

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 ANNONIADE 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^e 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,

tapestry, leather, and saddles, and of late its soap has come into repute. In 1872 there entered the port 461 French vessels, with a tonnage of 187,415 tons, and 506 foreign ships with a tonnage of 40,822. The anchorage was long insecure; but about 1870 a harbour, with an area of 195 acres, was constructed by means of two breakwaters, and an inner basin, surrounded with masonry quays, and having an extent of nearly 25 acres. The marshes at the mouth of the river have also been drained by a system of canals, to the great improvement of the sanitary condition of the town, which has the further advantage of an abundant supply of water obtained from the neighbouring hills. There are cork-woods and marble-quarries in the vicinity, and various other resources of the surrounding country are being rapidly developed. The woods, however, suffered severely from a conflagration in 1873; and it will be many years before the production of cork can become as extensive as before. The port will be rendered still more important by the railway in course of construction to various inland towns. Bône is identified with the ancient *Aphrodisium*, the seaport of *Hippo Regius* or *Ubbo*, but it derives its name from the latter city, the ruins of which, consisting principally of large cisterns, and part of the Roman walls, are still to be found about a mile to the south of the town. Hippo, the bishopric of Augustine, was burnt by the Vandals in 430, partially restored by Belisarius, and again sacked by the Arabs in the 7th century. The latter conquerors built the city of Bona, or Annaba, which has since passed through many vicissitudes. From the beginning of the 14th to the middle of the 15th century it was frequented by Italians and Spaniards, and in the 16th it was held for some time by Charles V., who strengthened its *Casbah* or citadel, originally built in 1300. From the time of Louis XIV. to the Revolution the French *Compagnie d'Afrique* maintained a very active trade with the port. The town was finally captured by the French in 1832, and its citadel was defended by a small body of marines for some months against the Turks. Population in 1872, 16,196, about half of whom are European; in 1832 it was only 3000 or 4000.

BONE, HENRY, R.A., the most eminent enamel painter of his time in Great Britain, was born at Truro in 1755. He was much employed by London jewellers for small designs in enamel, before his merits as an artist were well known to the public. In 1800 the beauty of his pieces attracted the notice of the Royal Academy, of which he was then admitted as an associate; in 1811 he was made an academical. From the beginning of the century to 1831, he executed many beautiful pieces of much larger size than had been attempted before in England; among these his eighty-five portraits of the time of Queen Elizabeth, of different sizes, from 5 by 4 to 13 by 8 inches, are most admired. They were disposed of by public sale after his death, which took place in 1834. His *Bacchus* and *Ariadne*, after Titian, painted on a plate, brought the great price of 2200 guineas.

BONFIGLI, BENEDETTO, an Italian painter, whose reputation is not equal to his importance. One of the most remarkable circumstances in the history of art in the peninsula is the sudden advance made by the school of the Umbrian province, which, until near the middle of the 15th century, was far behind those of Florence and the North, but which, in the person of Perugino and some of his followers, came into the very first rank. Criticism had been used to overlook the precursors and senior companions of Perugino, whose improvements prepared the way for his signal excellences. But among these none holds a more distinguished place than Benedetto Bonfigli. The most important of his extant works are a series, in fresco, of the life of St Louis of Toulouse, in the communal palace

of his native city of Perugia. All his life (the dates of which are not quite certain) was spent in honourable employment by the civic and religious bodies of Perugia and neighbouring towns.

