

in the cleft of a rock that said, "Let Hel keep its booty." This was Loki, and so Baldur came not back to Valhal. His death was revenged by his son Vale, who, being only one night old, slew Höder; but Loki fled from the revenge of the gods. In Baldur was personified the light of the sun; in his death the quenching of that light in winter. In his invulnerable body is expressed the incorporeal quality of light; what alone can wound it is mistletoe, the symbol of the depth of winter. It is noticeable that the Druids, when they cut down this plant with a golden sickle, did so to prevent it from wounding Baldur again. According to the *Völuspá*, Baldur will return, after Ragnarök, to the new heavens and the new earth; so the sun returns in spring to the renovated world. In the later versions it was no ordinary season, but the Fimbul winter, which no summer follows, which Baldur's death prefigured. It must not be overlooked that the story of Baldur is not merely a sun-myth, but a personification of that glory, purity, and innocence of the gods which was believed to have been lost at his death, thus made the central point of the whole drama of the great Scandinavian mythology. Baldur has been also considered, in relation to some statements of Saxo Grammaticus, to have been a god of peace,—peace attained through warfare; this theory has been advanced by Weinhold with much ingenuity. Several myths have been cited as paralleling the story of the death of Baldur; those of Adonis and of Persephone may be considered as the most plausible. (E. W. G.)

**BALDUS**, an eminent professor of the civil law, and also of the canon law, in the university of Perugia. He came of the noble family of the Ubaldi; and his two brothers, Angelus de Ubaldi and Petrus de Ubaldi, were almost of equal eminence with himself as jurists. He was born in 1327, and studied civil law under Bartolus at Perugia, where he was admitted to the degree of doctor of civil law at the early age of seventeen in 1344. Fredericus Petrucius of Siena is said to have been the master under whom he studied canon law. Upon his promotion to the doctorate he at once proceeded to Bologna, where he taught law for three years; after which he was advanced to a professorial chair at Perugia, which he occupied for thirty-three years. He taught law subsequently at Pisa, at Florence, at Padua, and at Pavia, at a time when the schools of law in those universities disputed the palm with the school of Bologna. Baldus has not left behind him any works which bear out the great reputation which he acquired amongst his contemporaries. This circumstance may be in some respects accounted for by the active part which he took in public affairs, and by the fame which he acquired by his consultations, of which five volumes have been published by Diplovataccius. Baldus was the master of Peter Beaufort, the nephew of Pope Clement VI., who became himself Pope under the title of Gregory XI., and whose immediate successor, Urban VI., summoned Baldus to Rome to assist him by his consultations against the anti-pope Clement VII. Cardinal de Zabarella and Paulus de Castro were also amongst his pupils. His *Commentary on the Liber Fendorum* is considered to be one of the best of his works, which have been unfortunately left by him for the most part in an incomplete state.

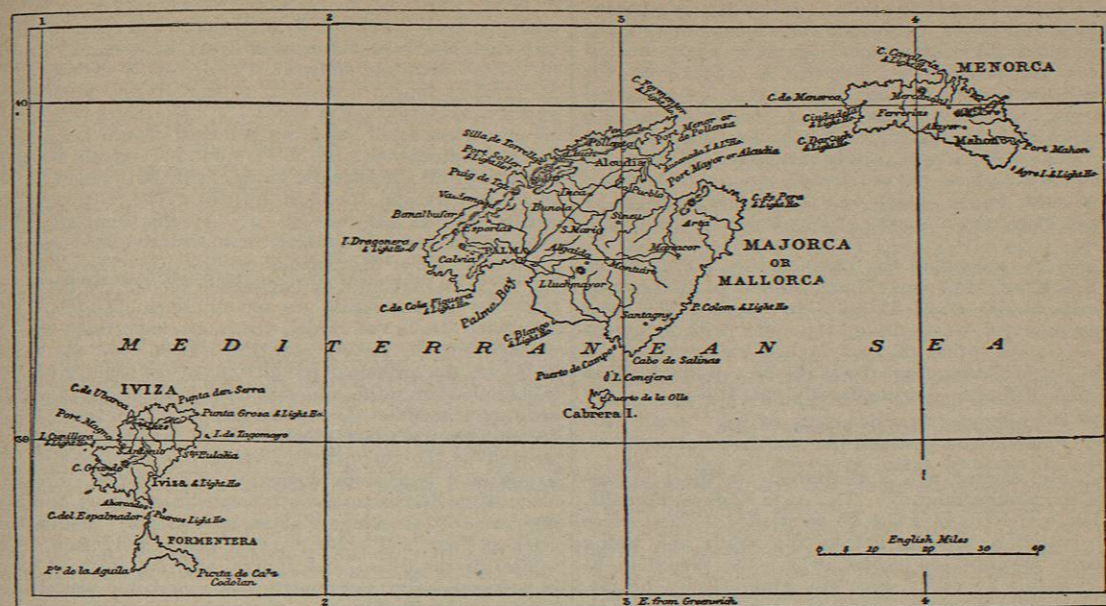
**BALDWIN, THOMAS**, a celebrated English prelate of the 12th century, was born of obscure parents at Exeter, where, in the early part of his life, he taught a grammar school. After this he took orders, and was made archdeacon of Exeter; but he resigned that dignity, and became a Cistercian monk in the monastery of Ford in Devonshire, of which, in a few years, he was made abbot. In the year 1180 he was consecrated bishop of Worcester. In 1184 he was promoted to the see of Canterbury, and by Urban III.

