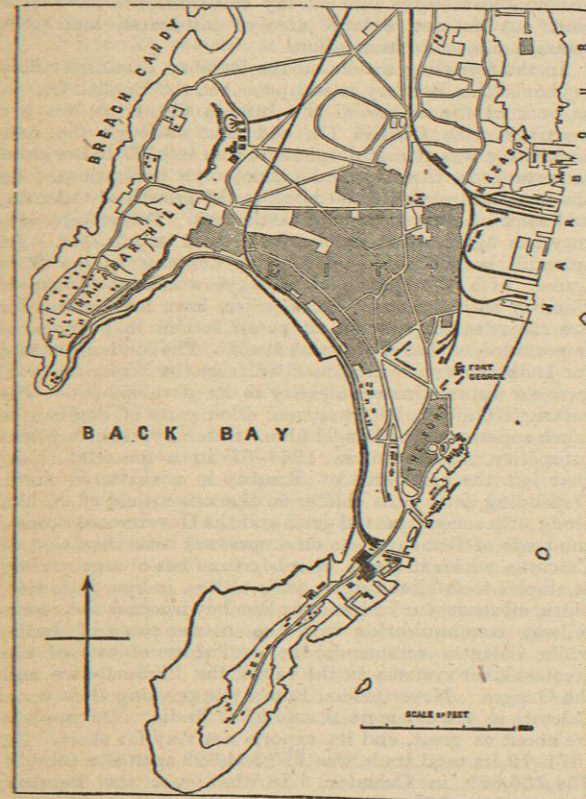


buildings are on the American scale, and have no rival in any other city of India. The private houses of the European residents lie apart alike from the native and from the mercantile quarters of the town. As a rule, each is built in a large garden or *compound*; and although the style of architecture is less imposing than that of the stately residences in Calcutta, it is well suited to the climate, and has a beauty and comfort of its own. The favourite suburb is Malabar hill, a high ridge running out into the sea, and terraced to the top by handsome houses, which command one of the finest views in the world. To the right of this ridge, looking towards the sea, runs another suburb known as Breach Candy, built close upon the beach and within the refreshing sound of the waves. To the left of Malabar hill the island forms a spacious bay, with a



Ground-Plan of Bombay.

promontory at the other side, which marks the site of the old Bombay Fort. The fort is now a mere garrison, with small pretensions to defensive capabilities. Its walls are demolished, and its area is chiefly devoted to mercantile buildings. Further round the island, beyond the fort, is Mazagon Bay, commanding the harbour, and the centre of maritime activity. The defences of the port consist chiefly in ironclad "Monitors" anchored off the town, with one or two fortified islands, and the guns which still line a portion of the old fort walls that have been left standing towards the sea. The census of 1872 disclosed a population of 644,405 souls; of whom 408,680, or 63.42 per cent., are Hindus; 138,815, or 21.54 per cent., Muhammadans; 44,091, or 6.84 per cent., Parsis; 15,121, Buddhists and Jains; 34,705, or 5.39 per cent., European, African,

Eurasian, and Native Christians, with 2993 classified under the head of "others." Dyeing, tanning, and working in metals may be noticed as specially active trades, but the most progressive and important industry is the manufacture of yarn and cotton cloth. In 1873 there were 5 steam spinning and weaving mills in Bombay, giving employment to about 11,000 hands. In these factories 380,000 spindles and 5000 looms were at work. A considerable section of the population is supported by the cultivation of cocoa-nut trees and the preparation of intoxicating drinks from the juice of the different species of palm. Rice is the chief agricultural product, but many varieties of garden vegetables are profitably cultivated. Of these the most common are onions, "bhendis" (*Abelmoschus esculentus*), and gourds of different sorts. The imperial revenue from the town and island of Bombay is derived from two sources,—the one supervised by the collector of Bombay, the other by the commissary of customs. The total receipts for the past year, under the first head, amounted to £148,287, of which £23,131 was derived from land, £17,250 from excise, and £107,906 from stamps. The total amount collected by the commissioner of customs was £3,252,714, of which the customs yielded £609,630, and the export duty on opium £2,643,084. Owing to the difficulty of procuring colonists in the early days of the settlement, the land is generally held on easy terms,—the payment to Government being in most cases of the nature of a quit rent, free from enhancement or resettlement as long as the land is used for cultivation only. Of the whole area, 13 miles are returned as cultivated, and 9 as unculturable. During the year 1872 there were 101 schools in Bombay, attended by 11,351 scholars, or 1 to every 56 of the entire population. The total strength of the local police force in 1872 was 1402, or 1 policeman to every 459 inhabitants. Of the entire number, 1124 are municipal, and 278 Government police. Of the former, 35 are European, and 13 are mounted Native police. The Government police are employed on harbour duty and as guards for Government offices. Eight of them are Europeans.