BONGO, a people of Central Africa, who inhabit the country lying between 6° and 8° N. lat., and 27° and 29° E. long., which is watered by five important tributaries of the Bahr-el-Ghazel. The Bongo are a brachycephalous race of medium height, with a red-brown complexion and black hair. The grain most largely cultivated by them is sorghum; but they obtain a considerable part of their food from the fruits, tubers, and fungi with which the country naturally abounds. They also eat every living creature—bird, beast, and reptile—except the dog. Tobacco is universally cultivated and smoked. They have no cotton or flax, and go for the most part with no more clothing than an ornamental girdle about the loins. The domestic animals are goats, dogs, and poultry; sheep and cattle are rare. Iron is abundant, and the people smelt and work it with great skill; it forms the only currency of the country, and is extensively employed for all kinds of useful and ornamental purposes. Their spears, knives, rings, and other articles are frequently fashioned with great artistic elaboration. They have a variety of musical instruments,—drums, stringed instruments, and horns,—in the practice of which they take great delight; and they indulge in a vocal recitative which seems intended to imitate a succession of natural sounds. Marriage is generally by purchase; and a man is allowed to acquire three wives, but not more. After marriage the women extend the under lip by the insertion of a peg of wood or bone, which is gradually increased. Tattooing is partially practised. Their method of sepulture resembles that of the Peruvians, the corpse being bound in a crouching position with the knees drawn up to the chin; and their tombs are frequently ornamented with rough wooden figures intended to represent the deceased. Of the immortality of the soul they have no notion; and their only approach to a knowledge of a deity consists in a vague idea of luck. On the other hand they have a most intense belief in a great variety of petty goblins and witches, which are identified with bats, owls, and other ominous animals. Their language is musical, and abounds in the vowels *o* and *a*; its vocabulary of concrete terms is very rich, but the same word has often great variety of meanings. The grammatical structure is simple. The Bongo are now subject to the people of Khartoom, who have treated them with great injustice, and greatly reduced the numbers of the population, which now hardly exceeds 100,000.

BONI, a kingdom or confederation in the island of Celebes, stretching along a part of the western shores of a great bay of the same name, which indents the south side of the island to the depth of nearly 180 miles. It has an area of 450 square miles at most, and its present population is estimated about 200,000. It was at one time the most powerful state of Celebes, all the other princes being regarded as vassals of its king, but has latterly been practically reduced to a Dutch dependency, though this has not been brought about without trouble. An expedition in 1825, under General van Geen, was not very successful; but the war of 1859 was brought to a more satisfactory termination for the invaders. The inhabitants, called Bugis, are one of the most remarkable of the peoples of the Eastern Archipelago. They speak a language allied to that of the Macassars, and write it with similar characters. It has been studied and its letters reproduced in type by Dr B. F. Matthes of the Netherlands Bible Society. The Bugis are industrious and ingenious; they practise agriculture more extensively than the neighbouring tribes, and manufacture cotton cloth not only for their own use, but also

for export. They likewise carry on a considerable traffic in the mineral and vegetable productions of their country, such as gold dust, tortoise-shell, pearls, nutmegs, camphor, and various medicinal preparations. Their towns are regularly built, and they have schools of their own. The king is elected generally for life, and always from their own number, by the chiefs of the eight petty states that compose the confederation, and he cannot decide upon any public measure without their consent. In some of the states the office of chief is hereditary; in others any member of the privileged classes may aspire to the dignity, and it not unfrequently happens that the state comes to be governed by a woman. The capital, also called Boni, is situated on the coast in 4° 37' S. lat. and 120° 30' E. long., and is the residence of the king. Various Dutch settlements have been formed round the bay. Of the history of Boni not much is known. According to Temminck, it first acquired importance in the year 1666, when the rajah Palakkah, whose father and grandfather had been murdered by the family of Hassan, the tyrant of Sumatra, made common cause with the Dutch against that despot. From that date till the beginning of the present century the Dutch influence in the kingdom remained undisputed. In 1814, however, Boni fell into the hands of the British, who retained it for two years; but by the European treaties concluded on the downfall of Napoleon it reverted to its original colonizers. See CELEBES.

BONIFACE, St, the Apostle of Germany, whose real name was Winfrid, was born at Crediton in Devonshire, in 680. He was of good family, and it was somewhat against his father's wishes that he devoted himself at an early age to the monastic life. He received his theological training in the convents of Exeter and Nutcell, and at the age of thirty became a priest. In 715 he set out on a missionary expedition to Friesland, but his efforts were frustrated by the war then being carried on between Charles Martel and Radbod, king of the Frisians. Despite the wishes of his brethren, who desired to make him their abbot, he again set out in 718, visited Rome, and was commissioned by Gregory II. to preach to the pagans of Germany. For five years he laboured in Thuringia, Hessa, and Friesland, and then returned to Rome to report his success. He again set out for Germany, and, armed with full powers from the Pope, baptized thousands of the heathen, and brought back to the Church of Rome many Christians who had in a measure separated themselves from the fold. After another visit to Rome in 738 he proceeded to Bavaria, and founded there the bishoprics of Salzburg, Regensburg (Ratisbon), Freisingen, and Passau. He then resumed his labours in Germany, where he erected the districts of Würzburg, Erfurt, and Burburg into bishoprics. He also organized provincial synods in the Frankish Church, and obtained great influence over the king, Pepin, whom he crowned at Soissons. Boniface had been created a bishop by Gregory II., and after the deposition of the bishop of Mainz in 745, that bishopric was converted into a metropolis and conferred upon him, much against his own inclinations. He had never relinquished his hope of converting the Frisians, and in 755 he set out with a small retinue for Friesland. He baptized a great number, and summoned a general meeting for confirmation at a place not far from Dokkum, between Franeker and Groningen. Instead of his converts, however, there appeared a mob of armed pagans, who fell upon the aged archbishop and slew him. His remains were finally deposited in the famous abbey of Fulda, founded by himself.

