"Non auro, non argento, sacra Bulla refulget,
Insignit chartas plumbea forma sacras."

The word *bulla*—meaning first a bubble, then any kind of small ornament "*quasi inflata*," then a seal of a globular shape—came to be applied to a charter sealed with such a globular seal, and since the 15th century, exclusively to Papal letters of the first rank. If the bull is *in forma gratiosa* the seal is attached by threads of red and yellow silk; if *in forma rigorosa*, hemp is used. If the Pope issues a bull before he is enthroned, nothing is put on the seal, and the bull is commonly called *bulla blanca*. Before the time of Nicholas IV. such bulls were only valid if confirmed after enthroning. Since then they have been valid without confirmation. Consistorial bulls are issued after consultation with the consistory of cardinals, and are signed by all the cardinals consulted. Ducange (*Gloss. Med. et Inf. Lat.*) says that consistorial bulls are often sealed with the signet-ring.

A *brief* is not so important as a bull. It is written upon white paper, or thin parchment, in modern cursive characters, and is sometimes sent open, sometimes closed. It begins with the name of the Pope, then the title *Papa*, then the number of the Pope, then the phrase *ad perpetuam rei memoriam*, or *in Domino salutem et apostolicam benedictionem*; it ends with the name of the place, and the date (the day of the month, the year A.D., and the year of the Pope), and, finally, the words *sub annulo piscatoris*. The principal mark of the brief is its seal. It is sealed with red wax, with the signet called "the fisherman's ring," which dates from the 13th century, and bears a representation of St Peter fishing in a boat, and the name and the number of the Pope. The distinction between briefs and bulls is not much older than the 15th century. In the early Middle Ages the word *breve* was used to denote all sorts of *short* charters, and Ducange in his *Glossary* gives over a hundred different kinds of these. Papal bulls and briefs, like all other important legal instruments, are liable to be forged, and hence Roman Catholic jurists have made a special study of the various marks by which they are able to tell the age of a charter. The bulls and briefs of greatest importance have been published in *Bullaria* collections which have been put forth at different times under the authority of the church. The most important of those collections is the *Bullarium Magnum Romanum, a Leone Magno usque ad Benedictum XIV.*, Luxembourg, 1727–1758, 19 vols. fol., and its continuations.

BÜLOW, FRIEDRICH WILHELM (1755–1816), a Prussian general, was born at Falkenberg on the 16th February 1755. He entered the army at the age of fourteen, rose slowly, and in 1797 was placed at the head of a battalion. He took part in the campaigns of 1806–7, and in 1809 was made major-general and brigadier of infantry. On the renewal of the war against France in 1813 he took the field with the rank of lieutenant-general, was engaged in the battle of Möckern, and stormed the defences of Halle. He was victorious over Oudinot at Luckau and Grossbeeren, and over Ney at Dennewitz. He led the attack on the fortifications at Leipsic, and was conspicuous in the Prussian victory at Laon. To him also belonged the honour of closing the campaign by the capture of Montmartre. For his valuable services he was raised to the rank of general, and made Baron Dennewitz, with a handsome revenue. During the Hundred Days he commanded the fourth army corps, and by his rapid march contributed to Blücher's success at Waterloo. After the conclusion of the war he retired to Königsberg, where he died on the 25th February 1816.

BULWER, SIR HENRY LYTTON EARLE (1804–1872), statesman and diplomatist, created a peer, under the title of Baron Dalling and Bulwer, in 1871. See DALLING.

BULWER-LYTTON, SIR EDWARD GEORGE EARLE LYTTON (1806–73), brother of the preceding, created a peer under the title of Baron Lytton, in 1866. See LYTTON.

BUNDELKHAND, an extensive tract, consisting partly of British districts and partly of native states, in the North Western Provinces of India, lying between 23° 52′ and 26° 26′ N. lat., and 77° 53′ and 81° 39′ E. long. It is bounded on the N. by the Jumna, on the E. by the Bághalkhand or the Rewá state, on the S. by the Central Provinces, and the W. by the state of Gwalior.