**MUNICIPAL STATISTICS.**—The limits of the Bombay municipality extend over the whole of the island of Bombay, including, as stated above, a population of 644,405 souls. The total municipal revenue for the year 1873 amounted to £314,645, of which £223,041 was raised by taxation, £59,958 on account of services rendered, and £31,646 from municipal property and miscellaneous receipts. The following are the main items under the head of taxation proper:—House rate, £73,587; police rate, £24,189; lighting rate, £21,179; wheel taxes, £23,197; tobacco and liquor duty and licenses, £28,690; town duties, £45,200; and additional rates from Port Trust, £4000. Under the head, Service rendered, are included the Halalkar cess and the water rate, yielding respectively £20,392 and £39,566. The returns under the third head are chiefly receipts from the Crawford markets. The total expenditure was £312,268. Of this amount £25,325 was spent on general supervision, £36,041 in supporting the police and fire brigade. Under the head of public health, £87,574 was spent, and £84,835 on public works. The interest and sinking fund on the police debt consumed £74,496. The incidence of municipal taxation per head of the population is 6s. 9d. It is estimated that the gross annual income of the city is about 855 lakhs of rupees, or upwards of 8½ millions sterling, on which sum the municipal taxation proper amounts to about 2.57 per cent., and the total municipal income and expenditure to about 3.64 per cent. The municipal debt at present amounts to about £790,000, or nearly 2½ years' income. (W. W. H.)

BONALD, LOUIS GABRIEL AMBROISE, VICOMTE DE, philosopher and politician, was born at Monna, near Milhand, in Rouergue, France, on the 2d October 1754. He served for some years in the king's musketeers, and after his marriage was made mayor of his native place. Dissatisfied with the revolutionary principles then being acted upon, he emigrated in 1791, and joined the army of the Prince of Condé. Soon afterwards he settled, with his family, at Heidelberg, where he wrote his first important work, *Théorie du pouvoir politique et religieux dans la Société civile*, 3 vols., 1796, in which his conservatism and reactionary views are fully expounded and illustrated. In this work, too, he predicted the certain return of the Bourbons to France. The book was condemned by the Directory, and in France very few copies escaped detection. Naturally, on his return to his native country, M. de Bonald found himself an object of suspicion, and was obliged to live in retirement. He still continued to publish works of the same tendencies,—his *Essai analytique sur les Lois naturelles de l'ordre social* appearing in 1800, the *Législation primitive* in 1802, and the treatise *Du Divorce considéré au XIX<sup>e</sup> Siècle* shortly after. In 1806 he was associated with Chateaubriand and Fiévée in the conduct of the *Mercur de France*; and two years later, after great persuasion, he allowed himself to be appointed councillor of the Imperial University, which he had often attacked. After the Restoration he was made member of the Council of Public Instruction, and from 1815 to 1822 he sat in the chamber as deputy. His speeches and votes were invariably on the extreme Conservative side; he even advocated a literary censorship. In 1822 he was made minister of state, and presided over the commission in whose hands the censorship rested. In the following year he was raised to the rank of peer, a dignity which he lost through refusing to take the oath in 1830. From 1816 onwards he had been a member of the Academy. He took no part in public affairs after 1830, but retired to his country-seat at Monna, where he died on the 23d November 1840.

Bonald was one of the most able and vigorous writers of the theocratic or reactionary school, which comprehended among its numbers such men as De Maistre, De Lamennais, Ballanche, and D'Eckstein. The great bulk of his writings belong to the department of social or political philosophy; but all the results at which he arrives are deductions from a few principles. The one truth which to him seemed, in fact, all-comprehensive was the divine origin of language. In his own somewhat enigmatic expression, *L'homme pense sa parole avant de parler sa pensée*, words and thoughts are inextricably linked together; the first language contained the essence of all truth. From this premise he draws his proof for the existence of God, and for the divine origin and consequent supreme authority of the Holy Scriptures. The infallibility of the church as the exponent of spiritual truth readily follows. While this thought lies at the root of all his speculations there is a formula of constant and significant application. All relations are by him reduced to the triad of cause, means, and effect, which he sees constantly repeated throughout all nature. Thus, in the universe there are the first cause as mover, movement as the means, and bodies as the result; in the state we have power as the cause, ministers as the means, and subjects as the effects; in the family we have the same relation exemplified by father, mother, and children. It is also to be remarked that these three terms bear specific relations to one another, the first is to the second as the second is to the third. Thus, in the great triad of the religious world,—God, the Mediator, and Man,—God is to the God-Man as the God-Man is to Man. It will be readily apparent how Bonald was able from these principles to construct a complete system of political absolutism, for the

sufficiency of which only two things were wanted,—well-grounded premises instead of baseless hypotheses, and the harmony of the scheme with the wills of those who were to be subjected to it. Bonald's style is remarkably fine; ornate, but pure and vigorous. Many fruitful thoughts are scattered among his works, which have been popular with a certain party; but his system scarcely deserves the name of a philosophy.

