 'Exhortation to Peace and Union' was published on 29 Nov. (*Burnet Tracts*, Brit. Mus.) Burnet was naturally much consulted by William regarding the Scotch church, and is probably responsible (indeed, he himself intimates this) for the letter in which the king promised protection to the bishops on their good behaviour, joined with full toleration of the presbyterians, though he himself declared in 1688 that he did not meddle with Scotch affairs. In the subsequent negotiations he was, however, shut out by the jealousy of the presbyterians from further influence, though he did his best for the bishops. His action was dictated by his prevailing desire to further an accommodation between the Anglican and presbyterian churches (*MACAULAY*, iv. 10). On 13 Sept. 1689 he was placed on the commission for comprehension. On the occasion of the Montgomery conspiracy, Burnet was able, by information which reached him anonymously, to cause its miscarriage. He soothed William's feelings when the commons jealously granted the revenue for five years only. He urged the adoption of the Abjuration Bill, which the king wisely allowed to drop. During the latter's absence in Ireland Burnet

was, at express desire, in close attendance on the queen. For his various political and polemical writings during the last three years, see the appendix to the Clarendon Press edition of his 'History.' The most important was the pastoral letter above mentioned. On the death of Mary he wrote his essay on her character. During her life she had had the entire control of church matters. At her death a commission was appointed for all questions of preferment. Burnet was placed upon this, and, when a similar commission was named in 1700, he was again included in it.

Burnet has been accused of undue eagerness to serve William's wishes, and his promotion of the bill of attainder in Fenwick's case is especially cited. It appears to have been a speech from him which gained the small majority for the bill, and his own justification of it is in an evidently apologetic tone; this was in 1697. In 1698 his wife died of small-pox, and in a few months he married his third wife [see *BURNET, ELIZABETH*]. By her he had no children. In 1698 also he was appointed governor to the young Prince of Gloucester. He states that he accepted this charge unwillingly, as he did not receive the same confidence from William as of old, for the king had indeed resented more than once his occasionally intrusive lectures. His son relates that when, in consequence of the king's urgency, he assented, he asked leave to resign his bishopric as inconsistent with the employment, and only retained it on condition that the prince should reside at Windsor, which was in his diocese, during the summer, and that ten weeks should be allowed him for visiting the other parts of his diocese. In 1699 (*MACAULAY*, iii. 230) he was appointed to attend Peter the Great; and he leaves a character of that monarch which later accounts prove to be remarkably true. In this year, too, he published his 'Exposition of the Thirty-nine Articles of the Church of England,' a laborious work, over which he had spent five years. It was received with applause, except by Atterbury, who wrote against it, and by the high-church lower house of convocation, by whom it was censured in the turbulent meeting of 1701, on the grounds that it tended to foster the very latitude which the articles were intended to avoid; that it contained many passages contrary to their true meaning; and that it was dangerous to the church of England. The upper house, however, refused to admit the censure, on the grounds that it consisted only of generalities, and also that the power of censure against a bishop did not belong to the lower house. After frequent adjournments the matter fell through. The dispute gave

rise to a fierce discussion as to whether the archbishop might adjourn the houses by his sole authority (*Convocation Tracts*, Brit. Mus.) The reason which caused its publication at that time was, Burnet states, the increase of popery; this danger also induced him, in spite of his general toleration principles, to vote for the severe act of that year against papists.

Burnet relates that in 1699 an attempt was made in the commons to turn him out of his tutorship of the Duke of Gloucester, and that an address was moved for his removal, but that it was lost by a large majority (MACAULAY, iv. 517). It should be noticed that, according to Ralph, the bishop spent the whole of the salary which he received from this office, 1,500*l.*, in private charity.

In the debate on the bill for vesting the confiscated Irish estates in trustees, Burnet, in 1700, took the side opposed to the court (though he afterwards changed his opinion), and thereby aroused William's displeasure. In this year his pupil died, and on 8 March 1702 he, with Archbishop Tenison, attended William himself on his deathbed. He appears after this to have paid court somewhat obsequiously to the Marlborough faction. He wrote an elegy on William's death. In 1703 he strongly opposed the bill against occasional conformity. 'I was moved,' he said, 'never to be silent when toleration should be brought into debate; for I have long looked on liberty of conscience as one of the rights of human nature, antecedent to society, which no man could give up, because it was not in his own power.' His speech, which is extant, and which is studiously moderate and very able, formed the subject of a bitter and able attack from Atterbury, who affected to vindicate him from the libel of being the author of it (*Burnet Tracts*, Brit. Mus.) It appears, however, from the speech, that, although not willing that nonconformists should be fined, or that foreign churches should be included in the disabling acts, Burnet was perfectly willing that no non-communicants should be capable of bearing office. Whether he opposed the bill on its passage through the lords in 1711 does not appear. In 1709 he spoke against the bill establishing forfeitures in Scotland in cases of treason, and in favour of the general naturalisation of all protestants. In 1710 he was attacked by Sacheverell, and spoke against him in the debate on his case in the Lords. He remonstrated openly with Anne upon her supposed intention of bringing in the Pretender, and in 1711 spoke his mind to her against a peace which allowed the

house of Bourbon to retain possession of Spain and the West Indies.

Burnet's episcopate stands alone in that age as a record of able and conscientious government. A detailed account of it would be but a repetition of what his son has written. He did his best by careful examination to secure a learned and competent clergy, and stood out against admitting unqualified nominees to livings; waged war against pluralities; established a divinity school at Salisbury. He was tolerant both to nonjurors and to presbyterians to a degree which roused the anger of all extreme men; and his habitual generosity was shown by his entertainment at his own charge of all the clergy who waited upon him at his visitations. The most lasting work, however, which he inaugurated was the provision for the augmentation of livings, generally known as Queen Anne's Bounty. He was anxious that the church should be better represented in the market towns, and for this purpose he set on foot a scheme (after the miscarriage of a design on a smaller scale in his own diocese) applicable to the whole kingdom. In two memorials, dated January 1696 and December 1697, Burnet proposed to the king that the first-fruits and tenths, which had been granted away by Charles II in pensions to his mistresses and natural children, should be applied to the increase of poor livings. The plan met with opposition sufficient to obstruct it until William's death, but Burnet lived to see it become law in 1704. It is worthy of notice that in the memorials mentioned above Burnet suggests the plan as a good one for gaining the support of the clergy in view of coming elections. Burnet's influence in the House of Lords seems to have been considerable, but it was probably more from his representative character than from his oratory. This, if we may judge from the speech against concluding a separate peace with France in 1713, which he has himself carefully preserved, and which may therefore be considered a favourable specimen, was pedantic and heavy. His speeches in 1703 and 1710 upon the Occasional Conformity Act and the Sacheverell impeachment have also been published.

Burnet's most important work, the 'History of his own Time,' was not published until after his death, the first volume in 1723, the second in 1734, though there is a receipt for 25*s.*, being half the price of the second volume, dated in June 1733. It has been, naturally enough, the subject of violent attack on the score of inaccuracy and prejudice. On its first appearance we hear that 'no one speaks well of it' (*Hist. MSS. Comm.* 7th Rep. 512), and individuals whose conduct

was censured expressed themselves in the bitterest terms. As an instance of this we may quote the Earl of Aylesbury: 'He wrote like a lying knave, and, as to my own particular, the editors deserved the pillory, for what relates to me is all false as hell' (*Egerton MSS.* 2621, Brit. Mus.) Actually, however, leaving out of account perhaps his views as to the legitimate birth of James's son, nothing could be a more admirable illustration of the general candour of his mind and of his full and accurate information. That portion where, from the peculiar circumstances, he might not inexcusably have given a partisan colouring to his narrative, and where injustice and inaccuracy would have been extremely difficult to expose, is the portion that treats upon Scottish affairs in the reign of Charles II. An examination of the Lauderdale MSS. in the British Museum, however, enables it to be affirmed that the accuracy of this portion is remarkable not only as regards actual facts, but even as regards the character of men whom he either vehemently admired or as vehemently disliked and opposed. To literary style or to eloquence Burnet has no pretensions, nor is there even the slightest appearance of an attempt at style; his epithets are often clumsy, and his constructions ungainly. From this criticism, however, the most admirable 'conclusion' must be excepted. This gives Burnet at his very best; the thoughts are matured and noble, and the diction is elevated and impressive. The whole work has been subject to the acrimonious criticism of Dartmouth and the pungent satire of Swift, to whom he was especially obnoxious, and who is no doubt the author of a satirical epitaph upon him (*Hist. MSS. Comm.* 4th Rep. 468*b*); but while the former of these, who frequently accuses him of deliberate falsehood through party feeling (*e.g.* 6th Rep. 245 note), has now and again hit undoubted blots, the value of the 'History of his own Time' as a candid narrative and an invaluable work of reference has continually risen as investigations into original materials have proceeded.