It comprises the British districts of Hamírpur, Jalaun, Jhánsi, Lalatpur, and Bándá; the semi-independent states of Orchhá or Tehri, Datiyá, and Samthar; and the following petty states held under grants from the British Government, viz.:—Ajegarh, Alípurá, Ashtgarhí Jágír, Tori-Fathpur, Bijná and Pahárí Banká, Báraondá, Báwaní, Beri, Bíhat, Bijáwar, Charkhárí, seven Chaubiyáná Kalinjár Jágírs, Chhatrapur, Garraulí, Gaurihar, Jasú, Jigní, Khaniyá Dháná, Lughásí, Naigáon Ribahí, Panná, and Sarilá. Length of Bundelkhand—200 miles from S.E. to N.W.; breadth, 155 miles; area variously estimated from 18,099 to 23,817 square miles.

The surface of the country is uneven and hilly, except in the N.E. part, which forms an irregular plain cut up by ravines scooped out by torrents during the periodical rains. The plains of Bundelkhand are intersected by three mountain ranges, the Bindháchal, Panná, and Bander chains, the highest elevation not exceeding 2000 feet above sea-level. Beyond these ranges the country is further diversified by isolated hills rising abruptly from a common level, and presenting from their steep and nearly inaccessible scarps eligible sites for castles and strongholds, whence the mountaineers of Bundelkhand have frequently set at defiance the most powerful of the native states of India. The general slope of the country is towards the north-east, as indicated by the course of the rivers which traverse or bound the territory, and finally discharge themselves into the Jumna.

The principal rivers are the Sindh, Betwá, Ken, Baighin, Paisuní, Tons, Pahuj, Dhasán, Bermá, Urmal, and Chandrawál. The Sindh, rising near Sironj in Málwa, marks the frontier line of Bundelkhand on the side of Gwalior. Parallel to this river, but more to the eastward, is the course of the Betwá. Still further to the east flows the Ken, followed in succession by the Baighin, Paisuní, and Tons. The Jumna and the Ken are the only two navigable rivers. Notwithstanding the large number of streams, the depression of their channels and height of their banks render them for the most part unsuitable for the purposes of irrigation,—which is conducted by means of *jhils* and tanks. These artificial lakes are usually formed by throwing embankments across the lower extremities of valleys, and thus arresting and accumulating the waters flowing through them. Some of the tanks are of great capacity; the Barwá Ságar, for instance, is 2½ miles in diameter. Diamonds are found, particularly near the town of Panná, in a range of hills called by the natives Band-Ahil.

The mines of Maháráj pur, Rájpur, Kimerá, and Gadásiá contain the finest diamonds; one dug from the last is reputed to be the largest in the world. It was kept in the fort of Kalinjas among the treasures of Rájá Himmat Bahádur. In the reign of the Emperor Akbar the mines of Panná produced diamonds to the amount of £100,000 annually, and were a considerable source of revenue, but for many years they have not been so profitable.

The tree vegetation consists rather of jungle or copse than forest, abounding in game which is preserved by the native chiefs. There are also within these coverts several varieties of wild animals, such as the tiger, leopard, hyena, wild boar, *nilgái*, and jackal.

British Bundelkhand contains a population of 2,161,495 souls. The total population of Bundelkhand, British and native, has been estimated at 2,260,714. The people represent various races. The Bundelás,—the race who gave the name to the country,—still maintain their dignity as chieftains, by disdaining to cultivate the soil, although by no means conspicuous for lofty sentiments of honour or morality. An Indian proverb avers that "one native of Bundelkhand commits as much fraud as a hundred Dandis" (weighers of grain, and notorious rogues). About Datiyá and Jhánsí the inhabitants are a stout and handsome race of men, well off and contented.

The prevailing religion in Bundelkhand is Hinduism.