Besides the above-mentioned works, Bonald published *Recherches Philosophiques sur les premiers objets de Connaissances Morales*, 2 vols., 1818; *Mélanges littéraires et politiques, Démonstration philosophique du principe constitutif de la Société*, 1830. The first collected edition appeared in 12 vols., 1817-19; the latest is that in 3 vols., with introductory notice by the Abbé Migne. See *Notice sur M. le Vicomte de Bonald*, 1841 (by his son), and *Damiron, Phil. en France au XIX<sup>e</sup> Siècle*.

BONAPARTE, or, as it was originally spelled, BUONAPARTE, the name of the Italian family from whom the great Napoleon was descended. The father of the first emperor, Carlo Maria Bonaparte, was born at Ajaccio in 1746. He was a lawyer by profession, and took a vigorous part in Paoli's insurrection. In 1781 he was one of the members of the council of Corsican nobility; he also held the post of assessor of Ajaccio. In 1785 he died of cancer in the stomach at Montpellier, whither he had removed for his health. His wife, Letizia Ramolino, born in 1760, was celebrated for her majestic beauty and resolute courage. She accompanied her husband through the campaigns with Paoli, and in 1793 emigrated with her family to Marseilles, where for a time she lived in great penury. After her son was made first consul she removed to Paris, and, on the establishment of the empire, received the title of Madame Mère. She cared little for display; and her frugal style of living frequently displeased Napoleon. After the battle of Waterloo she took up her abode in Rome, where she continued to reside till her death in 1836. Of her large family of thirteen, eight survived their father and have become known in history. These in order of age are—

I. JOSEPH, the eldest son, born on the 7th January 1768. He was placed, along with his younger brother Napoleon, at the school of Autun, from which the latter was soon afterwards withdrawn. On completing his education he contemplated a military career, but, on the death of his father, devoted himself to the care of his family. He studied law at the University of Pisa, and was received as an advocate in Corsica. He and his brother eagerly embraced the revolutionary side, and in 1793 the whole family were compelled to emigrate to Marseilles. In the following year he married Mlle. Clary, daughter of a rich merchant, whose younger sister afterwards became the wife of Bernadotte. Two years later, when Napoleon was made general of the army of Italy, Joseph accompanied him as commissary-general. In 1797 he was elected to the Council of Five Hundred, and sent as ambassador to the Pope. On the establishment of the consulate he was made councillor of state, and by his suave and courteous manners rendered good diplomatic service. He conducted the negotiations with the United States in 1800, concluded the Treaty of Luneville in 1801, and was similarly engaged at the Treaty of Amiens in 1802. In 1805, after refusing various posts offered by his brother, he was left in charge of the Government during the war in Germany. In the following year, however, he was compelled to take command of the army of Naples, and soon after he set out it was announced to him that he must assume the throne of that kingdom. With considerable reluctance he accepted the post, and soon found that, though nominally king, he was really but the viceroy of his brother. He introduced many reforms, most of which were well conceived, but which did not at all meet the wishes of Napoleon, who looked upon Naples merely as a province of France, and thought it



useful only in so far as it contributed to the support of his own power. The Neapolitans soon discovered that their king was but a mouth-piece, and learned to despise him; and his rule was disturbed by constant insurrections. In the beginning of 1808 Napoleon began to communicate with his brother regarding the affairs of Spain; and finally, on the 10th May, wrote to him that the Spanish throne was vacant, and that he had destined it for him. Joseph, with many forebodings, was obliged to accept; and for a short time matters seemed sufficiently smooth. But the smouldering discontent soon broke out into open flame over the land, and the Spaniards, assisted by the British and Portuguese, made a struggle for freedom. Joseph's influence in the kingdom was a nullity; the people had never accepted him, and Napoleon, by giving absolute command to his various marshals, robbed his brother of all real power. Thrice the new king was compelled to fly from Madrid, and it was with difficulty that he escaped after the final battle of Vittoria. During the great struggle of 1814 Joseph acted as lieutenant-general of the empire, and as adviser-in-chief to the empress-regent. Under his brother's orders he sent off Maria Louisa and her son to Blois when the allied army approached Paris; and it was on his authority that Marmont treated for the capitulation of the city. For these acts he has sometimes been blamed, but with scant justice. While Napoleon was in Elba Joseph took up his residence in Switzerland; but he rejoined his brother in Paris during the Hundred Days. After the abdication he had an interview with the fallen emperor at the Isle of Aix, and generously offered to give up to him his own means of escape. The proposal not being accepted, he sailed for America and settled near Philadelphia, at Point-Breeze, on the banks of the Delaware. Here he lived for some years under the title of Comte de Survilliers, endeared to the inhabitants by his liberality and gracious manners. After the July revolution of 1830 he wrote a long and eloquent letter, advocating the claims of his nephew, the duke of Reichstadt, to the French throne. Two years later he visited England, where he resided for some years, and to which he paid a second visit in 1839. In 1841 he was permitted to enter Genoa and Florence where his wife resided. In the latter city he died on the 28th July 1844. Joseph Bonaparte was of a handsome figure and commanding presence; his manners were peculiarly suave and courteous. Of all the brothers he seems to have been the only one personally loved by Napoleon. His wife, the daughter of a Marseilles merchant, died on the 7th April 1845. The elder of his two daughters, Zenaide Charlotte Julie (born 1801, died 1854), was married to her cousin Charles Bonaparte, son of Lucien; the younger, Charlotte (born 1802, died 1839), was married to Napoleon Louis, second son of Louis Bonaparte.