The historical interest of Burnet's character lies in the fact that from his entrance upon public life as a mere boy he was the consistent representative of broad church views both in politics and doctrine. Except in the two or three instances mentioned, his voice was ever for toleration, and his practice in his diocese was still more emphatically so. He was a man perfectly healthy and robust in body and in mind; a meddler, and yet no intriguer; a lover of secrets, which he was incapable of keeping; a vigorous polemist, but without either spite or guile; whatever

the heart conceived the tongue seemed compelled to utter or the pen to write. We can well understand Lord Hailes's impression that he was 'a man of the most surprising imprudence that can be imagined' (*ib.* 532). Essentially a politician and a man of action, he was the most pastoral, as he was the ablest, of the prelates of his day; unostentatious in his own life and considerate of others, he was unsparing in labour as in charity. His openhandedness is expressed in a contemporary letter thus: 'He hath always ready money about him to pay what is anywhere due' (*ib.* 7th Rep. 505*b*). 'He was not one to create a set of spiritual or ecclesiastical forces whose influence remains unspent for generations. He was rather the child of his own age, the embodiment of some tendencies which were then emerging into importance' (*Jubilee Lectures*, ii. 5; cf. MACAULAY, ii. 11). It must, of course, be borne in mind that the two chief authorities on the character of Burnet are likely to be partial, himself and his son. There are plenty of descriptions to be found, depicting him in the darkest colours, but they are too much coloured by political dislike and too slightly illustrated by facts to be worth recording. One, perhaps, by a man who knew him well, may be given here, as it is newly discovered: 'he was zealous for the truth, but in telling it always turned it into a lye; he was bent to do good, but fated to mistake evil for it' (*Hist. MSS. Comm.* 5th Rep. 355).

Burnet died on 7 March 1715 of a violent cold, which turned to a pleuritic fever. He was buried in the parish church of St. James, Clerkenwell, having resided at St. John's Court in that parish during the last few years of his life.

By his second wife Burnet had seven children, three sons and four daughters; two of the latter, Mary and Elizabeth, survived him, as did his three sons, William, Gilbert, and Thomas, the youngest of whom, Thomas, became his biographer [see BURNET, SIR THOMAS.]

WILLIAM was educated at Trinity College, Cambridge, and Leyden. He had a post in the revenue, but lost money in the South Sea scheme, and obtained the governorship of New York and New Jersey. In 1728 he was transferred, against his will, to Massachusetts and New Hampshire. He quarrelled with the assembly, who refused a fixed salary and tried to make up for it by a fee on ships leaving Boston, but this was disallowed at home. He died of a fever 7 Sept. 1729. He married a daughter of Dean Stanhope.

GILBERT, educated at Leyden and Merton, contributed to 'Hibernicus Letters,' a Dublin periodical (1725-7), and to Phillips's 'Free-thinker.' He supported Hoadly in the Ban-

gorian controversy. He was appointed chaplain to the king in 1718, and in 1719 published an abridgment of the third volume of his father's 'History of the Reformation.'

His robust, hearty, and vivacious nature was singularly reflected in his personal appearance. On this point at least, though probably in no other, Dryden may be accepted as a fair witness when he describes him thus (*Hind and Panther*, l. 2435):—

A portly prince, and goodly to the sight,
He seemed a son of Anak for his height,
Like those whom stature did to crowns prefer,
Black-browed and bluff, like Homer's Jupiter;
Broad-backed and brawny, built for love's delight,
A prophet formed to make a female proselyte.

This description is fully borne out by the well-known portrait by Lely.

A full list of Burnet's works is given in the Clarendon Press edition of his 'Own Times' (1823), vi. 331–52. A full list is also given in Lowndes, together with the titles of many other tracts relating to the various controversies. Burnet published nearly sixty sermons, thirty of which are in 'A Collection of Tracts and Discourses' (1704), and sixteen in a volume published in 1713. His principal works are as follows: 1. 'Discourse on Sir Robert Fletcher of Saltoun,' 1665. 2. 'Conference between a Conformist and a Nonconformist, in seven dialogues,' 1669. 3. 'A Resolution of Two Important Cases of Conscience' (said to be written about 1671, printed in Macky's 'Memoirs.' This is the paper erroneously attributed to Burnet upon the proposed divorce of Charles II.). 4. 'Vindication of the Authority . . . of Church and State of Scotland,' 1673. 5. 'The Mystery of Iniquity Unveiled . . .' (against Romanism), 1673. 6. 'Rome's Glory; or a Collection of divers Miracles wrought by Popish Saints,' 1673. 7. 'Relation of a Conference held about Religion, by E. Stillingfleet and G. Burnet with some Gentlemen of the Church of Rome,' 1676. 8. 'Memoires of . . . James and William, dukes of Hamilton,' 1676. 9. 'Vindication of the Ordinations of the Church of England,' 1677. 10. 'Two Letters upon the Discovery of the late Plot,' 1678. 11. 'History of the Reformation,' vol. i. 1679, vol. ii. 1681, vol. iii. 1714. The best edition, edited by the Rev. N. Pocock, was published by the Clarendon Press in 1865. An abridgment by the author appeared in 1682 and 1719. 12. 'Some Passages in the Life and Death of John Wilmot, Earl of Rochester,' 1680 (reprinted in Wordsworth's 'Ecclesiastical Biography,' vol. vi.). 13. 'Infallibility of the Roman Church . . . confuted,' 1680. 14. 'News from France: a Relation of the present Difference between the French King and the

Court of Rome,' 1682. 15. 'History of the Rights of Princes in the Disposing of Ecclesiastical Benefices, &c.,' 1682. 16. 'Life and Death of Sir Matthew Hale,' 1682. 17. 'Life of Bishop Bedell,' 1685. 18. 'Some Letters containing an account of what seemed most remarkable in Switzerland, Italy, &c., written by G. B. to T[he] H[onourable] R[obert] B[oyle], to which is annexed an answer to Varelles' 'History of Heresies' (in defence of the 'History of the Reformation'), 1687. Afterwards as 'Travels.' 19. Six papers (containing an argument against repealing the Test Act, the citation of G. Burnet to answer . . . for high treason, and other tracts on the politics of the time), 1687. 20. A collection of eighteen papers, written during the reign of James II, 1689. 21. 'A Discourse of the Pastoral Care,' 1692. 22. 'Four Discourses to the Clergy of the Diocese of Salisbury,' 1694. 23. 'Essay on the Memory of Queen Mary,' 1695. 24. 'Exposition of the Thirty-nine Articles,' 1699. 25. 'Exposition of the Church Catechism,' 1710. 26. 'Speech on the Impeachment of Sacheverell,' 1710. 27. Four letters between Burnet and Henry Dodwell, 1713. 28. 'History of his own Times,' vol. i. 1723, vol. ii. 1734. The Clarendon Press edition, 1823 and 1833, was superintended by Dr. Routh. A rough draft, with important variations, is in the Harleian MSS. No. 6584. Ranke, in his 'History of England' (*Engl. Transl.* vi. 73–85), has noted the chief differences between this manuscript and the ordinary text. He sets a very high value on the earlier version.