The epistles of Boniface have been published by Serrarius, 1605, and by Würdtwein, 1790; his works by Giles, 2 vols., 1842. On his life and labours see Löffler, *Bonifacius*, 1812; Seiter, *Bonifacius*, 1845; Rettberg, *Kirchengeschichte Deutschlands*, i.; Neander, *Church History*, Bohn's transl., vol. v.

BONIFACE, the name of nine popes.

BONIFACE I., bishop of Rome from 418 to 422, was a contemporary of St Augustine, who dedicated to him some of his works.

BONIFACE II., 530–532, was by birth a Goth, and owed his election to the influence of the Gothic king. He had for some time an anti-pope, Dioscurus.

BONIFACE III., 15th February to 12th November 606, obtained from Phocas recognition of the headship of the Church at Rome.

BONIFACE IV., 608–615, received from Phocas the Pantheon at Rome, which was converted into a Christian church.

BONIFACE V., 619–625, did much for the Christianizing of England.

BONIFACE VI. was elected in April 897, and died fifteen days afterwards.

BONIFACE VII., who attained the Papal chair in 974, is sometimes styled an anti-pope. He is supposed to have put his predecessor, Benedict VI., to death. A popular tumult compelled him to flee to Constantinople; but he carried with him vast treasure, and in 984 he returned and removed, by murder, John XIV., who had been elected in his room. He died in 985 or 986.

BONIFACE VIII., Benedict Cajetan, a man of great ability, was elected in 1294, Celestine V. having been persuaded to resign. He meddled incessantly in foreign affairs, and put forward the strongest claims to temporal as well as spiritual supremacy. His bitterest quarrels were with the emperor, with the powerful family of the Colonnas, and with Philip the Fair of France, whom he excommunicated in 1303. He was about to lay all France under an interdict when he was seized at Agnani by a party of horsemen under Nogaret, an agent of Philip, and Sciarra Colonna. After three days' captivity he was rescued by the town's people, but the agitation he had undergone caused his death soon after, on the 11th October 1303. In 1300 Boniface instituted the *jubilees*, which afterwards became such a source of profit and of scandal to the church.

BONIFACE IX. was elected in 1390 and died in 1404. During his time the so-called Clement V. continued to hold state as pope in Avignon.

BONIFACIO, a town at the southern extremity of Corsica, in the arrondissement of Sartene, near the strait to which it gives its name. It is one of the most picturesque and interesting places in the island, its white houses being built on the top of a white calcareous rock that can only be reached on foot or on horseback. It is well fortified, has a secure harbour, carries on some trade, and has coral fisheries. The rock is hollowed out into vast caves that stretch below the town. Bonifacio was founded in 833 by the Tuscan Marquis whose name it bears, as a defence against the Saracen pirates. At the end of the 11th century it became subject to Pisa, and in 1195 was taken by the Genoese, whose influence continues to affect the character of the population to this day. In 1421 it heroically withstood a protracted siege by Alphonso of Aragon; but in 1553 it fell into the hands of the Franco-Turkish army. Population in 1872, 3402. (See Gregorovius's *Corsica*, vol. ii.: Lear, *Journ. in Corsica*, p. 62.)

