

BARCLAY, WILLIAM, LL.D., a writer on civil law, was born in Aberdeenshire in the year 1541. He spent the early part of his life, and much of his fortune, at the court of Mary queen of Scots, from whose favour he had reason to expect preferment. In 1573 he went over to France, and at Bourges began to study civil law under the famous Cujas. He continued some years in that seminary, where he took his doctor's degree; and was soon after appointed professor of civil law in the university of Pont-à-Mousson, recently founded by the duke of Lorraine. The prince afterwards made him counsellor of state and master of requests. In the year 1581 Barclay married Anne de Malleville, a French lady. Their son was the celebrated John Barclay, author of the *Argenis*. This youth the Jesuits would gladly have received into their society; but his father refused his consent, and thereby incurred their bitter enmity. He was compelled to leave France, and returned to Britain, where King James offered him a considerable preferment, provided he would become a member of the Church of England. He would not accept the post on this condition, and went back again to France in 1604. Soon after his arrival he was appointed first professor of the civil law in the University of Angers, where he died the year following, and was buried in the Franciscan church. Barclay was a man of considerable ability, and his legal writings are still valued. In his political opinions he was directly opposed to his illustrious countryman Buchanan, and was a strenuous defender of the rights of kings; his own speculations on the principles of government are best known to some from an incidental confutation by Locke, in his *Treatises on Government*. His most important writings were:—

*De Regno et Regali Potestate, adversus Buchananum, Brutum, Eucherium, et reliquos Monarchomachos, libri sex*, Paris, 1600, 4to; *In Titulum Pandectarum de Rebus creditis et Jurjurando Commentarii*, Paris, 1605, 8vo; *De Potestate Papæ; an et quatenus in Reges et Principes seculares jus et imperium habeat: Liber post-humus*, Mussiponti, 1610, 8vo. This work was translated into French, and an English version is printed with the treatise of Sheldon, *On the Lawfulness of the Oath of Allegiance*, Lond. 1611, 4to. Barclay's two treatises, *De Regno* and *De Potestate Papæ*, have repeatedly been printed in the same volume: Hanover, 1612, 8vo; Hanover, 1617, 8vo.

BARCLAY DE TOLLY, MICHAEL, a Russian prince and general, highly distinguished in the wars with Napoleon, was born in Livonia in 1759. He was a descendant of the old Scotch family of Barclay, a branch of whom had settled in Russia in the 17th century. He was adopted by General Vermoulen, and entered a Russian cuirassier regiment when very young. In 1788 and 1789 he served against the Turks, and in the following years against the Swedes and Poles. In 1806, when Russia took up arms against Napoleon, he commanded the advanced guard at the battle of Pultusk. At Eylau he lost an arm, and was promoted to the rank of lieutenant-general. In 1808 he commanded against the Swedes, and in 1809 by a rapid and daring march for two days over the ice he surprised and seized Umeo. In 1810 he was made minister of war, and retained the post till 1813. There was very keen opposition to the appointment of a foreigner as commander-in-chief, and after the defeat of Smolensk, the outcry was so great that he resigned his office and took a subordinate place under the veteran Kutsoff. On the death of the latter he was reappointed to the supreme command, and fought at the battles of Bautzen, Dresden, and Leipsic. He was unable to bring up his forces in time for the battle of Waterloo, but marched into France and took part in the occupation of Paris. He was rewarded for his services by being made prince and field-marshal. He died in 1818 at Insterburg, in Prussia, while on his way to the Bohemian baths.

BAR-COCHEBAS, or BAR-COCHAB (*Son of a Star*), a celebrated Jewish leader in the insurrection against Hadrian,

131-135 A.D., whose real name was Simeon. The events of his life belong to the history of the Jews.