[Considering the importance of Burnet's career and the strongly marked features of his character, the authorities on the subject are very limited. The chief are, of course, the Biography by his son affixed to the Clarendon Press edition of his History, and the History itself. Both will be read with caution, though not with suspicion. The remarkable honesty and accuracy of the History are established by the Lauderdale MSS., which also contain many notices of Burnet personally. The Letters to Herbert in the Egerton MSS. are of great service for the period of the invasion, while the notices in the Historical Commission Reports, especially those contained in Lord Preston's Letters from Paris, are numerous and interesting.] O. A.

BURNET, JAMES M. (1788–1816), landscape-painter, brother of John Burnet [q. v.], painter and line-engraver, was born in 1788 at Musselburgh, and showed an early fondness for painting. He was first placed with a wood-carver, but found other opportunities of study at 'Graham's Evening Academy.' In 1810 he came to London. He there found his elder brother at work upon an engraving of

Wilkie's 'Blind Fiddler.' Delighted with that painting, he was led to study the Dutch school, of which he became an ardent disciple. He did not join the Academy schools, but worked directly from nature. Living at Chelsea, he found his subjects in what then were the 'pasture lands' of Battersea and Fulham. In 1812 he first exhibited at the Royal Academy, his work being 'Evening: Cattle returning home.' Later he contributed 'Midday,' and 'The Return in the Evening' (1813), 'Early Morning,' and 'The Ploughman returning home' (1814). 'Crossing the Brook,' 'Breaking the Ice,' and 'Milking-time' were others of his works; all pictures of high promise. He was of delicate health. In consequence of an attack of consumption he removed from Chelsea to Lee, Kent, and there died in 1816. He was buried in Lewisham churchyard. Burnet was a painter from whom much might have been hoped. His work was based upon a loving study of nature and a reverent attention to the masterpieces of Dutch art. 'He had a true feeling for the rural and picturesque; his pictures were rich and brilliant in colour, luminous and powerful in effect.'

[Bryan's Dict. of Painters; Redgrave's Dict. of Artists of Engl. School.] E. R.

BURNET, JOHN (1784-1868), painter and engraver, was born at Musselburgh, near Edinburgh, on 20 March 1784, and was the son of George and Anne Burnet. His father was surveyor-general of excise for Scotland. After receiving instruction from Mr. Leeshman, the master of Sir Walter Scott, he was apprenticed to Robert Scott, the landscape-engraver, and father of two well-known artists, the late David Scott, and William Bell Scott, still (1886) living. He at the same time studied painting at the Trustees' Academy, where he was the fellow-pupil of David Wilkie and William (afterwards Sir William) Allan, under John Graham. He served his full apprenticeship (seven years) to Scott, and worked early and late, but his double study of painting and engraving was thought by himself to have cramped his power in both. In 1806 he sailed to London in a Leith smack, where he arrived with only a few shillings in his pocket, and an impression from one of his plates for Cook's 'Novelist.' There he was warmly received by Wilkie, who had preceded him by a year, and, having already made his mark by 'The Village Politicians,' was then engaged on 'The Blind Fiddler.' After working for some years at small plates for the 'Novelist,' Britton and Brayley's 'England and Wales,' Mrs. Inchbold's 'British Theatre,' &c., he (in 1810)

undertook his first large plate, which was after 'The Jew's Harp' by Wilkie, the first picture by that artist which was engraved. In his early small plates he followed the style of James Heath, and in 'The Jew's Harp' that of Le Bas. The latter brought him the acquaintance of William Sharp, the celebrated historical engraver, and its success led to the publication of others, the first of which was 'The Blind Fiddler,' for which he preferred to adopt the larger style of Cornelius Visscher. In consequence of the disapproval of Wilkie and Sir George Beaumont, the plate had to be retouched after the proofs had been struck off, so that there are two sets of proofs to this engraving. The first has, among other differences, the hat of the boy with the bellows in a single line. This plate becoming popular, a companion ('The Village Politicians') was proposed, but, owing to a dispute as to terms, it was executed by Raimbach instead of Burnet. Subsequently he engraved after Wilkie 'The Reading of the Will,' 'The Chelsea Pensioners reading the Gazette of the Battle of Waterloo,' 'The Rabbit on the Wall,' 'The Letter of Introduction,' 'Sir David Baird discovering the Body of Tippoo Saib,' and 'The Village School.' After the peace of 1813, when the Louvre was stored with masterpieces brought from all parts of Europe, Burnet took the opportunity of visiting Paris, and remained there for five months, copying and studying. Shortly afterwards he engraved several plates for Foster's 'British Gallery,' of which 'The Letter-writer,' after Metz, and 'The Salutation,' after Rembrandt, are thought the best. He then joined an association of engravers who (with Mr. Sheepshanks's aid) brought out a series of engravings from pictures in the National Gallery. Burnet's plates were all from Rembrandt—the 'Jew,' the 'Nativity,' and the 'Crucifixion.' He also engraved 'The Battle of Waterloo,' after Atkinson, and the same subject after Devis, as well as some of his own pictures. Among the latter were 'The Draught-players,' 'Feeding the Young Bird,' 'The Escape of the Mouse,' 'Christmas Eve,' 'The Valentine,' and 'The Greenwich Pensioners.'

As a painter Burnet is best known by his largest and most important work, 'The Greenwich Pensioners,' which was painted for the Duke of Wellington as a companion to Wilkie's 'Chelsea Pensioners,' and was exhibited at the British Institution in 1837 under the title of 'Greenwich Hospital and Naval Heroes.' At the Royal Academy he exhibited 'The Draught-players' (1808), 'The Humorous Ballad' (1818), and 'A Windy

Day' (1823). To the British Institution he was a more constant contributor. In such *genre* subjects as those mentioned Burnet showed some humour in the manner of Wilkie, but his most frequent subjects were, like those of his brother James [q. v.], landscapes with cattle. He was a sound and careful painter, but of little originality.

Burnet devoted some time to the improvement of mechanical processes of engraving, with a view to the cheap reproduction of works of art. He produced some engravings of Raphael's cartoons at a low cost, but they had not much success. The Sheepshanks Collection contains two of his paintings, 'Cows Drinking' (1817), and 'The Fishmarket at Hastings.'

In 1836 Burnet gave valuable evidence before the select committee of the commons on arts and manufactures, and as a writer on art he achieved and still maintains a deserved reputation. His thorough knowledge of his profession, both as engraver and painter, and his sound and sober judgment, give his writings a value often wanting to those of more brilliant authors. The following is a list of his most important books: 1. 'Practical Hints on Composition,' 1822. 2. 'Practical Hints on Light and Shade,' 1826. 3. 'Practical Hints on Colour,' 1827. These were published together as 'A Practical Treatise on Painting,' in three parts, 1827. 4. 'An Essay on the Education of the Eye,' 1837. This was added to and published with the previous three as 'A Treatise on Painting,' in four parts. 5. 'Discourses of Sir Joshua Reynolds,' annotated, 1844. 6. 'Letters on Landscape-painting in Oil,' 1848. 7. 'Practical Essays on various branches of the Fine Arts, and an Enquiry into the Practice and Principles of the late Sir David Wilkie, R.A.,' 1848. 8. 'Rembrandt and his Works,' 1849. 9. 'Hints on Portrait-painting,' 1850. 10. 'Turner and his Works, 1852. 11. 'Progress of a Painter in the Nineteenth Century,' 1854. Burnet illustrated with etchings most of these works, of which the four parts of the 'Treatise on Painting' contain 130. This treatise has passed through numerous editions. Several of his other works have also been republished.

Burnet was elected a fellow of the Royal Society, and in 1860, at the recommendation of Lord Palmerston, he received a pension from the civil list and retired to Stoke Newington, where he died at his house in Victoria Road on 29 April 1868, aged 84.

