

Philippe, has descended another claimant of the throne. Philippe's son was the Regent Orleans, whose great grandson, Philippe Egalité, perished on the scaffold in 1793. Egalité's son, Louis Philippe, was king of France from 1830 to 1848; his grandson, Louis Philippe (born 1838), is the present Comte de Paris.

Spanish Branch.—Philippe, duc d'Anjou, grandson of Louis XIV., became king of Spain as Philip V. in 1700. He was succeeded in 1746 by his son Ferdinand VI., who died in 1759 without family, and was followed by his brother Charles III. Charles III.'s eldest son became Charles IV. of Spain in 1788, while his second son, Ferdinand, was made king of the Two Sicilies in 1759. Charles IV. was deposed by Napoleon, but in 1814 his son, Ferdinand VII., again obtained his throne. Ferdinand was succeeded by his daughter Isabella, who in 1870 abdicated in favour of her son Alphonso, at present (1876) in possession of the Spanish kingdom. Ferdinand's brother, Don Carlos (died 1855), claimed the throne in 1833 on the ground of the Salic law, and a fierce war raged for some years in the north of Spain. His son Don Carlos, count de Montemolin (born 1818, died 1861) revived the claim, but was defeated and compelled to sign a renunciation. The nephew of the latter, Don Carlos Maria Juan Isidor (born 1848), has been for some years carrying on war in Spain with the object of attaining the rights contended for by the Carlist party.

Neapolitan Branch.—The first Bourbon who wore the crown of Naples was Charles III. of Spain, who on his accession to the Spanish throne in 1759, resigned his kingdom of Naples to his son Ferdinand. Ferdinand was deposed by Napoleon, but afterwards regained his throne, and took the title of Ferdinand I., king of the Two Sicilies. In 1825 he was succeeded by his son Francis, who in turn was succeeded in 1830 by his son Ferdinand II. Ferdinand II. died in 1859, and in the following year his successor Francis II. was deprived of his kingdom, which was incorporated into the gradually-uniting Italy.

Duchies of Lucca and Parma.—In 1748 the duchy of Parma was conferred on Philip, youngest son of Philip V. of Spain. His grandson, Charles Louis Ferdinand, became king of Etruria in 1801, but was deprived of his possessions by the French. In 1847, however, he received the duchies of Parma and Piacenza on the death of his mother, but after two years abdicated in favour of his son, Charles III. Charles III. married the daughter of the duc de Berri, and was assassinated in 1854. His son was proclaimed duke, but the territories of Parma and Piacenza were seized by Victor Emanuel in 1859-60.

Coiffier de Moret, *Histoire du Bourbonnais et des Bourbons*, 2 vols. 1824; Berand, *Histoire des sires et ducs de Bourbon*, 1835; Désormeaux, *Histoire de la maison de Bourbon*, 5 vols., 1782-88; Achaintre, *Histoire généalogique et chronologique de la maison royale de Bourbon*, 2 vols., 1825-6.

BOURBON, an island off the east coast of Africa, now known as Réunion. See RÉUNION.

BOURBON-L'ARCHAMBAULT (the *Aqua Bormonis* of the Itineraries), a town of France, in the department of the Allier, on the Burge, 19 miles W. of Moulins. It was anciently the capital of the Bourbonnais, and gave its name to the great Bourbon family. Its mineral waters, both hot and cold, were formerly in high repute. In 1789 it changed its name for that of *Burges-les-Bains*, but the former designation was afterwards resumed. It contains a Gothic church of the 12th century, and the outer walls and towers of a castle finished by Anne of Beaujeu in the 15th. Population in 1872, 2400.

BOURBON-VENDÉE, or **NAPOLÉON VENDÉE**, a town of France, capital of the department of La Vendée, now called LA ROCHE SUR YON, which see.

BOURBONNE-LES-BAINS, a town of France, in the department of Haute-Marne, in the arrondissement of Langres, and 21 miles E.N.E. of that town. It is much frequented on account of its hot saline springs, which are found on the site of the old Roman baths. The heat of these springs varies from 120° to 158° Fahr. The number of visitors is upwards of 800 annually. The principal buildings are a church of the 13th century, the town-house, and the hospital; there are also the remains of a castle and a priory. The manufacture of beet-root sugar is carried on in the town, and gypsum and alabaster are quarried in the neighbourhood. Population in 1872, 4038.