II. NAPOLEON, born 1769. See NAPOLEON I.

III. LUCIEN, Prince of Canino, was born at Ajaccio, 21st March 1775. He was educated at Autun, Brienne, and Aix, and rejoined his family in Corsica in 1792. Already imbued with the principles of the Revolution, he turned against Paoli when the latter declared against France, and was spokesman of the deputation sent to Marseilles to solicit aid from the republic. He did not return to Corsica, as the whole Bonaparte family soon afterwards emigrated to France, and he obtained employment in the commissariat at Saint Maximin. Here he married Mlle. Christine Boyer, of poor but good family, and began to take the leading part in the popular meetings of the place. He was elected president of the Republican committee of the town; and, by his moderation and firmness, prevented excesses such as occurred in other parts of the country. After the fall of Robespierre he was in

danger or being taken for one of his partisans, but resolutely maintained his ground, and declined to take refuge in flight. In 1795 he left Saint Maximin for Saint Chamans, where he had been appointed inspector of military stores, and where he was arrested and confined for six months. His release was obtained through his brother's influence with Barras, and he retired for a time to Marseilles. In 1795 he was made commissary to the army of the north, and spent some time at Brussels and in Holland; but his heart was in the political warfare of Paris, and in 1796 he obtained permission to resign. He had a short interview with Napoleon in Italy, and spent the two succeeding years in Corsica. In 1798 he was elected deputy to the Council of Five Hundred, and at once set off for Paris. He was an ardent adherent of the constitution of 1795 (the year III.), and sympathized rather with the Abbé Sieyès than with the extreme party. His abilities were soon recognized: he was an able and powerful speaker, with a calm courage that defied all popular tumult. His house, also, was the resort of the best literary society of Paris. It gradually became clear to him that the power of the Directory was divided and broken, and that a *coup d'état* was required to prevent another sanguinary revolution. There was but one man in a position to effect this change—his brother Napoleon, whose unexpected arrival on the 10th October 1799 was received with the utmost joy. A week after, Lucien was elected president of the Council of Five Hundred. Careful preparations were made, and on the 19th Brumaire the principles of the Revolution ceased to have a living power. On that day the coolness, promptitude, and courage of Lucien alone preserved Napoleon from destruction. He took part in preparing the new scheme of government, and was appointed to succeed La Place as minister of the interior. His competency for the post was undoubted, but differences with his brother had already begun, and these were fomented by the treacherous Fouché; so that, in little more than a year, he gave up office, and was sent as ambassador to Spain. He succeeded in his negotiations, though not entirely to Napoleon's satisfaction, and after his return to Paris took an active part in the arrangement of the Concordat and the establishment of a legion of honour. After the consulate had been settled on Napoleon for life Lucien was made a senator, and received the estate of Seppelsdorf. But his marriage in 1803 with the beautiful Mme. Joubertson was displeasing to the First Consul, who already contemplated royal alliances for his brothers. Lucien, who did not approve the project of making the consulate hereditary, thought it advisable to leave France, and settled first at Milan, but finally at Rome. He lived in great magnificence, indulging his literary tastes, and apparently indifferent to the growth of the imperial power. After the peace of Tilsit Napoleon had an interview with him, and offered him a kingdom provided he would look upon it as in all respects a province of the empire. Lucien refused, and his brother then gave him to understand that he must quit the Continent. He withdrew from Rome, and settled on the estate of Canino, whence he took his title of prince, but soon came to the resolution of sailing for America. He embarked on the 1st August 1810, was captured by an English cruiser, and was carried to England, where for some time he was kept under surveillance in Ludlow Castle. He afterwards purchased a house near London, in which he resided till 1814, when he returned to Rome. In two letters to Elba he offered assistance to his brother; and during the Hundred Days he sat in the Chamber of Peers as a French prince. After Waterloo he advised Napoleon to dissolve the assemblies and proclaim himself dictator, and it was on his recommendation that the second abdication was made in favour of Napoleon's son. All his efforts to obtain