was appointed legate for that diocese. He laid the foundation of a church and monastery in honour of Thomas à Becket at Hackington, near Canterbury, for secular priests; but being opposed by the monks of Canterbury and the Pope, he was obliged to desist. Baldwin then laid the foundation of the archiepiscopal palace at Lambeth. In 1189 he crowned King Richard I. at Westminster, and two years later, after making a pilgrimage through Wales to preach the Crusade, followed that prince to the Holy Land, where he died at the siege of Ptolemais or St Jean d'Acre. Giraldus Cambrensis, who accompanied him in an expedition through Wales, says he was of moderate habits and of an extremely mild disposition. He wrote various tracts on religious subjects, some of which were collected and published by Bertrand Tissier in 1662.

**BALE, JOHN**, Bishop of Ossory, in Ireland, was born at Coye, near Dunwich in Suffolk, in November 1495. He was educated in the monastery of the Carmelites at Norwich, and afterwards at Jesus College, Oxford. He belonged at first to the Roman Catholic Church, but was converted to the Protestant religion by Thomas Lord Wentworth. On the death of Lord Cromwell, the favourite of Henry VIII., who had protected him from the persecutions of the Romish clergy, he was obliged to take refuge in Flanders, where he continued eight years. Soon after the accession of Edward VI. he was recalled; and being first presented to the living of Bishop's Stocke (Bishopstoke), in Hampshire, he was nominated in 1552 to the see of Ossory, in Ireland. During his residence there he was remarkably assiduous in propagating the Protestant doctrines, but with little success, and frequently at the hazard of his life. On the accession of Queen Mary the tide of opposition became so powerful that, to avoid assassination, he embarked for Holland; and, after various vicissitudes, reached Basel in Switzerland, where he continued till the accession of Queen Elizabeth. After his return to England he was, in 1560, made prebendary of Canterbury, where he died in November 1563, in the sixty-eighth year of his age. Bale is noted as being one of the last (though not the last, as has sometimes been said) of those who wrote miracle-plays. Several of his are extant, and a list of titles of about twenty is given by Collier (ii. 238). They are remarkable for the determination they manifest to introduce and inculcate the doctrines of the Reformed religion. The best of his historical plays, *Kynge Johan*, has been published by the Camden Society, 1838. Of his numerous other works the most noted is his collection of British biography, entitled *Illustrium Majoris Britanniae Scriptorum Catalogus, a Japheto sanctissimi Noah filio ad An. Dom. 1559*. This work was first published in quarto in 1548, and afterwards, with various additions, in folio, in 1557-59. Although slightly inaccurate, it is still a work of great value for the minute notices it gives of writers, concerning whom little is otherwise known. A selection from his works was published in 1849 by the Parker Society, containing the *Examinations of Cobham, Thorpe, and Anne Askew*, and the *Image of the two Churches*. Bale's style is frequently coarse and violent, and his truthfulness has been sometimes challenged.

**BALEARIC ISLANDS**, a remarkable group in the western part of the Mediterranean Sea, lying to the S. and E. of Spain, between 38° 40' and 40° 5' N. lat., and between 1° and 5° E. long. The name, as now employed, includes not only the ancient *Insulæ Baleares* (*Major* and *Minor*), but also the *Pityusæ* or Pine Islands, as the two more western were called. The origin of the name *Baleares* is a mere matter of conjecture, and the reader may choose any of the derivations usually offered with about an equal chance of not being right. On the other hand, it is obvious that the modern *Majorca* (or, in Spanish, *Mallorca*) and *Minorca*

(in Spanish, *Menorca*) are obtained from the Latin *Major* and *Minor*, through the Byzantine forms *Μαγνικα* and *Μινωρικα*; while *Iviza* is plainly the older *Ebusus*, a name of, probably, Carthaginian origin. The *Ophiusa* of the Greeks (*Colubraria* of the Romans) is now known as Formentera.



Sketch Map of the Balearic Islands.