BOURCHIER, JOHN, Lord Berners, born about 1474, was grandson and heir of a lord of the same name, who was descended from Thomas of Woodstock, duke of Gloucester, and had been knight of the Garter and constable of Windsor Castle. He was educated at Oxford, and was created a Knight of the Bath on the marriage of the duke of York, second son of Edward IV. He was first known by quelling an insurrection in Cornwall and Devonshire, raised by Michael Joseph, a blacksmith, in 1495, which service recommended him to the favour of Henry VII. He was a captain of the pioneers at the siege of Therouanne under Henry VIII., by whom he was made chancellor of the exchequer for life, and lieutenant of Calais and the Marches. He was appointed to conduct Mary, the king's sister, into France on her marriage with Louis XII., and had the extraordinary fortune of continuing in favour with Henry VIII. for the space of eighteen years. He died at Calais in 1532, aged 65. By king Henry's command he translated Froissart's *Chronicle*, which was printed in 1523 and 1525 by Pynson, the scholar of Caxton. His other works consisted of translations from French, Spanish, and Italian novels. These were, the *History of the most Noble Valyaunt Knyght, Arthur of Lytell Brytayne*; the *Famous Exploits of Sir Hugh of Bourdeaux*; the *Golden Boke of Marcus Aurelius*; and the *Castle of Loue*. He composed also a book on the duties of the inhabitants of Calais, and a comedy entitled *Ite in Vineam*, which used to be acted at Calais after vespers.

BOURDALOUE, LOUIS, a celebrated preacher, and one of the greatest orators that France has ever produced, was born at Bourges, August 20, 1632. At the age of sixteen he entered the Society of Jesus, of which he was destined to become one of the greatest ornaments, and there completed his studies. His able masters, who early discerned his talents, successively confided to him the chairs of humanity, of rhetoric, of philosophy, and of moral theology; and it was only after passing through these different probationary employments that he arrived at the eminent post which was designed for him, and was deemed qualified for mounting the pulpit.

In order to form an idea of the difficulties which he had to surmount, and of the talents which he displayed, it is only necessary, on the one hand, to call to mind the ridiculous manner and inflated style of the preachers of that period; and on the other, to figure the young Jesuit at issue with the bad taste as well as the bad habits of the time,—combating at once the passions, the vices, the weaknesses, and the errors of humanity, and overcoming his enemies, sometimes with the arms of faith, and sometimes with those of reason.

At first he preached for some time in the provinces, but his superiors afterwards called him to Paris. This took place in 1669, at the most brilliant epoch of the age of Louis XIV., when nothing was talked of but the victories of Turenne, the festivities of Versailles, the masterpieces of Corneille and Racine, the encouragement afforded to the arts, and the general impulse given to the human mind. Bourdaloue suddenly appeared in the midst of these fasci-

nations, and, far from diminishing their effects, the severity of his ministry and the gravity of his eloquence served rather to enhance their splendour. His first sermons met with prodigious success, and all voices were raised in loud applause of the preacher. Madame de Sevigné, sharing the universal enthusiasm, wrote to her daughter that "she had never heard anything more beautiful, more noble, more astonishing, than the sermons of Father Bourdaloue." Louis XIV. also wished to hear him, and the new preacher was in consequence sent to court, where he preached during Advent in 1670, and during Lent in 1672; and he was afterwards called for the Lents of 1674, 1675, 1680, and 1682, and for the Advents of 1684, 1689, and 1693. This was a thing unheard of before, the same preacher being rarely called three times to court. Bourdaloue, however, appeared there ten times, and was always received with the same ardour. Louis XIV. said that "he loved better to hear the repetitions of Bourdaloue than the novelties of any one else." After the revocation of the Edict of Nantes he was sent to Languedoc to preach to the Protestants, and confirm the newly-converted in the Catholic faith; and in this delicate mission he managed to reconcile the interests of his ministry with the sacred rights of humanity. He preached at Montpellier in 1686 with the greatest success, Catholics and Protestants being all equally eager to recognize in this eloquent missionary the apostle of truth and of virtue.

In the last years of his life Bourdaloue abandoned the pulpit, and devoted himself to charitable assemblies, hospitals, and prisons, where his pathetic discourses and conciliatory manners were very effective. He had the art of adapting his style and his reasonings to the condition and the understanding of those to whom he addressed either counsel or consolation. Simple with the simple, erudite with the learned, and a dialectician with sophists and disputants, he came off with honour in all the contests in which zeal for religion, the duties of his station, and love of mankind led him to engage. Equally relished by the great and by the commonalty, by men of piety, and by people of the world, he exercised till his death in 1704 a sort of empire over all minds; and this ascendancy he owed as much to the gentleness of his manners as to the force of his reasoning. "His conduct," says one of his contemporaries, "is the best answer that can be made to the *Lettres Provinciales*." No consideration was ever capable of altering his frankness or corrupting his probity.