BONN, the chief town of a circle of Rhenish Prussia, situated on the left bank of the Rhine, about 16 miles by rail S.S.E. of Cologne. The central part is mostly composed of very narrow streets, but the outskirts contain numerous fine buildings, and the general appearance from the river is rather attractive. There are five Roman Catholic and two Protestant churches, the most important of which is the Minster or St Cassius, an old building in

the Transition style, surmounted by five towers. The town also possesses a "Rathhaus," of modern erection, a court-house, a hospital, a gymnasium, and a theatre. By far the finest of its buildings, however, is its famous university, which occupies the larger part of the southern frontage of the town. The present establishment only dates from 1818, and owes its existence to the king of Prussia; but as early as 1786 the academy which had been founded about nine years before was raised by Archbishop Maximilian Frederick of Cologne to the rank of a university, and continued to exercise its functions till 1794, when it was dissolved by the last elector. The building now occupied was originally the electoral palace, constructed about 1717 out of the materials of the old fortifications. It was remodelled after the town came into Prussian possession. There are five faculties in the university—a legal, a medical, and a philosophic, and one of Catholic and another of Protestant theology; in 1873 it was attended by 752 students, ranking as eighth among the German universities. The library numbers upwards of 200,000 volumes; and the antiquarian museum contains a valuable collection of Roman relics discovered in the neighbourhood. A separate building for anatomical operations is situated in the extensive garden to the south of the university; and an academy of agriculture, with a natural history museum and botanic garden attached, is established in the palace of Clemensruhe at Poppelsdorf, which is reached by a fine avenue about a mile long, bordered on both sides by a double row of chestnut trees. A splendid observatory, long under the charge of Argelander, stands on the south side of the road. Among the numerous men of learning who have taught or teach in Bonn are the theologians Bleek and Lange, Hermes and Achterfeldt; the jurists Walter and Böcking; Harless, Mayer, and Rindfleisch in the medical faculty; and Niebuhr, Welcker, Ritschl, Brandis, Lassen, Simrock, Diez, and Sybel, in various branches of literature and history. Beethoven was born in the town, and a statue was erected to him in the Münsterplatz in 1845. Niebuhr is buried in the cemetery outside of the Sternthor, where a monument was placed to his memory by Frederick William IV. But for its university Bonn would be a place of comparatively little importance, its industry and commerce being of moderate dimensions. Its principal manufactures are cotton and silk, earthenware, soap, vitriol, and tobacco; and its trade, chiefly carried on by the Rhine, consists largely of corn and wine. Population in 1871, 26,030. Bonn (*Bonna* or *Castra Bonnensia*), originally a town of the Ubii, became at an early period the site of a Roman military settlement, and as such is frequently mentioned by Tacitus. It was the scene, in 70 A.D., of a battle, in which the Romans were defeated by Claudius Civilis, the valiant leader of the Batavians. Greatly reduced by successive barbarian inroads it was restored about 359 by the Emperor Julian, but its importance only dates from 1268, when it became the residence of the electors of Cologne. During the various wars that devastated Germany in the 16th, 17th, and 18th centuries, the town was frequently besieged and occupied by the several belligerents, but continued to belong to the electors till 1794, when the French took possession of it. At the peace of Lunéville they were formally recognized in their occupation; but by the Vienna Congress of 1814 the town was made over to Prussia. The fortifications had been dismantled in 1717.

BONNER, or BONEER, EDMUND, an English prelate, notorious for his persecutions of the Protestants during the reign of Queen Mary, was born at Hanley in Worcestershire, about the end of the 15th century, and generally passed for the natural son of George Savage, a priest who