Majorca is the largest island of the group, having an area of 1430 square miles. Its shape is that of a trapezoid, with the angles directed to the cardinal points; and its diagonal, from Cape Grozer in the W. to Cape Pera in the E., is about sixty miles. On the N.W. the coast is highly precipitous, but on the other sides it is low and sloping. On the N.E. there are several considerable bays, of which the chief are those of Alcudia and Pollenza; while on the S.W. is the still more important bay of Palma. No fewer than twelve ports or harbours are enumerated round the island, of which may be mentioned Andraix, Soller, and Porto Colom. In the N.W. Majorca is traversed by a chain of mountains running parallel with the coast, and attaining its highest elevation in Silla de Torillas, 4600 feet above the sea. Towards the south and east the surface is comparatively level, though broken by isolated peaks of considerable height. The northern mountains afford great protection to the rest of the island from the violent gales to which it is exposed, and render the climate remarkably mild and pleasant, while the heats of summer are tempered by the sea-breezes. The scenery of Majorca is varied and beautiful, with all the picturesqueness of outline that usually belongs to a limestone formation. Some of the valleys, such as those of Valdemozza and Soller, with their luxuriant vegetation, are delightful resorts. There are quarries of marble, of various grains and colours—those of Santagny, in the partido of Manacor, being especially celebrated; while lead, iron, and cinnabar have also been obtained. Coal of a jet-like character is found at Benisalem, where works were commenced in 1836, at Selva, where it has been mined since 1851, near Santa Maria, and elsewhere. It is used in the industrial establishments of Palma, and in the manufacture of lime, plaster, and bricks, in the neighbourhood of the mines,—a considerable quantity being also exported to Barcelona. The inhabitants are principally devoted to agriculture, and most of the arable land of the islands is under cultivation. The mountains are terraced;

and the old pine woods have in many places given place to the olive, the vine, and the almond tree, to fields of wheat and flax, or to orchards of figs and oranges. For the last-mentioned fruits the valley of Soller is one of the most important districts, the produce being largely transmitted to France, and realising about £25,000 per annum. The oil harvest is very considerable, and Inca is the centre of the oil district. The wines are light but excellent, especially the Muscadel and Montona. The agricultural methods of the islands are still somewhat primitive, but the introduction of machinery indicates improvement, as well as the drainage, by an English company, of a marsh and lake, 8000 acres in extent, near the town of Alcudia. During the summer there is often great scarcity of water; but, according to a system handed down by the Moors, the rains of autumn and winter are collected in enormous reservoirs, which contain sufficient water to last through the dry season; and on the payment of a certain rate, each landholder in turn has his fields flooded at certain intervals. Mules are used in the agriculture and traffic of the island. The cattle are small, but the sheep are large and well fleeced. Pigs are largely reared, and exported to Barcelona. There is abundance of poultry and of small game. A good deal of brandy is made and exported. Excellent woollen and linen cloths are woven. The silk-worm is reared, and its produce manufactured; and canvas, rope, and cord are largely made, from both native and foreign materials. The average value of the imports of the island is £550,000, and the exports amount to rather more. The roads are excellent, the four principal being those from Alcudia, Manacor, Soller, and Andraix to the capital. A railway is in course of construction from Palma by Inca to Alcudia, and the stock is all held by Mallorquins. A telegraphic line passes from Palma to Valcena, and there is regular steam communication with Barcelona and Alicante. A Majorcan bank has been established, and a credit association for the development of the resources of

the island. The people are industrious and hospitable, and pique themselves on their loyalty and orthodoxy. They are often but poorly educated, and their superstition is great; crime, however, is rare. Vaccination is common throughout the island, except in the cities,—the women often performing the operation themselves when medical assistance cannot be got. Castilian is spoken by the upper and commercial classes; the lower and agricultural employ a dialect resembling that of the Catalans, with whom, also, their general appearance and manners connect them. Besides the towns already mentioned, Lluchmayor and Campos are places of considerable size; and the castle of Belbez near Palma, which was the former residence of the kings, is worthy of notice. Population of the island, 204,000.

Minorca, the second of the group in size, is situated 27 miles E.N.E. of Majorca. It has an area of 260 square miles, and extends about 35 miles in length. The coast is deeply indented, especially on the north, with numerous creeks and bays,—that of Port Mahon being one of the finest in the Mediterranean, if not the best of them all, as the couplet of Andrea Doria quaintly puts it—

"Junio, Julio, Agosto, y puerto Mahon  
Los mejores puertos del Mediterraneo son"—

"June, July, August, and Port Mahon are the best harbours of the Mediterranean." The ports Addaya, Fornelle, Ciudadela, and Nitja may also be mentioned. The surface of the island is uneven, flat in the south and rising irregularly towards the centre, where the mountain El Toro—probably so called from the Arabic Tor, a height, though the natives have a legend of a toro or bull—has an altitude of 5250 feet. Owing to want of shelter from mountains, the climate is not so equable as that of Majorca, and the island is exposed in autumn and winter to the violence of the north winds. The soil of the island is of very unequal quality; that of the higher districts being light, fine, and fertile, and producing regular harvests without much labour or cultivation, while that of the plains is chalky, scanty, and alike unfit for pasture and the plough. Some of the valleys have a good alluvial soil; and where the hills have been terraced, they are cultivated to the summit. The wheat and barley raised in the island are sometimes sufficient for home consumption; there is rarely a surplus. The *Hedysarum coronarium*, or zulla, as it is called by the Spaniards, is largely cultivated for fodder. Wine, oil, potatoes, legumes, hemp, and flax are produced in moderate quantities; fruit of all kinds, including melons, pomegranates, figs, and almonds, is abundant. The moniato, or sweet potato, is grown and exported to Algeria. The caper plant is common throughout the island, growing on ruined walls. Horned cattle, sheep, goats, &c., are reared, and the island abounds with small game. Stone of various kinds is plentiful; a soft stone, easily quarried, and acquiring hardness by exposure, is used for building. In the district of Mercadal and in Mount Santa Agueda are found marbles and porphyries superior to those of Italy, and lime and slate are also abundant. Lead, copper, and iron might be worked were it not for the scarcity of fuel. There are manufactures of the wool, hemp, and flax of the island; and formerly there was a good deal of boat-building; but, with the exception of agriculture, all branches of industry are comparatively neglected. The principal exports are wheat, cattle, cotton-stuffs, and shoes. An excellent road, constructed in 1713-15 by Brigadier Kane, to whose memory a monument was erected at the first milestone, runs through the island from S.E. to N.W., and connects Port Mahon with Ciudadela, passing by Alayor, Mercadal, and Ferrerías. Ciudadela, which was the capital of the island till Mahon was raised