[Redgrave's Dict. of Artists, 1878; Bryan's Dict. of Painters and Engravers (Graves); Pye's Patronage of British Art; Athenæum, June 1868; Art Journal, 1850, 1868.]

C. M.

BURNET, MARGARET (1630?–1685?), the first wife of Gilbert Burnet, afterwards bishop of Salisbury, was the eldest daughter of John Kennedy, sixth earl of Cassilis, by his first wife, Lady Jean Hamilton. She inherited from him his remarkable strength and tenacity of character, as well as the inflexible fidelity to presbyterianism for which he was so well known. She was daring in the expression of her opinions, and her letters are full of a shrewd and masculine wit. She was reputed, too, to be possessed of considerable scholarship. It is related, in illustration of her boldness, that on one occasion during the Commonwealth, while standing at an open window, she reviled some of Cromwell's soldiers as murderers of their king. The soldiers threatened to fire upon her if she did not desist, and upon her continuing actually did so, though the bullets did not strike her. After the Restoration she was distinguished as the steady and uncompromising friend of broad and liberal presbyterianism. She refused to attend the episcopal church so long as the persecution of presbyterian ministers during Rothes's commissionership continued; and she was on terms of the closest intimacy with Lauderdale, Robert Moray, and the other favourers at that time of the conciliation policy, in which she greatly assisted. To Lauderdale she continually gave most valuable information on the state of the country and the plans of his enemies (*Bannatyne Club Publications*). So close was the friendship between her, Lauderdale, and Moray, that in the letters which passed between the latter two she is usually spoken of as 'our wife,' or as one of 'our wives,' the other being the Duchess of Hamilton, her cousin, with whom she frequently resided (*Lauderdale MSS.*, British Museum). The charge that she carried on a criminal intrigue with Lauderdale (MACKENZIE, *Memoirs*, p. 165) has, however, no evidence to sustain it, and the tone of her letters to him, as well as of those between him and Moray, is altogether contrary to such a supposition. In 1670 or 1671, when 'well stricken in years,' she married Gilbert Burnet, who was considerably her junior, and who on the day before the marriage, in order that it should not be said that he married for her money, delivered to her a deed in which he renounced all pretension to her fortune, which was very considerable (BURNET, *History of his own Times*, Clarendon Press, 1833, vi. 263). 'The marriage was consummated in a clandestine way by an order from Young, bishop of Edinburgh, to Mr. Patrick Grahame, and that only before two of Mr. Grahame's servants, and was three years

before it was known. Upon the publishing of it she retired to Edinburgh, condoling her own case and her present misfortunes' (*LAW'S Memorials*). It is asserted (*MACKENZIE*, p. 315) that she expected Lauderdale to marry her on the death of his first wife, and that through anger at her disappointment she induced Burnet to join the attack upon him when impeached by the House of Commons, and to disclose facts and conversations which might help to ruin him. For this charge also it is impossible to find any evidence worthy of the name, and Burnet himself accounts for his knowledge and action in the matter on totally different grounds. The date of her death is uncertain, but it must have been before 1686, as we find that in that year Burnet was reported as being about to marry a second time (*History of his own Times*, vi. 284).

[Authorities cited above.]

O. A.

BURNET, SIR THOMAS (1632?-1715?), physician, was son of Robert Burnet, lawyer and advocate of Edinburgh, and was thus brother of Gilbert Burnet, bishop of Salisbury [q. v.] He must have been born between 1630 and 1640 (the date 1632 is given in Billings's 'Catalogue of Surgeon-General's Library, U.S.,' but on what authority does not appear). He studied and graduated in medicine at Montpellier, being already M.A., and the theses which he defended for his degree on 26-28 Aug. 1659 show that his medical knowledge was mainly based upon Galen and Hippocrates. He returned to Edinburgh and practised there. Burnet is named in the original charter of the Royal College of Physicians of Edinburgh, granted in 1681, as a fellow. He was physician to Charles II, and apparently to his successor; certainly also to Queen Anne. He was knighted some time before 1691, and died, it is stated, in 1715. His son, Thomas Burnet, graduated M.D. at Leyden in 1691. Burnet was an eminent physician in his day, and his reputation was spread all over Europe by his books, especially by the 'Thesaurus Medicinæ,' which was very often reprinted, and was evidently a useful compendium of the knowledge of the time. An abridgment was published by the author himself in 1703. His 'Hippocrates Contractus' is an abridgment in Latin of the most important works of Hippocrates. He wrote: 'Curus Iatrikus triumphalis, &c. . . . ad Apollinarem laudem consequendam' (theses for obtaining a license), Montpel. 1659, 4to; and 'Questiones quatuor cardinales pro supremâ Apollinaris daphne consequenda,' *ibid.* 1659, 4to (for doctor's degree). They are in Brit. Mus. Library. 'Thesaurus Medicinæ prac-

ticæ ex præstantissimorum medicorum observationibus collectus,' London, 1672, 4to. Other editions are given, viz. London, 1673, 1685; Geneva, 1697, 1698, 12mo, edited by Dan. Puerarius (two vols.). 'Thesauri Medicinæ practicæ breviarium, Edin. 1703, 12mo. 'Hippocrates Contractus,' s. l. (Edin. ?) 1685, 12mo; London, 1686, 12mo; Venice, 1733, 1737, 1751, 8vo; Strasburg, 1765, 8vo. It has not been found possible to verify the existence of all the above-named editions.

[Historical Sketch of the Royal College of Physicians of Edinburgh, 1882; *Life of Bishop Gilbert Burnet* (by his son) in his *History of his own Times*; *Burnet's Works*.] J. F. P.

BURNET, THOMAS (1635?-1715), master of the Charterhouse, was born about 1635, at Croft in Yorkshire, educated at the free school of Northallerton, under Thomas Smelt, who held him up as a model to later pupils, and admitted at Clare Hall, Cambridge (26 June 1651) as a pupil of Tillotson. When Cudworth, in 1654, gave up the mastership of Clare Hall for that of Christ's College, Burnet followed him. He became fellow of Christ's in 1657, M.A. in 1658, and was proctor in 1661. He travelled with Lord Wiltshire, son of the Marquis of Winchester, and afterwards (1689) Duke of Bolton, and with Lord Orrery, grandson of the first Duke of Ormonde. The influence of the Duke of Ormonde, one of the governors, secured his appointment in 1685 to the mastership of the Charterhouse, in spite of complaints that, though in orders, he wore a 'lay habit.' He took part in the resistance offered to James II's attempt to make a Roman catholic, Andrew Popham, pensioner of the Charterhouse. At two meetings held by the governors 17 Jan. and Midsummer day 1687, the king's letters of dispensation were produced, but, in spite of the efforts of Jeffreys, one of the governors, the majority refused compliance. After the revolution Burnet became chaplain in ordinary and clerk of the closet to William, and Oldmixon asserts (*History*, i. 95) that he was thought of as the successor of his friend Tillotson in the primacy, but passed over because the bishops doubted his orthodoxy. He afterwards lived quietly in the Charterhouse, where he died on 27 Sept. 1715, and was buried in the chapel. His will was printed by Curll. Burnet is known as the author of some books of considerable eloquence, and interesting for their treatment of questions which have since been discussed by theologians and men of science. Warton, in his 'Essay on Pope' (i. 115, 266), thinks that he combined an imagination nearly equal to Milton's with solid powers