was the natural son of Sir John Savage of Clifton in the same county. Strype in his *Memorials of Cranmer*, however, says he was positively assured that Bonner was the legitimate offspring of a poor man, who lived in a cottage long afterwards known as Boner's place. About 1512 he entered as a student of Broadgate Hall (now Pembroke College), Oxford; and in 1519 he was admitted as bachelor of the canon and of the civil law. Having been admitted into orders, he obtained some preferment in the diocese of Worcester. In 1525 he took his degree as doctor, and attracted the notice and patronage of Wolsey. Bonner was with the cardinal at Cawood when he was arrested on charge of high treason. After the death of Wolsey he adopted Lutheran sentiments, and insinuated himself into the favour of Henry VIII., who made him one of his chaplains, and employed him in several embassies abroad. In 1532 he was sent to Rome with Sir Edward Carne, to answer for the king, who had been cited to appear in person or by proxy in regard to the divorce of Queen Catharine. In 1533, being again despatched to Pope Clement VII., then at Marselles, to intimate Henry's appeal to a future general council from the sentence pronounced against his divorce, he threatened the Pope with so much resolution, that his holiness talked of having him burned alive or thrown into a cauldron of melted lead. Clement did not foresee that the man whom he had thus menaced with the flames was destined to burn heretics in England in support of the very faith which, under Henry, he had lent his aid to overthrow. In 1538, being then ambassador at the court of France, he was nominated bishop of Hereford; but before consecration, he was translated to the see of London, and was enthroned in April 1540. When Henry VIII. died in 1547, Bonner was ambassador at the court of the Emperor Charles V. During Henry's reign he was constantly zealous in his opposition to the Pope, and favoured the Reformation in obedience to the king, who exacted rigid compliance with all his caprices. On the accession of Edward, however, Bonner refused to take the oath of supremacy, and was committed to the Fleet, where he remained until he promised obedience to the laws. After his release he assented to the Reformation, but with such manifest reluctance, that he was twice reprimanded by the Privy Council, and in 1549 was, after a long trial, committed to the Marshalsea, and deprived of his bishopric, to which, however, he was restored on the accession of Mary; and soon afterwards he was appointed, in place of Cranmer, vicegerent and president of the Convocation. From this time he became the chief instrument of persecution, and is said to have condemned no less than 200 Protestants to the flames in the space of three years. On the accession of Elizabeth he appeared with the rest of the bishops at Highgate, to congratulate her; but the queen refused to permit him to kiss her hand. Having, in the second year of her reign, refused to take the oath of supremacy, he was again committed to the Marshalsea, where he died, September 5, 1569, after a confinement of ten years. The character of Bonner was remarkable for obstinacy and inflexibility in everything save principle; yet even in this respect it exhibits some striking contrasts. In his early career he accommodated his principles to his convenience and ambition; after his return to Catholicism, he remained steadfast to the church, and, when disgraced, bore his deprivation and imprisonment with apparent resignation. The charge of atheism brought against one so defiled with blood was superfluous. He was constitutionally merciless and austere, fitted by nature for a persecutor, and equally capable of employing the same ardent zeal either against or in favour of any cause that he espoused. Among his works are, *Responsum et Exhortatio in Laudem Sacerdotii*,

a preface in Gardener's treatise *De Veru Obedientia*, and several homilies.

BONNET, CHARLES, an eminent naturalist and philosophical writer, was born at Geneva on the 13th March 1720. The Bonnets, a French family whom the religious persecution in the 16th century had driven into Switzerland, were accustomed to fill important posts in the Genevese Government; and young Charles Bonnet was expected to qualify himself to make use of the family influence by becoming a lawyer. But dry legal technicalities proved to be anything but attractive to his rich and imaginative mind, all the more that he found in the study of nature an employment which was not also a task. He made law his profession, but he never seems to have permitted it to interfere seriously with his favourite pursuits. The account of the ant-lion in Pluche's *Spectacle de la Nature*, which he chanced to read in his sixteenth year, turned his attention in particular to the wonders of insect life. He procured Réaumur's work on insects, and with the help of live specimens succeeded, after minute and patient investigation, in adding many observations to those of Réaumur and Pluche. The result of two years' labour he made known to Réaumur, who was naturally not a little surprised to find so much sagacity and power of research in a youth of eighteen. In 1740 Bonnet communicated to the Academy of Sciences a paper containing a series of experiments establishing what is now termed parthenogenesis in aphides or tree-lice, which obtained for him the honour of being admitted a corresponding member of the academy. In 1741 he instituted a set of experiments respecting the reproduction of worms by fission; and in the following year he discovered that the respiration of caterpillars and butterflies is performed by pores, to which the name of *stigmata* has since been given. In 1743 he was admitted a fellow of the Royal Society; and in the same year he became a doctor of laws,—his last act in connection with a profession which had ever been distasteful to him. His first published work appeared in 1745, entitled *Traité d'Insectologie*, in which were collected his various discoveries regarding insects, along with a preface on the development of germs and the scale of organized beings. Botany, particularly the leaves of plants, next attracted the attention of Bonnet; and after several years of diligent study, rendered irksome by the increasing weakness of his eyesight, he published, in 1754, one of the most original and interesting of his works, *Traité de l'usage des feuilles*; in which among other things he advances many considerations tending to show that plants are endowed with powers of sensation and discernment. But Bonnet's eyesight, which threatened to fail altogether, now caused him to turn his thoughts from investigation to speculation. In 1754 his *Essai de Psychologie* was published anonymously in London. This was followed in 1760 by the *Essai analytique sur les facultés de l'âme*, in which he develops his views regarding the physiological conditions of mental activity. He returned to physical science, but to the speculative side of it, in his *Considérations sur les corps organisés*, Amsterdam, 1762. The principal objects of this work were to give, in an abridged form, all the most interesting and well-ascertained facts respecting the origin, development, and reproduction of organized bodies, to refute the theory of *epigenesis*, and to explain and defend the doctrine of pre-existent germs. In his *Contemplation de la Nature*, which next appeared (1764-5), one of his most popular and delightful works, he sets forth, in eloquent language, the theory that all the beings in nature form a gradual scale rising from lowest to highest, without any break in its continuity. His last important work is entitled *Palingénésie Philosophique*, (Geneva, 1769); in it he treats of the past and future of living beings, and supports the idea of the survival of all