to that position by the English during their occupancy of the island, still possesses considerable remains of its former importance. Population of the island, 39,000.

Iviça, Iviza, or, in Spanish, Ibiza, the *Ebusus* of the ancients, lies 50 miles S.W. of Majorca, and about 60 from Cape San Martin on the coast of Spain, between 38° 50' and 39° 8' N. lat., and between 1° 14' and 1° 38' E. long. Its greatest length from N.E. to S.W. is about 25 miles, and its greatest breadth about 13. The coast is indented by numerous small bays, the principal of which are those of San Antonio on the N.W., and of Iviza on the S.E. coast. Of all the Balearic group, Iviza is the most varied in its scenery and the most fruitful. The hilly parts are richly wooded. It was on one of the summits called Campsey that one of the stations in the celebrated measurement of an arc of the meridian was placed. The climate is for the most part mild and agreeable, though the hot winds from the African coast are sometimes troublesome. Oil, corn, and fruits (of which the most important are the common fig, the prickly pear, the almond, and the carob-bean) are the principal productions of the island; but the inhabitants are rather indolent, and their modes of culture are very primitive. Hemp and flax are also grown. There are numerous salt-pans along the coast, which were formerly worked by the Spanish Government, but are now in the hands of a joint-stock company. Carob-beans, almonds, charcoal, and lead are the other articles of export, to which may be added stockings of native manufacture. The imports are rice, flour, and sugar, woollen goods, and cotton. The capital of the island, and, indeed, the only town of much importance,—for the population is remarkably scattered,—is Iviza or La Ciudad, a fortified town on the S.E. coast, consisting of a lower and upper portion, and possessing a good harbour. The population of the island is about 21,000, of whom 5500 are resident in the capital.

South of Iviza lies the smaller and more irregular island of Formentera, which is said to derive its name from the production of wheat. It is situated between 1° 22' and 1° 37' E. long. With Iviza it agrees both in general appearance and in the character of its productions, but it is altogether destitute of streams. Goats and sheep are found in the mountains, and the coasts are greatly frequented by flamingoes. The last station in the measurement of the arc of the meridian was in this island.

There are several smaller islands in the Balearic group, such as Cabrera, or Goat Island, and Conejera, or Rabbit Island, south of Majorca, but none of them are of any size or importance except Cabrera, which is full of caverns, and is used as a place of banishment. In 1808 it was the scene of a deed of gross barbarity—a large number of Frenchmen being landed on the island, and almost allowed to perish for want of food.

Of the origin of the early inhabitants of the Balearic Islands nothing is certainly known, though Greek and Roman writers refer to Boeotian and Rhodian settlements. According to general tradition the natives, from whatever quarter derived, were a strange and savage people till they received some tincture of civilisation from the Carthaginians, who early took possession of the islands, and built themselves cities on their coasts. Of these cities, Mahon, the most important, still retains the name which it derived from the family of Mago. About twenty-three years after the destruction of Carthage the Romans accused the people of the islands of piracy, and sent against them Q. Cæcilius Metellus, who soon reduced them to obedience, settled amongst them 3000 Roman and Spanish colonists, founded the cities of Palma and Pollentia, and introduced the cultivation of the olive. Besides valuable contingents of the celebrated Balearic slingers the Romans derived from their new conquest mules (from Minorca), edible snails, *sinope*, and pitch. Of their occupation numerous traces still exist,—the most remarkable being the aqueduct at Pollentia.

In 423 A.D. the islands were taken possession of by the Vandals, and in 798 by the Moors. They became a separate Moorish kingdom in 1009, which, becoming extremely obnoxious for piracy, was the object of a crusade directed against it by Pope Pascal II., in