regency were unavailing, and soon after parting from his brother on the 29th June, he left France. Arrested at Turin he was kept for three months in confinement before he was suffered to settle again at Rome. He passed the remainder of his life in Italy, surrounded by his family and busily engaged in literary and antiquarian labours. The grounds around Canino proved unusually rich in gems and Etruscan curiosities, of which a valuable cabinet was formed. He died at Viterbo, 29th June 1840. Lucien was a man of high abilities, resolute to his purpose, and of great courage and presence of mind. He was throughout his whole life a moderate or constitutional republican. As a literary man he enjoys considerable distinction, though his great epic, *Charlemagne* (2 vols. 4to, London, 1814), was a failure. His *Mémoires*, unfortunately, have not been completed. He was twice married. By his first wife he had two daughters; by his second, four daughters and four sons. Of the sons the eldest, Charles Lucien Jules Laurent (born 1803, died 1857), prince of Canino, is distinguished as a naturalist, and takes rank along with Wilson and Audubon. In 1822 he married his cousin, Zenaide, daughter of Joseph Bonaparte, whom he joined in America. He remained there till 1828, and gained high reputation by his works on American ornithology. After his return to Italy he began the publication of a magnificent work, *Iconografia della Fauna Italiana*, 3 vols., 1833-41. On his father's death in 1840 he succeeded to the title, and in 1847 began to interest himself in politics. He was ordered to leave the Austrian territories for having introduced political matter into a scientific congress, and in 1848-49 he took part on the Radical side in the disturbances at Rome. Driven from that city by the arrival of French troops he landed at Marseilles, but received an order to quit French territory. Not having paid any attention to this he was seized and conducted under escort to Havre, whence he was compelled to take ship for England. He returned once more to Paris, but did not again interfere in politics. Of the other sons of Lucien, Louis Lucien (born in 1813) has distinguished himself as a philologist, and is known by his writings on the Basque language as well as on the dialects of Italy and England; and Pierre Napoleon, commonly called Prince Pierre (born 1815), has lived a troubled life of adventure in Italy, America, and France. In January 1870 he shot and mortally wounded the journalist Victor Noir, who had called upon him to arrange preliminaries for a duel with M. Paschal Grousset. This unfortunate affair did inconceivable harm to the Napoleonic cause. The prince was found not guilty, but was ordered to indemnify the family of Noir. From that time he took up his residence in London.

IV. MARIE ANNE ELISA, born at Ajaccio on the 3d January 1777. She married in 1797 Felix Bacciocchi, captain of infantry, who was poor but of good family. In 1805 Lucca and Piombino were erected into a principality for her, and she gave such proofs of administrative ability as to be named the Semiramis of Lucca. After the fall of Napoleon she lived for some time at Brunn, and latterly at Santo Andrea near Trieste, where she died in 1820.

V. LOUIS, the father of Napoleon III., was born at Ajaccio in 1778. He received the greater part of his military education at the school of Chalons, and accompanied his brother throughout the famous Italian campaigns. He distinguished himself in various engagements, particularly at the battle of Arcola, but manifested little enthusiasm for a military career. He took part in the Egyptian expedition, and was sent back from Cairo to report the state of affairs and solicit reinforcements. In 1802, with the greatest reluctance, for he was enamoured of another, he was prevailed on to marry Hortense Beauharnais, Josephine's daughter. The forced marriage proved

exceedingly unhappy. After the consulate he became general, and in 1804 was raised to the dignity of prince. He was commissioned to organize the army of the north in 1805, and performed his task to the complete satisfaction of Napoleon. Soon afterwards the States-general of Holland sent a deputation to the emperor praying that one of his brothers might be made their king. Louis, who was selected for this dignity, consented with considerable reluctance, and was proclaimed on the 6th June 1806. But when he had assumed the reins of government he manifested the warmest interest in his new subjects. He procured the withdrawal of the French troops from Holland, and formed a cabinet consisting almost entirely of Dutch notables. The decree blockading the British Isles was extremely offensive to him in his new position, and he evaded it so far as possible. In 1807 the death of his eldest son caused him to withdraw for a time to the south of France, and on his return Hortense did not accompany him. The relations of the king with Napoleon were anything but satisfactory. The emperor complained of not receiving due assistance from Holland, and in 1809 sent Bernadotte to take command of the army in that country. At the meeting of the two brothers in December 1809 there was a bitter quarrel; and Louis, who felt that his country was looked on as merely a province of the empire, was detained as a prisoner, while Holland was overrun with French troops. Before obtaining his release he was compelled to sign a new treaty with the emperor, which greatly curtailed his power. Matters were not improved after his return to Amsterdam, and on the 1st July 1810 he abdicated at Haarlem in favour of his elder son Napoleon Louis. He then set out for Toplitz, where he resided with the assumed title of Comte de St. Leu. His kingdom was soon united to the empire, and no attention was paid to the arrangement he had made. After the Russian campaign he offered his services to his brother, and tried again, but in vain, to resume his power in Holland. In 1815 he instituted proceedings against his wife to obtain from her the custody of his elder son, and gained his cause. He refused to take any part in the Hundred Days, and settled in Rome, where he passed most of the remainder of his life. His wife was reunited to him, but the death of his elder son, in 1831, was a blow from which he never recovered. The unfortunate attempts of Louis Napoleon at Strasburg and Boulogne also affected him deeply; and he in vain attempted to procure his son's liberation from the prison of Ham. After the escape of the prince his father earnestly desired to see him, but passports for Italy could not be granted. The disappointment was too much for Louis, who was seized with apoplexy, and died on the 25th July 1846. His remains were conveyed to Saint Leu in 1847. Louis was of a somewhat retiring and philosophic disposition, inclined to rule well had he been permitted, and of decided literary tastes. He published several works—*Marie, ou les Hollandaises*, a novel; *Odes*; *Mémoire sur la versification*; *Histoire du Parlement Anglais*; *Documents historiques et réflexions sur la Gouvernement de la Hollande*; *Réponse à Sir Walter Scott*; *Nouveau recueil des poésies*. He had three sons—Napoleon Charles, born 1802, died 1807; Napoleon Louis, born 1804, died 1831; Charles Louis Napoleon (NAPOLEON III.; *q.v.*), born 1808, died 1873.