animals, and the perfecting of their faculties in a future state. Bonnet's life was singularly uneventful. He seems never to have passed beyond the limits of his native country; nor does he appear to have taken any part in public affairs except for the comparatively short period between 1752 to 1768, during which he was a member of the council of the republic. The last twenty-five years of his life he spent in the country, simple and regular in his mode of life, easy in his circumstances, and happy in a small circle of friends. His wife, whom he married in 1756, was a lady of the family of De la Rive. They had no children, but Madame Bonnet's nephew, the celebrated De Saussure, was brought up as their son. Bonnet died, after a long and painful illness, on the 20th May 1793.

The outlines of Bonnet's philosophical system may be set forth in a few sentences. Man, according to him, is a mixed being, composed of two distinct substances,—mind and body,—the one immaterial and the other material. In what manner the two are connected we do not know, but of this at least we are certain, that bodily activity is a necessary condition of thought. All knowledge originates in sensations; sensations themselves follow (but whether as physical effects or merely as sequents Bonnet will not say) vibrations in the various nerves appropriate to each; and lastly, the nerves are made to vibrate by the action of outward objects upon them. A nerve once set in motion by a particular object contracts a certain tendency to reproduce that motion; so that when it a second time receives an impression from the same object it vibrates with less resistance. It is the sensation accompanying this increased flexibility in the nerve that is, according to Bonnet, the condition of memory. When reflection—that is, the active as distinguished from the merely passive element in mind—is applied to the acquisition and combination of sensations, those abstract ideas are formed which are usually placed in opposition to sensations, but which are thus, no matter how refined they may appear, sensations in combination only. That which puts the mind into activity is pleasure or pain; happiness is the end of human existence. Bonnet's metaphysical theory is based on two principles borrowed from Leibnitz,—first, that there are not successive acts of creation, but that the universe is completed by the original act of the divine will, and thereafter moves on by its own inherent force; and, secondly, that there is no gap in the continuity of existence. The divine Being, according to Bonnet, originally created a multitude of germs in a graduated scale, each with an inherent power of self-development. At every successive step in the progress of the globe, these germs, or what has been developed in their place, advance nearer to perfection; if some advanced and others did not there would be a gap in the continuity of the chain. Thus not man only but all other forms of existence are immortal. Nor is it man's mind merely; his body also will pass into the higher stage, not, indeed, the body he now possesses, but a finer one of which the germ at present exists within him. This is equally true of the other animals, who also possess a germ that will develop itself in the next stage; and every individual begins each successive stage with that amount of perfection and of knowledge which he had when he left the previous stage. It is impossible, however, to reach absolute perfection, because the distance is infinite. It is difficult to reconcile this last proposition with the law of continuity, if that law is to be accepted, as Bonnet seems to accept it, as an absolute principle of the universe, embracing all existence divine and created, for surely the interval between the divine Being and the highest created being, constantly lessening though it be, is a break in the continuity of the chain. It is also difficult to understand whether the constant advance to perfection is performed by every individual on his own account, or only by each race of beings as a