of understanding. He is, indeed, master of a stately eloquence, marking the last period of English previous to the era of Addison, and his Latin style is equally admired for purity and elegance; but the praise of his understanding must be qualified by the admission that he was fanciful and that his science was crude even for his time. The first part of his 'Telluris Theoria Sacra, orbis nostri originem et mutationes generales quas aut jam subitit aut olim subiturus est complectens,' in two books, appeared in Latin in 1681. From the dedication to the Earl of Wiltshire we learn that it was partly composed during Burnet's travels with him. It was admired by Charles II. An English version, enlarged and modified, appeared in 1684, dedicated to the king. The last part, in two books, dedicated to the Duke of Ormonde, appeared in 1689 (together with a second edition of the first two books), and an English translation of the whole, dedicated to Queen Mary, in the same year. Addison addressed a Latin ode to Burnet in 1689, and Steele wrote an enthusiastic 'Spectator' (No. 146) upon the 'Theory.' Burnet maintained that the earth resembled a gigantic egg; the shell was crushed at the deluge, the internal waters burst out, while the fragments of the shell formed the mountains, and at the same catastrophe the equator was diverted from its original coincidence with the ecliptic. Erasmus Warren attacked his theory in 1690 in a pamphlet called 'Geologia, or a Discourse concerning the Earth before the Deluge.' John Keill, of Balliol, published an 'Examination of Dr. Burnet's Theory' in 1698, in which he also ridicules the scientific ignorance of Warren, and argues against Whiston's explanation of the deluge by a comet in his 'New Theory of the Earth' (1696). Burnet's replies to Warren and Keill are appended to the sixth edition of the 'Theory' (1726). He was also criticised by Bishop Crofts (1685), John Beaumont (1693), R. St. Clair (1697), and others. Flamsteed is reported to have said that these went more to the making of the world than a fine turned period, and that he could refute Burnet on a single sheet of paper (SLOANE, *Voyage to Madeira, &c.*, ii. xiii, and *New Memoirs of Literature* for 1726, p. 97).

In 1692 Burnet published his 'Archæologiæ Philosophicæ sive doctrina antiqua de rerum originibus.' An English version appeared in the same year. He professes in this to reconcile his theory with the first chapter of Genesis, which receives a non-literal interpretation; and a ludicrous account of the conversation between Eve and the serpent gave great offence. Burnet pub-

lished a letter 'Ad clarissimum virum A.B.,' apologising for his indiscretion, and is said to have written to his bookseller at Amsterdam directing the suppression of his work (*Life*). Charles Blount the deist [q. v.] made free use of the book in his 'Oracles of Reason.' A popular ballad (see W. KING's *Works*, 1776) ridiculed him along with South and Sherlock. Burnet is represented as saying

That all the books of Moses
Were nothing but supposes.

That as for Father Adam
And Mrs. Eve, his Madame,
And what the devil spoke, Sir,
Twas nothing but a joke, Sir,
And well-invented flam.

He had to give up the clerkship of the closet, and it seems improbable that he could have been thought of for the primacy.

In 1697 Burnet published some (anonymous) 'Remarks' upon Locke's *Essay*. Locke refers to them in his answer to Stillingfleet. In 'Second Remarks' (1697) and 'Third Remarks' (1699) Burnet continued the controversy, protesting against the sensationalist character of Locke's philosophy. Mrs. Cockburn [q. v.] defended Locke.

He wrote in later life two books, 'De Fide et Officiis Christianorum,' and 'De Statu mortuorum et resurgentium.' In the 'De Fide' he regards the historical religions as based upon the religion of nature, and rejects original sin and the 'magical' theory of the sacraments. In the 'De Statu' he argues against the endlessness of punishment, though considering that the ordinary phrases should be used for the popular. He kept the books to himself, probably to avoid further imputations of heresy, but had a few copies printed for correction and communication to intimate friends. After his death Dr. Mead bought such a copy at a sale, and printed a few copies in a handsome quarto (1720) with a 'monitum' prefixed, desiring all into whose hands it might come to keep it for the select. A nobleman (Lord Macclesfield) obtained permission from F. Wilkinson of Lincoln's Inn, Burnet's literary executor, to print some copies of the 'De Fide' in the same form with a similar admonition (1722). Lord Macclesfield afterwards reprinted a few more copies of the 'De Statu' with corrections, but still in the same form (1723). A second 'epistola' in defence of the 'Archæologiæ' (not published by Burnet) is appended to the 'De Statu' (1720), and this, with the epistle formerly published by the author, is appended to the 'De Statu' (1723). Both treatises were surreptitiously reprinted in octavo, the 'De Statu' in 1726, and the 'De

Fide' in 1727. F. Wilkinson then printed an authoritative edition of the 'De Fide' in octavo, with a preface explanatory of its previous history, dated June 1727, and a similar edition of the 'De Statu,' with an appendix 'De futura Judeorum Restauratione,' in October 1727. A second edition of the 'Archæologie' appeared in 1728. Dennis published a translation of the 'De Fide' in 1728, and of the 'De Statu' in 1733. Various fragmentary translations were also published by piratical booksellers. A translation of the 'Archæologie,' with remarks by Mr. Foxton, in 1729, and a translation of the 'De Statu,' with remarks by Matthias Earbery, in 1727, second edition 1728, were catchpenny productions of Curll's press, who no doubt sought to take advantage of the curiosity excited by the carefully limited impressions.

[Biog. Brit.; Carte's Ormonde, ii. 546; Birch's Life of Tillotson, p. lxxvii; Hickes's Life of Kettlewell; Life of Burnet (by Dr. Ralph Heathcote), prefixed to seventh edition of Theory (1759); Relation of Proceedings at the Charterhouse upon occasion of King James II. presenting a Papist, &c. (1689); Nichols's Lit. Anecd. ii. 195, iii. 540, vi. 221; Macaulay's History, ii. 293-4; Notes and Queries (1st ser.), i. 227.]

L. S.

BURNET, THOMAS, D.D. (d. 1750), rector of West Kington, Wiltshire, of New College, Oxford, became D.D. in 1720, and wrote: 1. 'An Essay upon Government,' 1716. 2. 'The Scripture-Trinity intelligibly explained,' 1720, published anonymously. 3. 'The Demonstration of True Religion,' in sixteen sermons (Boyle lecture), 1726. 4. 'The Argument set forth in a late book entitled Christianity as old as the Creation, reviewed and confuted,' 1730. 5. 'The Scripture Doctrine of the Redemption of the World by Christ,' 1737. Kippis in the 'Biographia' mentions 'Scripture Politics,' which seems to be merely a misdescription of No. 1. Burnet is a fair and candid, but by no means a lively writer. In his treatises on the Trinity and atonement and redemption he endeavours to mediate between orthodox and Arian views. In his defences of revelation, as well as in his political treatise, he tries to reason logically from propositions assumed as axiomatic. Nothing seems to be known of his life except what may be inferred from the dedication of his 'Scripture Doctrine' to the Bishop of Salisbury, where he says: 'It was composed by broken snatches, and at such leisure time as I could steal from a life encumbered with disagreeable business, and embarrassed with care and difficulties.'

[Biog. Brit. under 'Gilbert Burnet;'] Gent. Mag. 1750, p. 284.]

R. G.

BURNET, SIR THOMAS (1694-1753), judge, was grandson of the Scotch judge, Lord Cramond, and third and youngest son of Gilbert Burnet, bishop of Salisbury [q. v.], by his second wife, Mrs. Mary Scott, a rich Dutch lady of Scotch extraction. He was born in 1694, was educated at home, entered at Merton College, Oxford, and in 1706 went to the university of Leyden, where he remained two years. Afterwards he travelled in Germany, Switzerland, and Italy, and on his return entered at the Middle Temple in 1709. He appears to have been called to the bar in 1715 (see a pamphlet, *Letter to a Merry Young Gentleman, T. Burnet, Esq.*, 1715). His attention was, however, directed to politics, not law, and he was notorious among the men of his time about town for debauchery and wit. Swift, writing of the Mohocks to Stella in 1712, says: 'The bishop of Salisbury's son is said to be of the gang; they are all whigs.' He published many pamphlets, for one of which, 'Certain information of a certain discourse,' the government imprisoned him. A story is told that his father, finding him one day in deep meditation, asked him of what he was thinking. 'Of a greater work than your lordship's Reformation; of my own,' said he. The whigs, on their accession to power, rewarded him with the consulship at Lisbon, and Pope says of him and Duckett:

Like are their merits, like rewards they share;
That shines a consul, this commissioner.