The principal crops are wheat, *joár*, cotton, indigo, sugar-cane, a red dye called *ách*, various kinds of millets and pulses, and *mahuá* (*Bassia latifolia*). Carpets are manufactured at Jhánsí, and paper at Kalpi. Bamboo and *Acacia catechu* from the jungles form important articles of trade. Principal routes—(1), from Allahábád to Nasírábád through Bándá; (2), from Fathipur to Ságar through Bándá; (3), from Cawnpur to Jabalpur; (4), from Cawnpur to Guná through Kálpí and Jhánsí; (5), from Bándá to Gwalior; and (6) from Agra to Ságar. The Jabalpur line of the East Indian Railway passes through the native states of Bundelkhand. Principal towns,—Kálpí, Bándá, Jhánsí. Datiyá, Urchá, Jalaun, Chhatrapur, Mahobá, and Tehárí. The climate of Bundelkhand is sultry and unhealthy.

HISTORY.—Chandra Varmá, chief of the Chandel Rájputs, appears to have established the earliest paramount power in Bundelkhand towards the close of the 9th century A.D. Under his dynasty the country attained its greatest splendour in the early part of the 11th century, when its Rájá, whose dominions extended from the Jumna to the Nerbudda, marched at the head of 36,000 horse and 45,000 foot, with 640 elephants, to oppose the invasion of Mahmúd of Ghazní. In 1183 the Chandel dynasty was overthrown by Pirthwi Ráj, the ruler of Ajmir and Delhi, after which the country remained in ruinous anarchy until the close of the 14th century, when the Bundelás, a spurious offshoot of the Garhwá tribe of Rájputs, established themselves on the right bank of the Jumna. One of these took possession of Urchá by treacherously poisoning its chief. His successor succeeded in further aggrandizing the Bundelá state, but he is represented to have been a notorious plunderer, and his character is further stained by the assassination of the celebrated Abulfazl, the prime minister and historian of Akbar. Jajhar Sinh, the third Bundelá chief, unsuccessfully revolted against the court of Delhi, and his country became incorporated for a short time with the empire. The struggles of the Bundelás for independence resulted in the withdrawal of the royal troops, and the admission of several petty states as feudatories of the empire on condition of military service. The Bundelás, under Champat Rái and his son Chhatra Sál, offered a successful resistance to the proselytizing efforts of Aurungzebe. On the occasion of a Mahometan invasion in 1732, Chhatra Sál asked and obtained the assistance of the Marhattá Peshwá, whom he adopted as his son, giving him a third of his dominions. The Marhattás gradually extended their influence over Bundelkhand, and in 1792 the Peshwá was acknowledged as the lord paramount of the country. The Marhattá power was, however, on the decline; the flight of the Peshwá from his capital to Bassein before the British arms changed the aspect of affairs, and by the treaty concluded between the Peshwá and the British Government, the districts of Bándá and Hamírpur were transferred to the latter. Two chiefs then held the ceded districts, Himmat Bahádur, the leader of the Sanyásis, who promoted the views of the British, and Shamsher, who made common cause with the Marhattás. In September 1803, the united forces of the English and Himmat Bahádur compelled Shamsher to retreat with his army. In 1809 Ajaigarh was besieged by a British force, and again three years later Kalinjár was besieged and taken after a heavy loss. In 1817, by the treaty of Poonah the British Government acquired from the Peshwá all his rights, interests, and pretensions, feudal, territorial, or pecuniary, in Bundelkhand. In carrying out the provisions of the treaty, an assurance was given by the British Government that the rights of those interested in the transfer should be scrupulously respected, and the host of petty native principalities in the province is the best proof of the sincerity and good faith with which this clause has been carried out. During the mutiny of 1857, however, many of the chiefs rose against us, especially the Rání of Jhánsí.