Bourdaloue may with justice be regarded as the reformer of the pulpit and the founder of Christian eloquence among the French. That which distinguishes him from other preachers is the force of his reasoning, and the solidity of his proofs. Never did Christian orator infuse into his discourses more majesty, dignity, energy, and grandeur. Like Corneille, he has been charged with overlabouring his diction, and accumulating idea upon idea with a needless superfluity of illustration—of speaking more to the understandings than to the hearts of his auditors, and sometimes enervating his eloquence with the too frequent use of divisions and subdivisions. But even in subscribing to these criticisms, which are to a certain extent well founded, it is impossible not to admire the inexhaustible fecundity of his plans—the happy talent *velut imperatoria virtus* which he possessed, of disposing his reasonings in the order best calculated to command victory—the logical skill with which he excludes sophisms, contradictions, and paradoxes—the art with which he lays the foundations of our duty in our interest—and, finally, the inestimable secret of converting the details of manners and habits into so many proofs of his subject. Parallels have often been drawn between Bourdaloue and Massillon; but the talents of these great pulpit orators lay in different directions, and they may,

therefore, be more fitly contrasted than compared. "Between Massillon and Bossuet," says Lord Brougham, whose judgment of Bossuet errs, however, on the side of severity, (*Works*, vol. vii.), "and at a great distance certainly above the latter, stands Bourdaloue, whom some have deemed Massillon's superior, but of whom an illustrious critic (D'Alembert, *Éloge de Massillon*) has more justly said that it was his greatest glory to have left the supremacy of Massillon still in dispute. It is certain that he displays a fertility of resources, an exuberance of topics, whether for observation or argument, not equalled by almost any other orator, sacred or profane." If Massillon is now read with a more lively interest, he owes that advantage to the charms of his style rather than to the force of his reasoning. Among the critics of the present day, the preference is unhesitatingly given to the rival of Racine, to the painter of the heart, to the author of the discourse on the small number of the elect; but if we consult the contemporaries of Massillon himself, we shall find that they assign him only the second rank. According to them Bourdaloue preached to the men of a vigorous and masculine age—Massillon to those of a period remarkable for its effeminacy. Bourdaloue raised himself to the level of the great truths of religion—Massillon conformed himself to the weakness of the men with whom he lived. The bishop of Clermont will always be read; but if the simple Jesuit could raise his commanding voice from the tomb, and again roll forth a majestic stream of divine truth, the courtly accents of his rival would no longer be heard, and the charms of his diction would be forgotten. The first part of his celebrated *Passion*, in which he proves that the death of the Son of God is the triumph of His power, has generally been considered as the great masterpiece of Christian eloquence. Bossuet has said nothing stronger or more elevated. The second part, however, is inferior to the first, though considered by itself alike beautiful and convincing.

The discourses of Bourdaloue have been described by a celebrated French critic as embodying in them a complete course of theology. This is perhaps going a little too far; but still their general merit is very great, and for nothing are they more distinguished than their comprehensiveness. The diction of this great preacher is always natural, clear, and correct, sometimes deficient in animation, but without vacuity or languor, and generally relieved by outbursts of much force and originality.

Two editions of Bourdaloue's works were published at Paris by Père Bretonneau, a Jesuit,—one in 16 vols. 8vo, 1707-34, and the other, from which the editions of Rouen, Toulouse, and Amsterdam were afterwards printed, in 18 vols. 12mo, 1709-34. The Versailles edition appeared in 1812-13, in 16 vols. 8vo. It is much inferior to the former. Of recent editions, the best are those of 1822-26, 17 vols. 8vo; of 1833-34; of 1840, 3 tom. 8vo; of 1847, 18 vols.; and of 1864, 4 vols. The *Sermons inédites de Bourdaloue*, published by the Abbé Sicard in 1810, are apocryphal. (See *Vie de P. Bourdaloue*, par Madame de Prigny, 1705; *Esprit de Bourdaloue*, par l'Abbé de la Porte; St Arnaud, *Notice sur P. Bourdaloue*, 1862.)