which the Catalans took the lead. This expedition was frustrated at the time, but was resumed by Don Jaime, king of Aragon, and the Moors expelled in 1232. During their occupation the island was populous and productive, and an active commerce was carried on with Spain and Africa. Don Jaime conferred the sovereignty of the isles on his third son, under whom and his successors they formed an independent kingdom up to 1349, from which time their history merges in that of Spain. In 1521 an insurrection of the peasantry against the nobility, whom they massacred, took place in Majorca, and was not suppressed without much bloodshed. In the war of the Spanish Succession all the islands declared for Charles; the duke of Anjou had no footing anywhere save in the citadel of Mahon. Minorca was reduced by Count Villars in 1707; but it was not till June 1715 that Majorca was subjugated, and meanwhile Port Mahon was captured by the English under General Stanhope in 1708. In 1713 the island was secured to them by the peace of Utrecht; but in 1756 it was invaded by a force of 12,000 French, who, after defeating the unfortunate Admiral Byng, captured Port Mahon. Restored to England in 1769 by the peace of Versailles the island remained in our possession till 1782, when it was retaken by the Spaniards. Again seized by the English in 1798, it was finally ceded to Spain by the peace of Amiens in 1803. When the French invaded Spain in 1808, the Mallorquins did not remain indifferent; the governor, D. Juan Miguel de Vives, announced, amid universal acclamation, his resolution to adhere to Ferdinand VII. At first the Junta would take no active part in the war, retaining the corps of volunteers that were formed for the defence of the island; but finding it quite secure, they transferred a succession of them to the Peninsula to reinforce the allies. Such was the animosity excited against the French when their excesses were known to the Mallorquins, that some of the French prisoners, conducted thither in 1810, had to be transferred with all speed to the island of Cabrera, a transference which was not effected before some of them had been killed.

Armstrong's *Hist. of Minorca*, 1756; Dameto's *Hist. del reyno Balearico o de Mallorca*; *Hist. of Balearic Islands*, London, 1716; Vincent's *Mut's Historia*; Cleghorn's *Diseases of Minorca*, 1751; Wernsdorf, *Antiquitates Balearicæ*; Clayton's *Sunny South*, 1869; George Sand, in *Revue des Deux Mondes*, 1841; D'Hermilly, *Hist. du Royaume de Minorque*, Maestricht, 1777; "Balearic Islands," in Bates's *Illustrated Travels*, vol. i.; *Die Balearen in Wort und Bild geschildert*, Leipzig, 1871; "Klima der Balearen" in the *Zeit. der Oesterr. Gesell. für Meteorologie*, 1874; Juan Ramis, *Antigüedades Célticas de la Isla de Menorca*, Mahon, 1818; Pauli, "Ein Monat auf den Balearen" in *Das Ausland*, 1873; Arago, *De ma jeunesse*, *Œuvres*, vol. i.; Biot, *Recueil d'Observations géodésiques*, &c., 1821.

BALES, PETER, a famous calligraphist, and one of the first inventors of short-hand writing. He was born in 1547, and is described by Anthony Wood as a "most dexterous person in his profession, to the great wonder of scholars and others." We are also informed that "he spent several years in sciences among Oxonians, particularly, as it seems, in Gloucester Hall; but that study, which he used for a diversion only, proved at length an employment of profit." He is mentioned for his skill in micrography in Hollingshed's *Chronicle*, anno 1575. "Hadrian Junius," says Evelyn, "speaking as a miracle of somebody who wrote the Apostles' Creed and the beginning of St John's Gospel within the compass of a farthing: what would he have said of our famous Peter Bales, who, in the year 1575, wrote the Lord's Prayer, the Creed, Decalogue, with two short prayers in Latin, his own name, motto, day of the month, year of the Lord, and reign of the queen, to whom he presented it at Hampton Court, all of it written within the circle of a single penny, inclosed in a ring and borders of gold, and covered with a crystal so accurately wrought as to be very plainly legible; to the great admiration of her majesty, the whole privy council, and several ambassadors then at court?" Bales was likewise very dexterous in imitating handwritings, and about 1576 was employed by Secretary Walsingham in certain political manoeuvres. We find him at the head of a school near the Old Bailey, London, in 1590, in which year he published his *Writing Schoolmaster*, in three Parts. In 1595 he had a great trial of skill with one Daniel Johnson, for a golden pen of £20 value, and won it; and a contemporary author further relates that he had also the arms of calligraphy given him, which are azure a pen or. Bales died about the year 1610.