BUNDI, a Rájput state of India, under the political superintendence of the Government of India through its agent in Rájputáná, situated between 24° 58′ and 25° 55′ N. lat., and 75° 23′ and 76° 36′ E. long. It is bounded on the N. by the native states of Jaipur and Tonk; on the E. by the state of Kotal; on the S. by Sindhiá's territories; and on the W. by the state of Udaipur. Many parts of the state are wild and hilly, inhabited by a large Míná population, a race of robbers. Two rivers, the Chambiá and the Níj, water the state; the former is navigable by country boats. Area, 2291 square miles; population in 1871–72, 224,000, or 97 to the square mile. The chieftain and the greater part of his followers are Rájputs. Principal crops—Indian corn, *joár*, wheat, pulses, and oil-seeds. Iron is found. The chief's annual income amounts to £50,000, derived from land-tax levied both in kind and money, and from customs. Thefts and petty robberies are still of frequent occurrence. Our political relations with Bundí commenced in 1804 during the Marhattá war, and in 1818 its chief accepted our protection. The present ruler has managed the state for the last fifty years, and done much to improve the condition of the people. Bundí pays an annual tribute of £4000 to the British Government.

BUNKER HILL, a small elevation, 110 feet high, in the town of Charlestown, 1 mile N. of Boston, in Massachusetts. One of the most celebrated battles in the war of American independence was fought here on the 17th of June 1775. The British remained masters of the field after a long and bloody contest. A commemorative obelisk, 221 feet high, has been erected in the centre of the grounds included within the redoubt on Breed's Hill. See BOSTON, vol. iv. p. 72.

BUNSEN, CHRISTIAN CHARLES JOSIAS, BARON VON (1791–1860), was born 25th August 1791, at Corbach, an old town in Waldeck, one of the the smallest of German principalities. He was of honourable but humble origin. His father, to eke out the scanty subsistence provided by his few acres of land, had entered a regiment "granted" to Holland by the prince. Without promotion or encouragement, he attended conscientiously to the drudgery of his post during twenty-nine long years, to return at last, in 1789, a widower, with broken health and a miserable pension. Brighter days were in store for him through the affections of his second wife and the birth of Christian. It is on record, how joyous were the evenings in that old fashioned Corbach home, when, after reading a chapter from the family Bible, and devoutly praying with his household, the kindly old man loved to prune, by pithy remarks and snatches of proverbial lore, the redundant enthusiasm and all-embracing fervour of his son. To the latter, success and a host of fond admirers seem from the first never to have been wanting. Nor did humility of demeanour, exquisite sympathy with all men, and an almost unexampled power of work ever fail him. The Corbach grammar school was brilliantly passed, and after it a first year of university studies, at Marburg, devoted to divinity. But Göttingen in those days attracted all superior minds, and the youth of eighteen found himself on his way thither with the last savings from his father's purse, intent upon appeasing his desire for those wider regions of philological and historical learning in which he knew his strength must lie. Again all avenues of outward success opened to the unpretending student; although so young he was entrusted with lessons at the Latin school, and soon after with the office of private tutor to W. C. Astor, only son of the well-known merchant king of New York.[1] Bunsen soon became the acknowledged though unobtrusive centre of a chosen band of students, few only of whom have failed to attain that reputation to which their abilities seemed to call them,

[1] Mr W. C. Astor, "the landlord of New York," as he has been called, died in November 1875.

or that degree of public usefulness to which in an hour of genuine enthusiasm they one and all vowed to aspire. "Right royal in all his ways," as a poet has fitly described him, he sympathized with the favourite pursuits of each, wrestled with all, made them to love each other, and held high among them the ideals of youth and of science. It was quite a day of rejoicing in Göttingen when Bunsen had won the university prize essay of the year 1812 by a treatise on the *Athenian Law of Inheritance*, and again a few months later when the university of Jena granted him, unsolicited, the honorary degree of doctor of philosophy.