There he quarrelled with Lord Tyrawley, the English ambassador, and took a curious revenge, by appearing on a great fête in a plain suit himself, but with lacqueys in suits copied from that which the ambassador was to wear. After remaining some years at Lisbon he returned to England, and was at length called to the bar; he was made a serjeant-at-law in Easter term 1736, and succeeded Serjeant Eyre as king's serjeant in May 1740. He was appointed to a judgeship of the court of common pleas in October 1741, when Mr. Justice Fortescue became master of the rolls, and enjoyed a high reputation as a judge for learning. He was not knighted until November 1745, when, with three other judges, he received that honour on the occasion of the bench 'serjeants' and bar presenting an address of 'utter detestation of the present wicked and most ungrateful rebellion.' He was a member of the Royal Society. He died unmarried, at his house in Lincoln's Inn Fields, on 8 Jan. 1753, of gout in the stomach, and was buried near his father at St. James's Church, Clerkenwell, where, on taking down the church in Sep-

tember 1788, his body was found on the south side of his father's, and was replaced in the same position in the new church (NICHOLS, *Lit. Anecdotes*, i. 285). 'By his death the public lost an able and upright judge, his friends a sincere, sensible, and agreeable companion, and the poor a great benefactor' (*Gent. Mag.* xxiii. 51). Some scandal was created by a clause in his will that he 'lived as he trusted he should die, in the true faith of Christ as taught in the scriptures, but not in any one visible church that I know of, though I think the church of England is as little stuffed with the inventions of men as any of them' (*ib.* p. 98). His writings were numerous. To his father's 'History of his own Times' he prefixed a life and copy of his will (cf. Letter, 10 Feb. 1732, of Bishop Warburton to Dr. Stukely; NICHOLS, *Lit. Illustr.* ii. 22). He is said to have submitted his father's manuscript to the Duchess of Marlborough, who made some alterations, and to have curtailed it himself (BURNET, *Own Times* (ed. 1823), Earl of Dartmouth's note, iv. 156, Earl of Hardwicke's note, iv. 158). The bishop's will had directed that no passages should be omitted, and in the second volume Burnet had promised to deposit the manuscript of both volumes, written by the bishop's amanuensis and corrected throughout by himself, in the Cotton Library, but failed to fulfil his promise (see *A Letter to Thos. Burnet, Esq.*, 1736, and another pamphlet, *Some Remarks on a late Letter to N. Burnet*, 1736, apparently by a son of the nonjuror, Dr. W. Beach, of Salisbury). For the omitted passages see 'European Magazine,' v. 27, 39, 157, 221, 374. Others of his works are 'Our Ancestors as Wise as we,' by T. B., 1712, and a sequel, 'The History of Ingratitude;' 'Essays Divine, Moral, and Political, by the Author of "The Tale of a Tub,"' 1714; 'The True Character of an Honest Man;' 'Truth if you can find it;' 'A Letter to the People, to be left for them at the Booksellers;' 'Some New Proofs by which it appears that the Pretender is truly James III.,' 1713 and 1714; 'A Second Tale of a Tub,' 1715; 'British Bulwark,' 1715; 'The Necessity of impeaching the late Ministry, a Letter to Earl of Halifax,' three editions, 1715; 'Homerides, by Sir Iliad Doggerel' (an attack on Pope in collaboration with Duckett); 'The True Church of Christ,' 1753; and a volume of posthumous poems, 1777. He also wrote in the 'Grumbler,' and replied to Granville's vindication of General Monk against Gilbert Burnet's strictures.

[Foss's Lives of the Judges; Biog. Brit. (Kippis), iii. 39-40; Nichols's Life of Bowyer;

Chalmers's Biog. Dict.; *Gent. Mag.* xxiii. 21, 98, xlix. 256; Johnson's Lives of the Poets, 'Granville'; cf. Nichols's *Lit. Anecd.* i. 71 and 588; An Account of the Life and Writings of T. Burnet, Esq., 1715; Pope's *Dunciad*, iii. 179.]
J. A. H.

BURNETT, GEORGE (1776? - 1811), miscellaneous writer, was the son of a respectable farmer at Huntspill in Somersetshire, where he was born in or about 1776. He had more intellect than the rest of his family, and, after a suitable introduction to classical literature under the care of a clergyman in the neighbourhood, he was sent to Balliol College, Oxford, with a view to his taking orders in the established church. After two or three years' residence he became disgusted with a college life, and took part in the well-known scheme of 'pantisocracy' with Coleridge and Southey. After lingering about for a year or two, dependent upon the supplies which he drew from his father, Burnett obtained admission as a student into the dissenting college at Manchester. He was appointed pastor of a congregation at Yarmouth, but did not remain there long. He subsequently became, for a short time, a student of medicine in the university of Edinburgh. Through the influence of friends he was at one time appointed domestic tutor to two sons of Lord Stanhope, but he idled away a month or more in a needless excursion into the country, and had scarcely entered upon his charge when both his pupils—though not through any fault of his—left their father's house. Lord Stanhope paid 200*l.*—a year's salary—to Burnett, who afterwards became an assistant surgeon in a militia regiment. This situation he soon quitted, and went to Poland with the family of Count Zamoyska, as English tutor, but in less than a twelvemonth returned to England, without any employment. Shortly afterwards he contributed to the 'Monthly Magazine' a series of letters which were reprinted under the title of 'View of the Present State of Poland,' Lond. 1807, 12mo. He next published 'Specimens of English Prose Writers, from the earliest times to the close of the seventeenth century; with sketches biographical and literary; including an account of books, as well as of their authors, with occasional criticisms,' 3 vols. Lond. 1807, 8vo; a judicious compilation, forming a companion to George Ellis's 'Specimens of the Early English Poets.' He also wrote the introduction to the 'Universal History,' published under the name of Dr. Mavor. His last production, consisting of a selection from Milton's 'Prose Works,' with new translations and an introduction

(2 vols. Lond. 1809, 12mo), was compiled at Huntspill in 1808-9, and dedicated to Lord Erskine. On its completion he left his native place, and his relatives never received any communication from him afterwards, so that it is not known how he subsisted from November 1809 till his death, which took place in the Marylebone infirmary in February 1811.

[Biog. Dict. of Living Authors (1816), 48; Lowndes's *Bibl. Man.* i. 325, iii. 1564; Monthly Mag. xlii. 311; Watt's *Bibl. Brit.* under 'Burnet'; Cottle's *Recollections of Coleridge*, i. 6, 246.]

T. C.

BURNETT, GILBERT THOMAS (1800-1835), botanist, was born on 15 April 1800, his father, Gilbert Burnett, a London surgeon, being a descendant of Bishop Burnet. He was educated by Dr. Benson at Hounslow Heath. Commencing medical study at the age of fifteen, he made medical botany his favourite pursuit, at a time when, in his own words, 'the study entailed both on teacher and on pupil sarcasm and contempt.' Soon after commencing practice as a surgeon he gave lectures on medical and general botany in the Great Windmill Street School of Medicine, and was made honorary professor to the Medico-Botanical Society. Becoming a popular lecturer, he frequently lectured at the Royal Institution, and gave a regular course at St. George's Hospital. On the opening of King's College, London, in 1831, he was chosen the first professor of botany, and was very zealous and successful as a teacher. He published in 1835 'Outlines of Botany,' in 2 vols., written in too diffuse a style, having previously edited Stephenson and Churchill's 'Medical Botany,' in 3 vols. In 1835 he was elected professor of botany to the Apothecaries' Society, and gave a course of thirty lectures at their Chelsea garden; but it had scarcely ended when he died, worn out by multiplied literary, lecturing, and professional labours, on 27 July 1835. A large series of 'Illustrations of Useful Plants employed in the Arts and Medicine,' in 4 vols. 4to, beautifully drawn and coloured by his sister, M. A. Burnett, with text chiefly by Gilbert Burnett, was published (1840-9) after his death. Slight and delicate in person, with dark and sparkling eyes, Burnett was most vivacious and interesting in style, modest and prepossessing in manners, accurate and precise, yet endowed with exquisite sensibility, and enthusiastic for his science.