BOURG, the chief town of the department of Ain in France, and formerly the capital of the province of Bresse, is situated 27 miles N.E. of Lyons, on the banks of the Reyssouze, a tributary of the Saône. Its streets are narrow and crooked, and the whole town is very irregularly laid out. Among its public buildings are a new prefecture a theatre, a library (with upwards of 22,000 volumes), an asylum, a foundling hospital, a lyceum, and a theological seminary. In the suburb of St Nicholas is the famous church of Notre Dame de Brou, which was built in the first half of the 6th century by Margaret of Austria, and is remarkable

for the richness of its sculpture and carving. Two of the squares of the town are ornamented, one with a statue of Bichat by David d'Angers, and the other by an obelisk to the memory of General Joubert. The manufactures of the place consist of cloth, linen, hats, hosiery, horn combs, and pottery; and there is an active trade in grain, cattle, horses, and wine. The early history of Bourg and its identification with any of the places recorded by the Roman writers have been matters of considerable dispute. In the earlier part of the Middle Ages it seems to have been called *Tanum*. Raised to the rank of a free town in the end of the 13th century, it was afterwards chosen by Amadeus IV. of Savoy as the chief city of the province. In 1535 it passed to France, but was restored to Duke Philibert Emanuel, who in 1590 built a strong citadel, which afterwards withstood a six months' siege by the soldiers of Henry IV. The town was finally ceded to France in 1601. In 1814 the inhabitants, in spite of the defenceless condition of their town, offered resistance to the Austrians, who put the place to pillage. Vaugelas the grammarian and Lalande the astronomer were both born at Bourg-en-Bresse. Population in 1872, 12,912.

BOURGAS, BURGHAS, or BORGAS, called in the Middle Ages Pyrgos, a seaport town of Turkey in the province of Rumelia, situated on a bay in the Black Sea, to which it gives its name, about 70 miles N.E. of Adrianople, in 42° 30' N. lat. and 27° 30' E. It is neatly built, and has a large public square surrounded with stalls for the accommodation of 5000 horses. Pottery and pipes are manufactured with great taste from clay obtained in the neighbourhood, and there is a considerable trade in grain, woollen stuffs, tallow, butter, cheese, rosewater, and other productions of the surrounding country. Not far distant is Litzin, a favourite summer watering-place. In 1825 the Russians besieged the town. The population is estimated at 5000.

BOURGELAT, CLAUDE, who may be called the father of veterinary science, was born at Lyons in 1712, and died in 1799. He entered the profession of law, but abandoned it in disgust at having gained an unjust suit for a client. Embracing the military profession he served in the cavalry, and thus had ample opportunity of studying the diseases of animals. In 1772 he opened at Lyons a veterinary school, which soon became celebrated over Europe. His great success induced the Government to establish several similar institutions; and Bourgelat was appointed to superintend the school established at Alfort, which became, and continues to be, the chief seat of veterinary science in France. Bourgelat was a member of the Academies of Sciences of Paris and of Berlin, and corresponded with some of the most eminent men of science of his time. His works on veterinary subjects are numerous and valuable; perhaps the most important is the *Traité de la conformation extérieure du cheval, de sa beauté et de ses défauts*, 1776.

BOURGES, a city of France, formerly the capital of the province of Berry, and now the chief town of the department of Cher, is situated about 100 miles S. of Paris, at the confluence of the Auron and Yevre, in 47° 4' 59" N. lat. and 2° 32' E. long. The sixty watch-towers by which it was formerly defended have been removed, but it is still surrounded by ramparts laid out as promenades, and its streets are remarkable for the numerous specimens which they preserve of mediæval architecture. The cathedral, which dates in its earlier portions from the 13th century, is regarded as one of the finest in France, and the Hôtel de Ville, originally the house of Jacques Cœur, the famous jeweller under Charles VII., is a splendid example of the florid style of the 15th century. The house of the Lallemand family, built about 1520, that of Cujas, the famous jurist, dating from the 16th century, and now used as barracks for the gendarmes, and the gate of Saint Ours, are also