The time had now come for Mr Astor to travel. Bunsen had seen little of the world before then. Only one journey had he made, but that one was to Weimar, and in company with Arthur Schopenhauer, one of his Göttingen acquaintances, a man of genius, whose fate it has been to live unknown and to become after death not famous only, but the founder of a numerous and turbulent school of metaphysicians. Bunsen was introduced to Goethe, and bore away the impress of the society that assembled around the great poet. In 1813, a journey was undertaken to South Germany, during which Mr Astor was well pleased to see his friend revelling in the company of choice spirits at each centre of intellect, and shared in his exultation over the crushing blow that had fallen upon Napoleon at Leipsic. Some months later they separated at Göttingen, Astor to return to New York, with an understanding that they would meet for further travel two years later, and Bunsen to resume his studies which had lost nothing of their vast range. It seemed to Bunsen a purpose not exceeding the limits of a man's life to comprehend the history of all Teutonic races in religion, laws, language, and literature. That was the heroic age of comparative philology; and thus we see Bunsen, who had read Hebrew when a boy, plunging into Arabic at Munich, Persian at Leyden, and Norse, at Copenhagen, as opportunities offered for each.

At the close of 1815 Bunsen found his way to Berlin, to lay before Niebuhr the historian what was then already a many years' plan of learned inquiry. This step led to important consequences in the life of Bunsen. Niebuhr not only approved of the Titanic scheme, and hoped that Prussia, in which all the hope of Germans then began to be centred, would in time find money for assisting it, but so powerful an impression did he receive on that occasion, that when they met again two years later, Niebuhr, having meanwhile become Prussian envoy to the Papal court, exerted all his influence to draw Bunsen into official life. Of the two intervening years it will suffice to relate that they had been spent by Bunsen in assiduous labour among the libraries and collections of Paris and Florence, whither the hope of meeting his former pupil, Mr Astor, had led him; and that he contracted during his stay in the capital of France a love for the peculiar graces of French genius which never left him through life.

Fascinated by the condescending friendship of Niebuhr, by the glories of Rome, and also by the charms of English society, Bunsen continued his stay in that city. In July 1817 he married Miss Waddington, eldest daughter and co-heiress of Mr B. Waddington of Llanover, Monmouthshire. Even then his purposes in life remained purely scientific. Little did he dream that the Eternal City was to become his home for twenty-one years, or that one of the most difficult problems of European diplomacy would there be entrusted to his hands.

When Niebuhr obtained the consent of his Government for the appointment of Bunsen as secretary of the Roman embassy, negotiations were being actively carried on between Berlin and Rome for a new establishment of the Papal Church in the Prussian dominions. This had become necessary, since 1815, by the addition of several millions of Catholics to the population of that mainly Protestant country, of which they now formed no less than two-fifths. An agreement was the fruit of these labours, by which the king of Prussia allowed the publication within his dominions of a Papal bull (called *De salute animarum*), circumscribing the Catholic dioceses, and determining the position of the Romanist hierarchy. During this period of initiation into the mysteries of Papal statecraft, Bunsen had occasion to learn that the Vatican began, under the fostering care of the Jesuit order, to revive from the inanition into which the French Revolution and its effects had thrown it. So universal and so strong was the wave of reaction in those days throughout Europe, that Protestant and Catholic rulers agreed in the conviction that of all conservatism the apex and supreme exponent must be the Pope, as representing "the most ancient succession of sovereigns," as "upholder of things as they are." Considering themselves the Pope's born allies, they closed their eyes to that stealthy encroachment of absolute Romish power into the dioceses within their territory with which the present generation is becoming acquainted in America as well as in Europe. Bunsen was among those who first discerned the coming danger. To direct official attention towards it, to ward it off by fairness and impartiality towards his Catholic fellow-subjects, to preserve religious peace in his country, thenceforward became the main object of his official labours.

At first his success was great. In Berlin the king and his minister, and at Rome each successive Pope and his cardinal secretary, bestowed upon him every mark of confidence and even of affection. King Frederick William III. had made his acquaintance as early as 1822 during a brief stay at Rome, and had taken unwonted pleasure not only in his conversation generally, but even in the outspoken but elegant frankness with which Bunsen defended his views when at variance with one or two of his sovereign's favourite theories. He evinced his appreciation of the youthful diplomatist by desiring him to undertake the legation after Niebuhr's retirement from his office.