VI. MARIE PAULINE, born at Ajaccio 1780. In 1801 she was married to General Leclerc, whom she accompanied in the same year to St. Domingo. Her husband died there of yellow fever in 1802, and she returned to France. On the 28th August 1803 she was married, through her brother's influence, to Camillo, Prince Borghese, a wealthy Italian nobleman. It was not long before they separated; and Pauline, with the rank of duchess of Guastalla, lived in a style of easy magnificence. She was good tempered,



fond of art, and liberal. In 1810 Napoleon, although he had a great affection for her, banished her from court for her insulting behaviour to Maria Louisa. Yet she joined him in the Isle of Elba in 1814, and would fain have accompanied him in his exile at St Helena. She was reconciled to her husband shortly before her death on 9th June 1825. Pauline was Napoleon's favourite sister. She was extremely beautiful, and her statue as Venus Victrix, by Canova, is a well-known work of art.

VII. MARIE ANNONCIADÉ CAROLINE, born at Ajaccio 1782. In 1800 she was married to Murat; in 1806 she became grand-duchess of Berg and of Cleves, and in 1808 queen of Naples. In 1815, after the flight of her husband, she was compelled to leave the capital, and surrendered to the Austrians. She was for a short time imprisoned at Trieste, and was then permitted to reside at Hainburg near Vienna. She afterwards obtained leave to take up her abode at Trieste with her sister Elisa. In 1838 she obtained a pension from the French Government, but did not enjoy it long. She died on 18th May 1839.

VIII. JÉRÔME, the youngest brother of Napoleon, was born at Ajaccio in 1784. In 1800 he entered the navy, and served in the Mediterranean, and under Villaret Joyeuse in the West Indies. In 1802-3 he was recalled; but the port in which his vessel lay being blockaded by the English cruisers, he made his way to Boston, whence he intended to take a passage to France. He was well received in the United States, and fell violently in love with a beautiful young American, Miss Elizabeth Paterson, daughter of a Baltimore merchant, whom he married on the 24th December 1803. He remained in America till 1805. Meanwhile Napoleon, excessively displeased, had passed a decree annulling the marriage, and declined to allow the lady to enter France. Jérôme's submission was rewarded by high command in the navy, in which he showed himself a competent officer. In 1806 he was made brigadier-general in the army, and distinguished himself in Silesia. On the 8th July of the following year he was made king of Westphalia; and, on the 22d August, he married the daughter of Frederick king of Würtemberg. He accompanied Napoleon on the Russian campaign, but was disgraced for apparent want of success in some engagement, and retired to his kingdom. After the first abdication he lived for some time at Trieste, but at once rejoined the emperor in 1815, and took a conspicuous part in the hurried events of the Hundred Days. After Waterloo and the second abdication, Jérôme retired to the kingdom of his father-in-law, where he lived in a species of imprisonment. He moved afterwards to Trieste, Rome, Florence, and Lausanne, and in 1847 was permitted to visit Paris. In the following year he was made governor of the Invalides, and in 1850 marshal of France. In 1852 he was president of the senate, but after that time he took no active part in politics. He died on the 24th June 1860. Of his children the only one famous is Joseph Charles Paul, commonly known as Prince Napoleon, born in 1822.

Besides the vast mass of *mémoires* and treatises relating to the Bonaparte family, the following special works may be noted:—A. du Casse, *Mémoires et correspondance politique et militaire du Roi Joseph*, 10 vols., 1854; Miot de Melito, *Mémoires*, 3 vols., 1858; *Mémoires de Lucien Bonaparte*, 1836, 1845; *Documents historiques et réflexions sur le Gouvernement de la Hollande* (by Louis), 3 vols., 1820; Du Casse, *Mémoires du roi Jérôme*; Wouter's *Les Bonapartes depuis 1815 jusqu'à nos jours*; Jerrold, *Life of Napoleon III.*, vol. i.