worthy of notice. The archiepiscopal palace, the great prison, and the *grand séminaire*, now converted into cavalry barracks, are the most important of the other buildings. There are also in the town a museum, a large public library, and a number of colleges. A certain amount of trade is carried on in grain, hemp, wood, skins, wool, and cattle; and cloth, leather, and cutlery are manufactured. There are also several breweries, and the nurseries in the neighbourhood are famous. In 1861 the city became the seat of a military arsenal, which is now of considerable importance. The population, stated at 22,465 in 1851, amounted in 1872 to 27,377. Bourges occupies the site of the Gallic town of *Avaticum*, mentioned by Cæsar as one of the most important of all Gaul. In 52 B.C., during the war of Vercingetorix, it was completely destroyed by the Roman conqueror, but under Augustus it rose again into importance, and was made the capital of Aquitania Prima. In 252 A.D. it became the seat of a bishop, the first occupant of the see being Ursinus. Captured by the Goths in 475, it continued in their possession till about 507. During the English occupation of France in the 15th century it became the residence of Charles VII., who thus acquired the popular title of king of Bourges. In 1463 a university was founded in the city by Louis XI., which continued for centuries to be one of the most famous in France, especially in the department of jurisprudence. On seven different occasions Bourges was the seat of ecclesiastical councils,—the most important being the council of 1438, in which the Pragmatic Sanction of the Gallican Church was established, and that of 1528 in which the Lutheran doctrines were condemned.

BOURIGNON, ANTOINETTE, a singular enthusiast of the 17th century, who excited considerable commotion by her religious doctrines, but whose name is now almost forgotten. She was born at Lille in the beginning of 1616; and her appearance as an infant was so deformed that the question of preserving her alive was seriously discussed. She manifested, while still very young, an extraordinary spirit of religious fervour, fostered, apparently, by her loneliness and the neglect of her parents. As she grew up this spirit increased in intensity. So few, it seemed to her, lived according to their professed Christian principles that she desired to be carried into the Christian countries. The unhappiness that she observed at home, from the severity of her father to her mother, gave her an invincible repugnance to marriage,—so much so that when it was desired that she should marry at the age of twenty she fled from her father's house in disguise. Her disguise, however, was soon discovered, and having fallen into the hands of a soldier, she ran worse risks than if she had remained to face her destiny at home. Her autobiography dwells upon these and other similar events of her life, when her virtue underwent violent assault, which she was happily able to resist. She is said to have been "endowed with a wonderful chastity, which remained unassailable by all force or enticement, and which not only preserved her own person pure, but diffused around her an ardour of continence."

Having been delivered from the hands of the soldier into which she had fallen in her wanderings, she became known to the archbishop of Cambrai, under whose sanction she established a small society of nuns. She soon, however, became restless in her new occupation, in which she does not seem to have been successful. The archbishop withdrew his countenance, and for a time she returned to her native country, where she is said to have "passed many years in privacy and in a great simplicity of life." On the death of her parents she became entitled to some fortune, which she at first declined, but afterwards took possession of. She seems then to have become the head of a hospital at Lille for some time (1653, *et seq.*), but scandal having broken out in connection with it, she left and fled to Ghent (1662).

Here, apparently, she entered upon the higher prophetic phase of her life. "God revealed great secrets to her," which she began to proclaim; and soon she gathered around her a few ardent disciples. Her prophetic views were specially expounded in one of her books published at this time at Amsterdam, entitled *The Light of the World*. Some of her disciples formed the design of settling in the island of Noordstrand in Holstein. At first she seems to have declined to join them, but afterwards set out for the purpose. She did not remain long, disturbances having arisen not only against her opinions, but in the ranks of her own followers. She was evidently impatient of sharing her influence with any one, and is said to have been of very difficult and self-willed temper. She returned to Holland, and died there in 1680.

It is difficult to give any estimate of A. Bourignon's character and opinions. So far as appears, she was a visionary of the ordinary type, only distinguished by the rare persistency and audacity of her pretensions. Amidst all her enthusiasm she seems to have known how to look after her own interests. She is said never to have given alms to the poor, not even to the hospital which she superintended. She was willing to assist with her hand, but not with her money. Her main idea about religion was that it was a mere internal ecstasy, independent of both church and Bible. She had innumerable visions, from which source she chiefly drew her religious inspiration and knowledge. Among others she saw in vision Antichrist and Adam before the Fall; and she describes the appearance of the former minutely, even to the colour of his hair. Her visions and views she gave to the world in numerous treatises and pamphlets.