In the Papal Government, also, Bunsen's honest endeavours to preserve a good understanding were readily acknowledged, and formed the basis for one of the rarest life friendships, and yet a most real one, with Monsignor Capaccini, the confidential adviser of successive Popes in foreign affairs, who never swerved from his principle of both receiving and meeting every communication of the Prussian envoy with equal trust and truthfulness.

A few words will explain the causes which eventually led to a failure of Bunsen's pacific efforts. Marriages between Romanists and Protestants (or so-called mixed marriages) had formerly been of rare occurrence in Prussia. Before the iron will of Frederick the Great, the naïve demands of the hierarchy of Silesia—the chief of which is a promise on oath that all children shall be brought up as Catholics—had dwindled into a passive attitude on their part. After the accession of Rhineland and Westphalia to the Prussian monarchy had added to the frequency of such marriages, it was truly fortunate that a prelate of moderate views in matters ecclesiastical and a good patriot—Count Spiegel—held the archiepiscopal see of Cologne (1825). With him, who forbade processions of his own accord as leading to immorality, and who favoured a more enlightened education of candidates for holy orders, an arrangement which would leave the consciences of spouses and priests unviolated was practicable. It was easily obtained by Bunsen's personal negotiation with the archbishop. The other Prussian bishops also consented; but such was the slothfulness of the absolute king's Government, that the death of that wise archbishop (1835) occurred before its ratification, and such their blindness to reality that they

offered to promote a narrow-minded ascetic, Baron Droste, to the vacant post. "Is your king mad?" bluntly exclaimed the cardinal-secretary, whilst hastening to accept, on the part of the Vatican, the proffered tool of Papal aggression! Before two years had passed the religious strife was in a blaze everywhere,—Jesuit advisers more eagerly listened to at Rome, Prussian bishops all but unanimous in their opposition against moderate counsels, and (so the Government was informed) the leadership of these machinations against the internal peace of Prussia entrusted to members of that uniformly Ultramontane body, the Belgian bishops. In this extremity Bunsen was again summoned to Berlin from his post. It is difficult at this distance of time to discern how far the advice he may have given was founded upon too sanguine a view both of the power of an absolute king, unaided by an emancipated public opinion, a free press, or a parliament, and of the intensity of the agitation raging in Catholic districts. But this much is known that, when the seizure of the chief offender in his archiepiscopal palace at Cologne was resolved upon, Bunsen understood that the archbishop would forthwith be placed before the ordinary judges of the country for disobedience to its laws. This was never done, and the seizure was so mismanaged that the incriminating documents are said to have been destroyed before the judicial authorities had set foot in the palace. Thus a complete failure was the result of this very unsafe step. The Government thought it easier to leave Bunsen unsupported when, after his return to Rome, he courageously attempted to convince the Vatican of the archbishop's guilt, and, in the hope of burying the matter in oblivion, they accepted Bunsen's offer of resignation, in April 1838. It may not be irrelevant to mention here that the king's successor, Frederick William IV., on his elevation to the throne in 1840, released Baron Droste from prison. This romantic king established his policy towards the Vatican on the principle of granting liberty of action to the Papal power,—a liberty so well employed both before and since the revolution of 1848, that at this moment (1876) all the energies of a powerful chancellor and a united Germany are taxed to the utmost to find a basis for harmonious co-existence between modern states and the hierarchy of Rome.