BONAVENTURA. JOHN OF FIDANZA, or FIDENZA, more commonly known as St Bonaventura, was born at Bagnarea in the Papal States, in the year 1221. He was at an early age destined by his mother for the church, and is said to have received his cognomen of Bonaventura from St Francis of Assisi, who performed on him a miraculous cure. He entered the Franciscan order in his twenty second

year, and is said to have studied at Paris under Alexander of Hales. This does not seem very probable, but he certainly studied under Alexander's successor, John of Rochelle, to whose chair he succeeded in 1253. Three years before that period his fame had gained for him permission to read upon the *Sentences*, and in 1255 he received the degree of doctor. So high was his reputation both for brilliancy of intellect and purity of mind that, in the following year, he was elected general of his order. He at once set himself to work to introduce better discipline, and by his mild regulations succeeded in effecting much good. He was an advocate of asceticism, and looked upon the monastic life as the surest means of grace. It is worthy of notice that by his orders Roger Bacon was interdicted from lecturing at Oxford, and compelled to put himself under the surveillance of the order at Paris. Bonaventura was instrumental in procuring the election of Gregory X., who rewarded him with the titles of cardinal and bishop of Albano, and insisted on his presence at the great Council of Lyons in the year 1274. At this meeting he died. Bonaventura's character seems not unworthy of the eulogistic title, "Doctor Seraphicus," bestowed on him by his contemporaries, nor of the place assigned to him by Dante in his *Paradiso*. He was formally canonized in 1482 by Sixtus IV.

His works, as arranged in the Lyons edition (7 vols., folio), consist of expositions and sermons, filling the first three volumes; of a commentary on the *Sentences* of Lombardus, in two volumes, celebrated among mediæval theologians as incomparably the best exposition of the third part; and of minor treatises filling the remaining two volumes, and including a life of St Francis. The smaller works are the most important, and of them the best are the famous *Itinerarium Mentis ad Deum*, *Breviloquium*, *De Reductione Artium ad Theologiam*, *Soliloquium*, and *De septem itineribus eternitatis*, in which most of what is individual in his teaching is contained. In philosophy Bonaventura presents a marked contrast to his great contemporaries, Thomas Aquinas and Roger Bacon. While these may be taken as representing respectively physical science yet in its infancy, and Aristotelian scholasticism in its most perfect form, he brings before us the mystical and Platonizing mode of speculation which had already to some extent found expression in Hugo and Richard of St Victor, and in Bernard of Clairvaux. To him the purely intellectual element, though never absent, is of inferior interest when compared with the living power of the affections or the heart. He rejects the authority of Aristotle, to whose influence he ascribes much of the heretical tendency of the age, and some of whose cardinal doctrines—such as the eternity of the world—he combats vigorously. But the Platonism he received was Plato as understood by St Augustine, and as he had been handed down by the Alexandrian school and the authors of the mystical works passing under the name of Dionysius the Areopagite. Bonaventura accepts as Platonic the theory that ideas do not exist in *rerum natura*, but as thoughts of the divine mind, according to which actual things were formed; and this conception has no slight influence upon his philosophy. Like all the great scholastic doctors he starts with the discussion of the relations between reason and faith. All the sciences are but the handmaids of theology; reason can discover some of the moral truths which form the groundwork of the Christian system, but others it can only receive and apprehend through divine illumination. In order to obtain this illumination the soul must employ the proper means, which are prayer, the exercise of the virtues, whereby it is rendered fit to accept the divine light, and meditation which may rise even to ecstatic union with God. The supreme end of life is such union, union in contemplation or intellect,

and in intense absorbing love; but it cannot be entirely reached in this life, and remains as a hope for futurity. The mind in contemplating God has three distinct aspects, stages, or grades,—the senses, giving empirical knowledge of what is without and discerning the traces (*vestigia*) of the divine in the world; the reason, which examines the soul itself, the image of the divine Being; and lastly, pure intellect (*intelligentia*) which, in a transcendent act, grasps the Being of the divine cause. To these three correspond the three kinds of theology,—*theologia symbolica*, *theologia propria*, and *theologia mystica*. Each stage is subdivided, for in contemplating the outer world we may use the senses or the imagination; we may rise to a knowledge of God *per vestigia* or *in vestigiis*. In the first case the three great properties of physical bodies—weight, number, measure,—in the second the division of created things into the classes of those that have merely physical existence, those that have life, and those that have thought, irresistibly lead us to conclude the power, wisdom, and goodness of the Triune God. So in the second stage, we may ascend to the knowledge of God, *per imaginem*, by reason, or *in imagine*, by the pure understanding (*intellectus*); in the one case the triple division—memory, understanding, and will,—in the other the Christian virtues—faith, hope, and charity—leading again to the conception of a Trinity of divine qualities—eternity, truth, and goodness. In the last stage we have first *intelligentia*, pure intellect, contemplating the essential being of God, and finding itself compelled by necessity of thought to hold absolute being as the first notion, for non-being cannot be conceived apart from being, of which it is but the privation. To this notion of absolute being, which is perfect and the greatest of all, objective existence must be ascribed. In its last and highest form of activity the mind rests in the contemplation of the infinite goodness of God, which is apprehended by means of the highest faculty, the *apex mentis*, or *synderesis*. This spark of the divine illumination is common to all forms of mysticism, but Bonaventura adds to it peculiarly Christian elements. The complete yielding up of mind and heart to God is unattainable without divine grace, and nothing renders us so fit to receive this gift as the meditative and ascetic life of the cloister. The monastic life is the best means of grace.