BALFE, MICHAEL WILLIAM, was born, in 1808, at Limerick in Ireland. His musical gifts became apparent at an early age. The only instruction he received was from his father, and a musician of the name of Horn; and it seems to have been limited to a superficial training of the voice, and to some lessons on the pianoforte. At one time Balfe also practised the violin, and was even bold enough to play in public one of Viotti's concertos, but, seemingly, without much success. He never seems to have studied systematically the fundamental principles of his art, and this want of rudimentary training has left the stamp of imperfection on all his works. Being in possession of a small but pleasant barytone voice, he chose the career of an operatic singer, and made his *début* in *Der Freischütz*, at Drury Lane, at the early age of sixteen. The following year he was taken to Rome by a wealthy family. In Italy he wrote his first dramatic work, a ballet, *Perouse*, first performed at the Scala theatre, Milan, in 1826. In the latter part of the same year he appeared as Figaro in Rossini's *Barbiere*, at the Italian Opera in Paris, at that time the scene of the unequalled vocal feats of such singers as Sontag, Malibran, Lablache, and others. Balfe's voice and training were little adapted to compete with such artists; he soon returned to Italy, where, during the next nine years, he remained singing at various theatres, and composing a number of operas, now utterly and justly forgotten. During this time he married the prima donna, Mdlle. Luisa Roser, a lady of German birth, for whom one of his operas was written. He even made bold to disfigure, by interpolated music of his own, the works of Rossini, Donizetti, and other masters of established reputation. Fétis says that the public indignation, roused by an attempt at "improving" in this manner the opera *Il Crociato* by Meyerbeer compelled Balfe to throw up his engagement at the theatre La Fenice in Venice. He returned to England where, in 1835, his *Siege of Rochelle* was produced, and rapturously received at Drury Lane. Encouraged by his success, he produced a series of operas which for some time made him the most popular composer of the day. Amongst the works written for London we mention *Amelia, or the Love-test* (1838); *Falstaff* (with the incomparable Lablache as Sir John); *Keolanthe*; and the *Bohemian Girl* (1844). The last-mentioned work is generally considered to be his *chef d'œuvre*; it carried its composer's name to Germany, where it was performed with considerable success at various theatres. Balfe in the meantime also wrote several operas for the Opéra Comique and Grand Opéra in Paris, of which we may mention those called *Le Puits l'Amour*, *Les quatre Fils Aymon*, and *L'étoile de Seville*. After a short period of success his popularity began to decline, and at the time of his death in 1870, most of his music had become antiquated. A posthumous work of his, *The Talisman*, the libretto of which is taken from Walter Scott's novel, was performed at the Italian Opera, Drury Lane, in 1874, with considerable success. The chief charm of his works consists in a certain easy, not to say trivial, melodiousness, such as may be readily accounted for by the composer's Irish nationality without the addition of individual genius of a higher kind. He had also a certain instinct for brilliant orchestration, and for the coarser effects of operatic writing. Musical knowledge of a higher kind he never possessed, nor did he supply this want by the natural impulses of a truly refined nature. "To speak of Balfe as an artist is either to misuse the word or to permit its meaning to depend on temporary success, no matter how acquired." Such is the stern but not unjust verdict of the late Mr H. F. Chorley, whose opinion of the detrimental effect of Balfe's success "on the chances of establishing a real national opera" also appears to be correct. Balfe's claim to particular notice rests,

indeed, less on the intrinsic merits of his works than on their undoubted success; and, most of all, on the fact of his being one of the few composers of British birth whose names are known beyond the limits of their own country. (F. H.)

BALFOUR, SIR JAMES, of Pittendreich, at one time lord president of the Supreme Court in Scotland, an active and unscrupulous politician during the stormy period of the reign of Mary. He was originally educated for the church, and adopted the principles of the Reformers. With Knox and others he was condemned to the galleys on account of the part he had taken in the murder of Beaton, but after their release he abjured Protestantism, and speedily acquired great favour with the court, obtaining some considerable legal dignities. He was deeply implicated in the murder of Darnley, and drew up the bond which was signed by all the conspirators. As some reward for his services, he was made, by Mary, governor of Edinburgh Castle, a position in which he had a good opportunity for the exercise of his great talents for treachery. He yielded the castle to Murray on conditions favourable to himself alone, and then threw in his lot with the regent's party, by whose favour he secured the post of lord president. During the next few years he changed his political views more than once, but managed to keep in safety, though for a time he deemed it prudent to withdraw to France. On the accession of James he returned; and, after having had once to flee from Morton, now his deadly enemy, he brought about the destruction of that nobleman by producing the bond bearing upon Darnley's murder. He died not long after in 1583. The collection of statutes entitled the *Practicks* is generally ascribed to him; but it is not known how much of the book belongs to him and how much to Sir John Skene, his colleague in the task of arranging them.

BALFOUR, SIR JAMES, Bart., of Denmylne and Kinnaird, an eminent annalist and antiquary, was born about 1600. He received a good education, travelled for some time on the Continent, and then devoted his attention almost entirely to the study of the history and antiquities of his country. He was well acquainted with Sir Wm. Segar and with Dugdale, to whose *Monasticon* he contributed. He was knighted by Charles I. in 1630, was made lyon king-at-arms in the same year, and in 1633 received the baronetcy of Kinnaird. He was removed from his office of king-at-arms by Cromwell, and died in 1657. Some of his works, which are very numerous, are preserved in the Advocates' Library at Edinburgh, together with his correspondence,—from which rich collection Mr Haig published *Balfour's Annals of Scotland from the year 1057-1603*, in 4 vols. 8vo. (1824-25). See Sibbald, *Memoria Balfouriana*, 1699.

BALFOUR, ROBERT, a learned Scotchman, born about the year 1550, who was for many years principal of the Guienne College at Bordeaux. His principal work is his *Commentary on the Logic and Ethics of Aristotle* (Burdig. 1616-20, 2 tom. 4to), which is described by Dr Irving (*Lives of the Scottish Writers*) as uniting vigour of intellect with great extent and variety of learning. Balfour was one of the scholars who in the Middle Ages contributed to spread abroad over the Continent the fame of the *perferendum ingenium Sotorum*.