When Bunsen left the Eternal City a politically disappointed man, he was able, nevertheless, to look back upon a term of years filled with everything that could adorn life—intense domestic contentment, intimacy with distinguished men of every nation who had sojourned in Rome during his twenty-one years' residence there, success in establishing institutions which, like the Archæological Institute, the German Hospital, and the Protestant chapel, have outlived his stay, experience in public affairs, and a deepening of his religious convictions. Religion had become the centre of his most tender emotions, of his intellectual activity, of his practical aspirations. To restore to the Bible that place in the households of his country which it had possessed in the first generations after the Reformation, to revive the knowledge and the love of the German reformers' hymns, to give his people such a Book of Common Prayer, resting upon the liturgies of all Christian ages, as would help congregations in "presenting themselves a living sacrifice," to rekindle the fervour of other days for works of self-devotion and charity, to work out a Christian philosophy of history,—such were the purposes to which he devoted his happiest and best hours in each succeeding year. Whilst he was at Rome a book of ancient hymns and a liturgy were printed.

Bunsen always looked back in later years upon his Roman time as men are apt to remember their college days. Right joyous had been his intercourse with artists such as Thorwaldsen, Rauch, Wolff, Cornelius, Schnorr, Overbeck, Schinkel, Felix Mendelssohn. He had become one of the best-informed men among art-collections, and was so attracted by the charms of Roman topography as to surrender to the temptation of contributing volumes to the German *Description of Rome*.

Few strangers have ever lived on terms of greater intimacy with Italians, or possessed a more entire command of their language than Bunsen. He was a believer in their national revival and political future at a time when Italy was "a geographical expression" only and when her art treasures and her blue sky were her only acknowledged qualities. Among Americans Mr Ticknor; among Russians Italinsky, Joukovsky, and Al. Tourgenieff; among Frenchmen the Duc de Blacas, Comte de St Aulaire, Chateaubriand, Champollion, Ampère, and others became his friends. But his most cherished intercourse was with English visitors and residents,[1] to which he owed an acquaintance with British life such as has rarely been possessed by any foreigner who never had set foot in this country.

Towards England, then, did he turn his face in 1838 to enjoy the leisure occasioned by his removal from the Capitol, and in England, except when he held a brief diplomatic appointment as Prussian ambassador to Switzerland from 1839 to 1841, the remainder of his official life was spent.

Between the Crown Prince of Prussia and Bunsen a very close intimacy had sprung up ever since they met at Berlin in 1828. They were attracted to each other by similarity of literary tastes, of poetic temperament, and of religious aspiration. In their enthusiasm for each other, the prince as well as the public servant fondly hoped, year after year, that diversity of character and of self-grown conviction, however marked, would tend rather to compensate defects than to disturb harmonious action. Their correspondence lately published (in part) by Ranke, the historian, shows the truthfulness and the durability of this remarkable friendship, and helps to explain why its results were not commensurate to the moral worth and intellectual capacity of the men who were united by it.

The new king had no sooner ascended the throne under the name of Frederick William IV. than he contemplated the erection of an Anglo-Prussian bishopric at Jerusalem, intended to represent European Protestantism as a united power, and to give a rallying point to Protestant missions in Syria and Palestine. The time seemed propitious for this fantastic scheme. The four allied powers, under the leadership of Great Britain, had reinstated the sultan in the possession of Syria. The Turkish Government would therefore readily grant a similar representation to Protestant churches to that possessed by Orthodox Greeks and Roman Catholics. King Frederick William summoned Bunsen to his capital, and instructed him to negotiate in London the establishment of such a bishopric on Mount Zion. In an incredibly short time (June to November 1841) Bunsen succeeded in bringing it about, with the English Government's courteous assent, and the energetic furtherance of the archbishop of Canterbury and the bishop of London, Prussia paying in a capital which secured one-half of its endowment, whilst the other half was to be raised in England. Much suspicion was felt and opposition raised against any association of the Church of England with German Protestantism, in both countries alike, though from

[1] One of these, and a very valued correspondent of Bunsen, was Lord Clifford, well known as a devout Roman Catholic. He had made the struggle between Berlin and the Vatican the subject of earnest study, and was enabled by his high social position to obtain from documents a more dispassionate view of it than, perhaps, any contemporary witness of the events. His testimony, therefore, expressed in a letter to Bunsen of 31st March 1838, may claim a place in this sketch. Lord Clifford writes,—"Your public career here has been of benefit to the peace of Europe."