Besides the above works, Burnett published two 'King's College Introductory Lectures,' 1832 (British Museum, *King's College Lectures*), and numerous papers in the 'Journal

of the Royal Institution' and 'Quarterly Journal of Science,' 1828-30.

[Annual Biography and Obituary (1836), 264-75.] G. T. B.

BURNETT, JAMES, LORD MONBODDO (1714-1799), Scotch judge, was the eldest surviving son of James Burnett of Monboddo, Kincardineshire, by Elizabeth his wife, the only daughter of Sir William Forbes of Craigievar, bart. He was born in October or November 1714 at Monboddo, and was at first educated at home under the guidance of Dr. Francis Skene. Upon the appointment of his tutor to the chair of philosophy at the Marischal College, Aberdeen, Burnett accompanied him thither. Here he zealously prosecuted the study of Greek philosophy, for which he retained a passionate attachment during the whole of his life. From Aberdeen he went to Edinburgh University. Having determined to adopt the bar as his profession, he afterwards went to the university of Gröningen and remained there for three years, studying the civil law. He then returned to Edinburgh, and, after passing his civil law examination on 12 Feb. 1737, was five days afterwards admitted a member of the Faculty of Advocates. During the temporary cessation of business owing to the rebellion of 1745, Burnett paid a visit to London, where he made the acquaintance of many of the literary characters of the day, including Thomson the poet, Lord Lyttelton, Dr. Armstrong, and Mallet. The share which he took in conducting the celebrated Douglas cause brought him into prominent notice at the bar. Thrice he went to France in the prosecution of this case; the pleadings before the court of sessions lasted thirty-one days. In 1764 he was made sheriff of Kincardineshire. After a brilliant and successful career as an advocate, on 12 Feb. 1767 he succeeded Andrew Fletcher, Lord Milton, as an ordinary lord of session, and thereupon assumed the title of Lord Monboddo. It is said that he refused a seat in the court of judicary, on the ground that the further work which it would have entailed would have prevented him pursuing his favourite studies in the vacation. In his judicial capacity he showed himself to be both a profound lawyer and an upright judge, and his decisions were free from those paradoxes which so frequently appeared in his writings as well as in his conversation. He was not, however, without peculiarities, even in the court of sessions, for instead of sitting on the bench with his fellow-judges, he always took his seat underneath with the clerks. Nor was he as a rule inclined to agree with his colleagues

in their decisions, but was generally in the minority and sometimes alone. Burnett is, however, best known to the world as a man of letters. 'Of the Origin and Progress of Language' was the first work which he published. It consisted of six volumes, the first of which appeared in 1773, the second in 1774, the third in 1776, the fourth in 1787, the fifth in 1789, and the last in 1792. In this book he vindicated the honour of Greek literature, and among other curious and interesting opinions which abound in these volumes, he maintained that the orang-outang was a class of the human species, and that its want of speech was merely accidental. The subject of his other work was 'Antient Metaphysics.' This also consisted of six volumes, which appeared respectively in 1779, 1782, 1784, 1795, 1797, and 1799. It was written in defence of Greek philosophy, and like his first work was published anonymously. In both these books Burnett showed a most enthusiastic veneration for the learning and philosophy of the Greeks, and a contempt for everything that was of modern date. Many of his opinions, however, appear less eccentric to us than they did to his contemporaries, most of whom received them with the utmost derision. It has been well remarked by a writer in the 'Encyclopædia Britannica' (9th edition) that 'his views about the origin of society and language and the faculties by which man is distinguished from the brutes, afforded endless matter for jest by the wags of his day; but readers of this generation are more likely to be surprised by the scientific character of his method and acuteness of his conclusions, than amused by his eccentricity. These conclusions have many curious points of contact with Darwinism and Neo-Kantism. His idea of studying man as one of the animals, and of collecting facts about savage tribes to throw light on the problems of civilisation, bring him into contact with the one, and his intimate knowledge of Greek philosophy with the other.' Burnett also collected the 'Decisions of the Lords of Council and Session' from 25 Nov. 1738 to 7 March 1768. They were never published in his lifetime, but will be found in the fifth volume of Brown's 'Supplement to the Dictionary of Decisions of the Court of Session' (1826), pp. 651-941.

In private life Burnett was an amiable, generous, and kind-hearted man. Though in his habits he was exceedingly temperate and lived much according to rule, yet he greatly delighted in the convivial society of his friends. It was his custom to entertain them at what he called his 'learned suppers.'

These suppers used to take place once a fortnight, during the sitting of the court, and among the usual guests were Drs. Black, Hutten, and Hope, Mr. William Smellie, and other scientific men of the day. A brilliant controversialist, Burnett was one of the keenest debaters at the meetings of the Select Society, which met weekly during session time at the Advocates' Library. This society was founded by Allan Ramsay, the painter, in 1754, and numbered among its members most of the eminent men of letters in Edinburgh, including Hume, Adam Smith, Robertson, Lord Kames, and Wedderburn (afterwards Lord Loughborough).

Burnett's patrimonial estate at Monboddo was so small that it did not produce, during the greater part of his life, more than 300*l.* a year. He would not, however, either raise the rents or eject a poor tenant, but boasted that his lands were more numerous peopled than any portion of equal extent in the neighbourhood. Hither he used to retire in the vacation, living as a plain farmer among his tenants, and treating them all with kindness and familiarity. Boswell relates the interesting visit which Dr. Johnson, during his tour to the Hebrides, paid Burnett at Monboddo (Croker's *Boswell*, ii. 311-17). It was much to the credit of the latter's hospitality that the meeting between two men of such fixed and determined opinions should have taken place without a single angry discussion. About 1780 Burnett commenced making his annual visits to London. As a carriage was not in common use among the ancients, he considered it to be an engine of effeminacy and idleness. He therefore always rode from Edinburgh to London on horseback, attended by a single servant. This practice he continued until he was upwards of eighty years of age. On the last of these equestrian journeys he was taken ill on the way, and it was with difficulty that a friend who had overtaken him on the road persuaded him to get into his carriage. The next day, however, Burnett continued his journey on horseback, and about eight days afterwards arrived safely at Edinburgh. While in London on these occasions he frequently attended the court, where George III always received him with especial favour.

After more than thirty-two years of judicial work Burnett died at his house in Edinburgh from the effects of a paralytic stroke on 26 May 1799, aged 85. Two sketches of him by Kay will be found in the first volume of his 'Etchings,' Nos. 5 and 6. An engraving by Charles Sherwin of a striking half-length portrait of Burnett by J. Brown was published in 1787.

About 1760 Burnett married Miss Farquharson, a relative of Marischal Keith, by whom he had one son and two daughters. His domestic life was unfortunate. His wife, a beautiful and accomplished woman, died in childbed. His only son Arthur, in whose education he took the greatest delight, and who, as Boswell tells us, was examined in Latin by Dr. Johnson when on his visit to Monboddò, died at an early age. His second daughter, whose beauty was celebrated by Burns in his 'Address to Edinburgh' and in an elegy on her death (*Works of Robert Burns*, 1843, i. 83, 125), was carried off by consumption at the age of twenty-five on 17 June 1790. His only surviving child married Kirkpatrick Williamson, an eminent Greek scholar and the keeper of the Outer House rolls.

[Tytler's *Memoirs of Lord Kames* (1814), i. 243-50; Kerr's *Memoirs of William Smellie* (1811), i. 409-27, ii. 418; Kay's *Original Portraits and Caricature Etchings* (1877), i. 18-21, 350, ii. 20, 368, 436, 438; Boswell's *Life of Johnson* (Croker's edit., 1831), ii. 311-17 et passim; *Scots Mag.* 1799, lx. 352, 727-31; *Encyclopædia Britannica* (9th edit.), xvi. 179; Brunton and Haig's *Senators of the College of Justice* (1833), pp. 531-3; Chambers's *Biographical Dictionary of Eminent Scotsmen* (1868), i. 248-50; Chalmers's *Biographical Dict.* (1813), vii. 389-93.] G. F. R. B.