BALFROOSH, or BARFURŪSH, a large commercial town of Persia, province of Mazanderan, on the River Bhalaw, which is here crossed by a bridge of nine arches, about twelve miles distant from the southern shore of the Caspian Sea, where the small town of Meshed-i-Sir serves as a kind of port. Built in a low and swampy, though fertile country, and approached by deep and almost impassable roads, it would not seem at all favourably situated for the seat of an extensive inland trade. It is, however, peopled entirely

by merchants, mechanics, and their dependants, and is wholly indebted for its present size and importance to its commercial prosperity. The principal articles of its trade are rice, silk, and cotton. The town is of a very peculiar structure and aspect. It is placed in the midst of a forest of tall trees, by which the buildings are so separated from one another, and so concealed, that, except in the bazaars, it has no appearance of a populous town. The streets are broad and neat, though generally unpaved; and they are kept in good order. No ruins are to be seen, as in other Persian towns; the houses are comfortable, in good repair, roofed with tiles, and enclosed by substantial walls. There are no public buildings of any importance. The only places of interest are the bazaars, which extend fully a mile in length, and consist of substantially-built ranges of shops, covered with a roof of wood and tiles, and well stored with commodities. There are about ten principal caravansaries, and from twenty to thirty medresses or colleges, the place being as much celebrated for learning as for commerce. At the time of Fraser's visit (1822) it was said to contain 200,000 inhabitants, but this was probably an exaggeration. Since that time its population has undergone various fluctuations, and is now estimated at 125,000. Long. 52° 42' E., lat. 36° 37' N.

BALGUY, JOHN, an eminent English theologian and moral philosopher, was born at Sheffield on August 12, 1686. He received his early education partly under his father, and partly under Mr Daubuz, his father's successor, in the grammar-school of that town. He entered St John's College, Cambridge, in 1702, graduated Bachelor of Arts in 1706, was ordained to the ministry in 1710, and soon after obtained the small living of Lamesly and Tanfield in the county of Durham. He married in 1715. It was the year in which Bishop Hoadley preached that famous sermon on *The Kingdom of Christ*, which gave rise to the long, wearisome, and confused theological war known as the "Bangorian controversy;" and Balguy, under the *nom de plume* of Silvius, began his career of authorship by taking the side of Hoadley in this controversy against some of his High Church opponents. In 1726 he published *A Letter to a Deist concerning the Beauty and Excellency of Moral Virtue, and the support and improvement which it receives from the Christian Religion*, chiefly designed to show that, while a love of virtue for its own sake is the highest principle of morality, religious rewards and punishments are most valuable, and in some cases absolutely indispensable, as sanctions of conduct. He supposed that a contrary opinion had been maintained by Lord Shaftesbury in his *Inquiry concerning Virtue*; but an examination of that essay will prove him to have in this respect done Shaftesbury injustice. In 1728 he was made a prebend of Salisbury by his friend, Bishop Hoadley. He published in the same year the first part of a tractate entitled *The Foundation of Moral Goodness*, and in the following year a second part, "illustrating and enforcing the principles contained in the former." The aim of the work is twofold—to refute the theory of Hutcheson regarding the basis of rectitude, and to establish the theory of Clarke. His objections to Hutcheson's theory are,—(1.) That it represents virtue as arbitrary and insecure by making it depend on two instincts, benevolent affection and the moral sense; (2.) That if true, brutes, since they have kind instincts or affections, must have some degree of virtue; (3.) That if such affections constitute virtue, the virtue must be the greater in proportion as the affections are stronger, contrary to the notion of virtue, which is the control of the affections; and (4.) That virtue is degraded by being made a result of instincts instead of being represented as the highest part of our nature. Clarke's fundamental ethical principle, that virtue is conformity to