Bonaventura, however, is not merely a meditative thinker, whose works may form good manuals of devotion; he is a dogmatic theologian of high rank, and on all the disputed questions of scholastic thought, such as universals, matter, the principle of individualism, or the *intellectus agens*, he gives weighty and well-reasoned decisions. He agrees with Albert in regarding theology as a practical science; its truths, according to his view, are peculiarly adapted to influence the affections. He discusses very carefully the nature and meaning of the divine attributes; considers universals to be the ideal forms pre-existing in the divine mind according to which things were shaped; holds matter to be pure potentiality which receives individual being and determinateness from the formative power of God, acting according to the ideas; and finally maintains that the *intellectus agens* has no separate existence. On these and on many other points of scholastic philosophy the Seraphic Doctor exhibits a combination of subtlety and moderation which makes his works peculiarly valuable.

Editions of Bonaventura's works are numerous. The most complete early edition was that in 7 vols. fo., Rome, 1588-96. They have also been published at Lyons, 7 vols., 1668, and at Venice, 14 vols., 1751, sqq. The best edition is that by A. C. Peltier, begun in 1863. Of detached works the editions and translations are very numerous. The following are perhaps the most important:—*Breviloquium et Itinerarium Mentis ad Deum*, ed. Hefele, 8d ed., 1862; *Theologia Seraphique, extraite et traduite des œuvres de St B.*, by Alix, 2 vols., 1853-56. For Bonaventura's philosophy, see Erdmann, Hauréau, Stöckl; the works on the history of mysticism by

Schmid, Gürres, Helfferich, Noack, and Preger; and Ozanam, *Dante et la Philosophie Catholique au XIII<sup>e</sup> Siècle*. There are two monographs on him,—Margerie (A. de), *Essai sur la philosophie de St Bonaventura*, 1855, and Hollenberg, *Studien zu Bonaventura*, 1862. Notices of his life are given in the Venice edition, and in that of Peltier; also in the *Histoire Litt. de la France*, vol. xix. (R. AD.)

BONDU, a kingdom of Western Africa lying to the W. of Bambouk, from which it is separated by the River Faleme, between 14° and 15° N. lat., and 12° and 13° W. long. The country is an elevated plateau, with hills in the southern and central parts. These are generally unproductive, and covered with stunted wood; but the lower country is fertile, and finely clothed with the baobab, the tamarind, and various valuable fruit-trees. It is traversed by beds of torrents, which flow rapidly during the rains, but are empty in the dry season. Cultivation, though it extends over only a comparatively small proportion of the whole surface, is carried on with a measure of activity. The products consist of grain (four species), rice, cotton, indigo, water-melons, cucumbers, tobacco, and fruits. The workmen in the different parts display considerable dexterity, though they employ very rude and defective tools. The people consist chiefly of Foulahs, though the country is much frequented by Mandingoes and Serawoollies for purposes of trade. The exports consist of provisions and cotton cloth manufactured in the country, and slaves and salt are imported. The caravans, bringing the former from the interior to the coast, pass usually through Bondu. The religion and laws of this country are Mahometan, though the precepts of that faith are not very rigorously observed. There are schools, however, in every town, where the Koran and the reading and writing of Arabic are taught; but the scholar is treated as the menial servant of the teacher. The king is nearly absolute, and commands a considerable body of troops, who are much employed in predatory expeditions, chiefly for the purpose of collecting slaves. His revenues are derived from a tenth part of the produce of the land, and of the salt imported, as also from duties on goods passing through his territories, with numerous presents expected or extorted. Park, who was the first European traveller to visit the country, experienced to his cost the rapacity of the reigning prince, being obliged to give up even the coat which he wore. The royal residence was then at Fatteconda; but when Major Gray visited Bondu it had been removed to Bulibani, a small town, with about 3000 of a population, surrounded by a strong clay wall. The population of the whole country is estimated at 1,500,000.

BÔNE, BONA, BOUNAH, BELED-EL-A'NEB (*the town of jujubes*), or ANNABA, a fortified town and seaport of Algeria, in the province of Constantine, 85 miles N.E. of the city of that name, on a bay of the same name at the mouth of the Seybouse, in lat. 36° 54' N. and long. 7° 47' E. The town is surrounded with a modern rampart erected outside of the old Arab wall, the compass of which was found too small for its growth. In other respects also it has been greatly Europeanized; much of the old town has been demolished, and the ground occupied by new buildings. The streets are wide and well laid out, but in some instances are very steep, owing to the formation of the ground. All the ordinary conveniences of a flourishing French city are met with,—bazaars, markets, coffee-houses, hotels, reading-rooms, a bank, a theatre, barracks, hospitals, an orphan asylum, and schools of various kinds. There is also a cathedral dedicated to St Augustine, as well as other Roman Catholic churches, a nunnery for sisters of mercy, handsome mosques, a synagogue, and a Protestant church. Bône is an important seat of the coral fishery, and carries on a considerable trade, the exports consisting chiefly of iron and lead ore, corn, coral, cattle and sheep, olive oil, salt fish, and tobacco. The manufactures comprise native garments,