BURNETT, JOHN (1729-1784), founder of the Burnett prize, was the son of an Aberdeen merchant, who belonged to the episcopal church. Burnett was born in 1729, entered business in 1750, his father having failed shortly before, and made a competence. He was concerned in stocking-weaving and salmon-fishing. He and his brother paid off their father's debts, amounting to 7,000*l.* or 8,000*l.* Burnett was 'hard at a bargain,' but returned any profits which exceeded his expectations. He gave up attending public worship, lest he should be committed to the creed of a church, but gave religious instruction to his servants. He was influenced by the example of Howard, the philanthropist, whom he probably met in 1776 in Scotland, and took an interest in various charitable movements. He died unmarried on 9 Nov. 1784. He directed that part of his estate should be applied for the benefit of the poor of Aberdeen and the neighbourhood, and part to a fund for inoculation (the last was afterwards applied to vaccination). The remaining income was to accumulate for a period, and then to be given as a first and second prize for essays in proof of the existence of a supreme Creator, upon grounds both of reason and revelation. In 1815 the first prize was won by William Laurence Brown [q. v.], and

the second by John Bird Sumner, afterwards archbishop of Canterbury. In 1855 the first prize (1,800*l.*) was won by the Rev. Robert A. Thomson, and the second by John Tulloch, afterwards principal of St. Andrews. The funds have since been applied to the support of a lectureship on some branch of science, history, or archæology treated in illustration of natural theology. The first lectures under the new scheme were delivered at Aberdeen by Professor Stokes of Cambridge in November 1883.

[Memoir by W. L. Brown prefixed to *Essay on the Existence of a Supreme Creator*, being the first Burnett prize essay; Aberdeen Free Press, 6 Nov. 1883.]

BURNETT, JOHN (1764?-1810), Scotch lawyer, was the son of William Burnett, procurator-at-law in Aberdeen, where he was born about 1764. He was admitted advocate at Edinburgh on 10 Dec. 1785. In 1792 he was appointed advocate-depute, and in October 1803 sheriff of Haddingtonshire. In April 1810 he became judge-admiral of Scotland. He was also for some time counsel for the city of Aberdeen. He died on 8 Dec. 1810, while his work on the 'Criminal Law of Scotland' was passing through the press. It was published in 1811. Though in certain respects imperfect and misleading, it is a work of great merit, the more especially that it is one of the earliest attempts to form a satisfactory collection of decisions in criminal cases.

[Anderson's *Scottish Nation*; Catalogue of the Advocates' Library, Edinburgh.] T. F. H.

BURNETT, SIR WILLIAM (1779-1861), physician, was born in January 1779 at Montrose, where he was apprenticed to a surgeon. He was appointed surgeon's mate on board the *Edgar*, 74 guns, soon after his arrival at Edinburgh to pursue his medical studies. Later he served as assistant-surgeon in the *Goliath* under Sir J. Jervis, and was present at St. Vincent and the siege of Cadiz. Continuing in the navy, and serving with great distinction at the Nile and Trafalgar, he received a C.B. and four war medals for his services. For five years after Trafalgar Burnett was in charge of the hospitals for prisoners of war at Portsmouth and Forton. His diligence in his most arduous hospital duties recommended Burnett in 1810 for the office of physician and inspector of hospitals to the Mediterranean fleet, then including 120 sail of all classes. His health became so much impaired that he returned to England towards the end of 1813; but in March following he was able to undertake the medical charge of

the Russian fleet in the Medway, which was suffering severely from fever. He combined with this the charge of the prisoners of war at Chatham, among whom a virulent fever was raging. When he took charge of the hospital ship one surgeon had died, two others were dangerously ill, and fifteen patients had gangrene of the lower limbs. The season was most inclement, snow lay deep, and the prisoners were disorderly; yet Burnett went about his duties fearlessly, going alone among the prisoners, and gradually establishing an improved state of things. On the completion of this service Burnett settled at Chichester as a physician till 1822, when Lord Melville offered him a seat at the victualling board as colleague of Dr. Weir, then chief medical officer of the navy. Later he became physician-general of the navy, and in this capacity introduced most valuable reforms. He first required regular classified returns of diseases from each naval medical officer, thus rendering it possible to obtain accurate information about the health of the navy. He urged the erection of, and largely planned, the Melville Hospital at Chatham for naval patients. He introduced a much more humane treatment of naval lunatics at Haslar than had been previously practised. All the codes of instructions to naval medical officers of hospitals and ships were revised and greatly improved by him. In 1841 the naval medical corps testified their high regard for the benefits he had conferred on the service by presenting him with his full-length portrait by Sir M. A. Shee and a service of plate. He was largely instrumental in securing a better position for assistant-surgeons in the navy. Burnett published comparatively little, his chief writings being 'An Account of the Bilious Remittent in the Mediterranean Fleet in 1810-13,' London, 1814; 'Official Report on the Fever in H.M.S. Bann on the coast of Africa and amongst the Royal Marines in the Island of Ascension,' London, 1824; and 'An Account of a Contagious Fever prevailing amongst the Prisoners of War at Chatham,' London, 1831. Burnett was a fellow of the Royal Society, M.D. of Aberdeen, L.R.C.P. 1825, and fellow 1836. He was knighted on 25 May 1831, appointed physician-in-ordinary to the king on 13 April 1835, and soon after created K.C.H. Queen Victoria made him a K.C.B. It was much regretted by the medical profession that Burnett became a patentee on a large scale in connection with his well-known disinfecting fluid, a strong solution of chloride of zinc. His patent fluid for preserving timber, canvas, cordage, &c., was likewise largely used. On his retirement from active service

Burnett settled at Chichester, where he died on 16 Feb. 1861.

[Lancet, obituary notice, 23 Feb. 1861; Munk's Coll. of Phys. 1878, iii. 307.] G. T. B.

BURNEY, CHARLES (1726-1814), musician and author, was born at Shrewsbury on 12 April 1726. His grandfather, James MacBurney, lived at Great Hanwood, Shropshire, where (in the latter years of his life) he was land steward to the Earl of Ashburnham. Burney's father, James Burney, was born at Hanwood, and educated at Westminster under Dr. Busby. He subsequently eloped with an actress of the Goodman's Fields Theatre, by whom he had a large family. James MacBurney quarrelled with his son, and at a late age married a servant, by whom he had a son named Joseph, to whom he left all his property. Joseph Burney, however, soon squandered his estate, and afterwards gained his living as a dancing-master. James Burney was twice married, his second wife being a Miss Ann Cooper, an heiress and celebrated beauty. A year after this marriage James Burney adopted the profession of a portrait-painter, and some short time later left Shrewsbury and settled at Chester. Charles Burney and his twin sister Susanna were the youngest children by the second wife. On Burney's parents removing to Chester he was left behind at Shrewsbury under the care of an old nurse, but subsequently he was sent to Chester, and educated at the free school. About 1741 he returned to Shrewsbury and studied music under his eldest half-brother, James, who was organist of St. Mary's, Shrewsbury, from 1735 until his death in 1789. Burney also studied under Baker, the organist of Chester Cathedral, a pupil of Blow. In 1744 he met Arne, who was passing through Chester on his return from Ireland. Arne was so struck by his talent that he offered to take him as a pupil. Burney was accordingly articled to him, and went to live in London with an elder brother named Richard, who was already settled there. He remained under Arne for three years, during which period he contributed some music to Thomson's 'Alfred' (Drury Lane, 30 March 1745). In 1747 Burney published six sonatas for two violins and a bass, dedicated to the Earl of Holderness. Shortly after he was introduced by Kirkman, the harpsichord maker, to Fulke Greville, who was so charmed by his talent and vivacity that he paid Arne 300*l.* to cancel his articles, and took the young musician to live with him. During this period of his life Burney laid the foundation of his subsequent success both as a fashionable