reason,—the acting according to fitnesses which arise out of the eternal and immutable relations of agents to objects,—is the central and guiding thought in Balguy's moral speculations, and even the source of what is most distinctive in his theology. His exposition of it is characterised by insight into its significance, and by ingenuity in disposing of the objections which had been urged against it. In 1729 he became vicar of Northallerton, in the county of York. His next work was an essay on *Divine Rectitude; or, a Brief Inquiry concerning the Moral Perfections of the Deity, particularly in respect of Creation and Providence*. It is an attempt to show that the same moral principle which ought to direct human life may be perceived to underlie the works and ways of God: goodness in the Deity not being a mere disposition to benevolence, but a regard to an order, beauty, and harmony, which are not merely relative to our faculties and capacities, but real and absolute; claiming for their own sakes the reverence of all intelligent beings, and alone answering to the perfection of the divine ideas. It is only, Balguy thinks, when the divine rectitude is thus viewed as aiming at order no less than at happiness, as acting according to the true reasons of things no less than from the affection of benevolence, that such facts as the gift of freedom to man, the introduction and infliction of natural evil, the inequalities of human fortune, the sufferings of the righteous, and the prosperity of the wicked, can be satisfactorily explained. There followed *A Second Letter to a Deist, concerning a late book entitled "Christianity as old as the Creation," more particularly that chapter which relates to Dr Clarke*. Here Balguy argues that Tindal had falsely inferred revelation to be superfluous from the perfection of the law of nature and the ability of reason to discover that law. He grants that the law of nature is perfect and unchangeable, and that men can know whatever it is their duty to do, but maintains that the light of reason may have, and has had, added to it by revelation knowledge of great interest and value. This, he holds, is all that Clarke had maintained, and Tindal had failed to show that he had fallen into any self-contradictions. The same leading thoughts which we find in the tracts just mentioned meet us again in *The Law of Truth, or the Obligations of Reason essential to all Religion*. In this essay it is contended,—(1.) That reason binds or obliges, in the strictest sense of the word, all moral agents; (2.) That, considering men in their intellectual and moral capacity, the obligations of religion are entirely founded on the obligations of reason; and (3.) That on this ground, religion, whether natural or revealed, stands very firm and secure. Balguy collected these tracts and published them in a single volume in 1734, the *Letter to a Deist* and the *Foundation of Moral Goodness* having previously passed through three editions. In 1741 he published an *Essay on Redemption*, containing somewhat peculiar views. Redemption as taught in Scripture means, according to him, "the deliverance or release of mankind from the power and punishment of sin, by the meritorious sufferings of Jesus Christ," but involves no translation of guilt, substitution of persons, or vicarious punishment. Freed from these ideas, which have arisen from interpreting literally expressions which are properly figurative, the doctrine, he argues, satisfies deep and urgent human wants, and is in perfect consistence and agreement with reason and rectitude. His last publication was a volume of sermons, pervaded by good sense and good feeling, and clear, natural, and direct in style, but bearing few traces of the influence of the most distinctive and potent Christian motives. He died at Harrogate, September 21, 1748. A second volume of sermons appeared shortly afterwards. The edition of his sermons most commonly met with is the 3d, in 2 vols., published in 1760. The notice of his life in the *Biographia Britannica* was written by his son. See

also Hunt's *Religious Thought in England*, vol. ii. 362-4, 454-6, iii. 87-9. Mr Hunt erroneously represents Shaftesbury and not Hutcheson as the philosopher assailed in the *Foundation of Moral Goodness*. (R. F.)

BALI, or LITTLE JAVA, one of the Sunda Islands, in the Eastern Seas, separated from Java by the straits of the same name, which are a mile and a half wide. It is 75 miles in length; its greatest breadth is 50 miles. A chain of mountains crosses the island in a direction E. and W., and terminates on the E. in the volcanic peak Gunung-agung, 12,379 feet above the sea-level. The climate and soil are the same as in Java; it has mountains of proportionate height, several lakes of great depth, and streams well fitted for the purposes of irrigation. Rice is produced in great quantities, and is even exported to Madura, Celebes, Timor, and Java. The other productions are tobacco, maize, pulses, oil, and salt; also cotton of an excellent quality. Coffee is now grown with great success; in the district of Teja Kulo alone, 150,000 trees were planted in the first four months of 1873. The inhabitants (estimated at about 800,000), though originally sprung from the same stock as those of Java, exceed them in stature and muscular power, as well as in activity and enterprising habits. "They have," says Sir Stamford Raffles, "a higher cast of spirit, independence, and manliness than belongs to any of their neighbours." They are good agriculturists and skilful artisans, especially in textile fabrics and the manufacture of arms. The imports are iron and cotton cloths, and opium to a great extent; in the district of Tabanan alone, forty chests of this drug are annually consumed. Both imports and exports are on the increase; but trade is chiefly in the hands of Europeans, Chinese, and Arabs, who have their firms or agents in Batavia, Surabaya, Makassar, and Singapore. The trade returns in the port of Padang Cove are estimated at £500,000 to £600,000 per annum; those of Buleleng and Jembrana were about £500,000 in 1873. The island is divided into the eight independent principalities of Buleleng, Karang Asam, Bangli, Tabanan, Mengui, Klengkong, Gyanyar, and Badong, each under its own ruler. The deputy-commissioner of Banyuwangi in east Java is also charged with the superintendence of the island of Bali in behalf of the Dutch Government. Though native rule is described as very tyrannical and arbitrary, especially in the principalities of Badong and Tabanan, trade and industry could not flourish if insecurity of persons and property existed to any great extent. The natives have also a remedy against the aggression of their rulers in their own hands; it is called *Metilas*, consists in a general rising and renunciation of allegiance, and proves mostly successful. Justice is administered from a written civil and criminal code. Slavery is abolished. Hinduism, which was once the religion of Java, but has been extinct there for four centuries, is still in vogue in the islands of Bali and Lombok, where the cruel custom of widow burning is still practised, and the Hindu system of the four castes, with a fifth or Pariah caste (called *Chandala*), adhered to. It appears partly blended with Buddhism, partly overgrown with a belief in *Kalas*, or evil spirits. To appease these, offerings are made to them either direct or through the mediation of the *Devas* (domestic or agrarian deities); and if these avail not, the *Menyepi*, or Great Sacrifice, is resorted to. Buddhism prevails only in three districts. The Mahometan religion is said to be on the wane, in spite of the good influence it has exerted upon the people. Of the early history of their island the Balinese know nothing. The oldest tradition they possess refers to a time shortly after the overthrow of the Majapahit dynasty in Java, about the middle of the 15th century; but, according to Lassen, who identifies Bali with the island visited by