Her followers in Holland seem to have dwindled rapidly away, if they ever had any of the life of a distinct sect; but, strangely, her influence revived in Scotland in the beginning of the 18th century, so much so as to be a source of alarm to the Presbyterian Church, and to call forth not only one but several Acts of the General Assembly in denunciations of her doctrines and earnest caution against their contagion. These Acts are found severally in 1701, 1709, and 1710; and even at this last date it is alleged that "the gross heresies and errors going under the name of Bourignianism are greatly prevailing in the bounds of the national church." This is the explanation, no doubt, of the fact that Bourignianism is amongst the heretical sects which the clergy of the Church of Scotland are taken bound to "disown" at their ordination in a series of questions appointed to be put in 1711. The very name, however, is now generally unknown in Scotland, notwithstanding this strange survival of it; and should any one turn to the Act of Assembly of 1701, which professes to enumerate the opinions of M. Antonia Bourignon, and describes them as "impious, pernicious, and damnable," he will hardly get more light as to the nature of these opinions than elsewhere. They present an unintelligible conglomeration without coherency or order,—such subjects as the denial of election, the permission of sin, and the bondage of the will being mixed up with the quality of Christ's human nature, the perfection of the present life, and "that generation takes place in heaven, and that there are no true Christians in the world." Mlle. Bourignon's works were published in French at Amsterdam in 1686, in 19 vols. 8vo. Her *Vie extérieure*, by herself, to be found in the first volume is the chief authority for the earlier part of her life. *La Vie continuée de Mlle. Bourignon*, which occupies the whole of the second volume (author's name not given), treats of her life at length, but in a semi-legendary manner. Three of her works at least have been translated into English.—*An Abridgment of the Light of the World*, London, 1786; *A Treatise of Solid Virtue*, 1699; *The Restoration of the Gospel Spirit*, 1707.

BOURNE, VINCENT, one of the most able modern writers of Latin verse, was born at Westminster towards the close of the 17th century. In 1710 he became a scholar at Westminster school, and in 1714 entered Trinity College, Cambridge. He graduated in 1717, and obtained a fellowship three years later. Of his after life exceedingly little is known. It is certain that he passed the greater portion of it as usher in Westminster school. He died on 2d December 1747. During his lifetime he published several small collections of his Latin poems, and in 1772 there appeared a very handsome 4to volume containing all Bourne's pieces, but also some that did not belong to him. The Latin poems are remarkable not only for perfect mastery of all linguistic niceties, but for graceful expression and genuine poetic feeling. A number of them are translations of English poems, and it is not too much to say that the Latin versions almost invariably surpass the originals. Cowper, an old pupil of Bourne's, Beattie, and Lamb have combined in praise of his wonderful power of Latin versification.

BOURNEMOUTH, a watering-place in the south of England, situated on the Hampshire coast about five miles from Christchurch. Its sheltered situation and desirable winter climate began to attract notice about 1840; and now it possesses five or six hotels, several churches, a library and reading-room, assembly-rooms, baths, and the usual accompaniments of a frequented watering-place. In 1855 a sanatorium for consumptive patients was erected by subscription, and various establishments of a similar nature have since been founded. A pier 800 feet long was opened in 1861, and in 1870 railway communication was afforded by a branch of the South-Western from Ringwood. The climate is remarkable for the equability of its temperature. According to observations from 1862 to 1872 the average maximum by day in July is 71°·9, and the average minimum by night in January 35°·6. The rainfall is about 30 inches in the course of the year, and the subsoil carries off water with great readiness. The surrounding country is extremely beautiful; and the buildings of Bournemouth itself are picturesquely disposed on the slope of a richly wooded hill. Population in 1871, 5906.

BOURRIENNE, LOUIS ANTOINE FAUVELET DE, the early friend and biographer of Napoleon, was born at Sens in 1769. His friendship with Napoleon began at the military academy of Brienne, where they were class-fellows, but they did not meet for some time after leaving school, as Bourrienne's humble birth precluded him from military service. In 1789, having embraced the career of diplomacy, he was sent as attaché to Vienna, and thence proceeded to Leipsic where he studied for some time. In 1792 he returned to Paris and renewed his close acquaintance with Bonaparte. Towards the close of the same year he was sent as Secretary of Legation to Stuttgart, but the fall of the monarchy a few months later threw him out of office. He was imprisoned for a short time by the Saxon Government as an adherent of the Revolution, and did not return to Paris till 1795. In the following year, after a slight coldness between the friends, Napoleon invited Bourrienne to become his private secretary. The offer was accepted, and for six years the two lived on the most intimate and friendly terms. It was during this period that he accompanied Napoleon to Egypt. In 1802 implication in the disgraceful failure of the army-contractors Coulon caused his dismissal. Three years later, however, he was sent as *chargé d'affaires* to Hamburg. There he was accused of peculation, and was in consequence recalled and compelled to pay one million francs into the public treasury. Bourrienne never forgave this; he became one of Napoleon's bitterest enemies, and after the first abdication