BARD, from the Welsh *bardd*, is the name applied to the ancient Celtic poets, though the word is sometimes loosely used as synonymous with poet in general. So far as can be ascertained, the title *bards*, and some of the privileges peculiar to that class of poets, are to be found only among Celtic peoples. The name itself is not used by Cæsar in his account of the manners and customs of Gaul and Britain, but he appears to ascribe the functions of the bards to a section of the Druids, with which class they seem to have been closely connected. Later Latin authors, such as Lucan (*Phar.*, p. 447), Festus (*De Verb. Sign. s. v.*), and Ammianus Marcellinus (bk. xv.), used the term *Bardi* as the recognized title of the national poets or singers among the peoples of Gaul and Britain. In Gaul, however, the institution soon disappeared; the purely Celtic peoples were swept back by the waves of Latin and Teutonic conquest, and finally settled in Wales, Ireland, Brittany, and the north of Scotland. There is clear evidence of the existence of bards in all these places, though the known relics belong almost entirely to Wales and Ireland, where the institution was more distinctively national. In Wales they formed an organized society, with hereditary rights and privileges. They were treated with the utmost respect, and were exempt from taxes or military service. Their special duties were to celebrate the victories of their people, and to sing hymns of praise to God. They thus gave poetic expression to the religious and national sentiments of the people, and therefore exercised a very powerful influence. The whole society of bards was regulated by laws, said to have been first distinctly formulated by Hywell Dha, and to have been afterwards revised by Gruffydd ap Conan. At stated intervals great festivals were held, at which the most famous bards from the various districts met and contended in song, the umpires being generally the princes and nobles. Even after the conquest of Wales, these festivals, or *Eisteddfodau*, as they were called, continued to be summoned by the English sovereigns, but from the reign of Elizabeth the custom has been allowed to fall into abeyance. They have not since been summoned by royal authority, but have been revived, and are held regularly at the present time. In Ireland also the bards were a distinct class with peculiar and hereditary privileges. They appear to have been divided into three great sections: the first celebrated victories and sang hymns of praise; the second chanted the laws of the nation; the third gave poetic genealogies and family histories. The Irish bards were held in high repute, and frequently were brought over to Wales to give instruction to the singers of that country.

See Ed. Jones, *Relics of the Welsh Bards*, 1784; Walker, *Memoirs of the Irish Bards*, 1786; Owen Jones, *Myvyrian Archaeology of Wales*, 3 vols., 1801-7; W. F. Skene, *Four Ancient Books of Wales*, 2 vols., 1868.

BARDESANES, or BAR DEISAN, a celebrated Gnostic, was a native of Edessa in Mesopotamia, and appears to have flourished during the reign of Marcus Aurelius. Very little is known of his life. He is said to have held a disputation with Apollonius, a philosopher in the train of Lucius Verus, and he is known to have written against the Marcionite and other heresies. There is considerable doubt whether he was ever a disciple of Valentinus, but it is acknowledged that he never ceased to belong to the Christian church. However seriously his principles, if rigidly interpreted, might conflict with the doctrines of Christianity, he did not regard himself as opposed to that faith, and he was generally considered one of its best defenders. He was especially famed for his hymns, fragments of which are still extant. Of his other works

there seems to remain only a treatise *On Fate*, a portion of which was preserved by Eusebius (*Prep. Evan.*, vi. 10), while the whole has been printed from a Syriac MS. with English translation by Cureton (*Spicilegium Syriacum*, Lond. 1855). The system of Bardesanes, so far as it can be gathered from the scanty notices of other writers, had many points in common with that of Valentinus, but shows to an almost greater extent the influence of Oriental mysticism and imagery. He begins, as do all the other Gnostics, with postulating the existence of the Unknown God or Father, the ground of all the forms of being. Alongside of God, and co-existing with Him,—in fact, His necessary shadow,—is vague, unformed, eternal, and uncreated Matter. From this dualism springs the possibility of evil in the universe. Evil is not, indeed, correlative and equally necessary with God, but arises from matter. The Eternal Father, through union with His everlastingly produced, but shadowy companion, brings forth the Son, from whose union with the Holy Spirit (*Sophia*) spring the elements. The combinations of the productive and receptive agents are called *syzygies*, and of them there are seven. Bardesanes, who had deeply studied the Chaldean astrology, seems to have discussed at great length the influence of the stars on human action. He vindicated for man, what may, with some stretch of language, be termed a *transcendental* freedom. His followers were distinguished by the strange opinion they entertained with regard to the body of Christ, which they held to be only phenomenal, not real. Besides the notices of Bardesanes to be found in general works on Gnosticism,—as those of Baur, Matter, Lipsius, and Mansel,—the following may be consulted:—Hahn, *Bardesanes Gnosticus Syrorum primus hymnologus*, 1819; Hilgenfeld, *Bardesanes, der letzte Gnostiker*, 1864.

BARDILI, CHRISTOPH GOTTFRIED, a German metaphysician, distinguished by his opposition to the system of Kant, was born at Blaubeuren in Würtemberg, in 1761, and died at Stuttgart in 1808. Of his numerous works the principal is his *Elements of Logic (Grundriss der ersten Logik)*, Stuttgart, 1800. His system has had but little influence in Germany, the celebrated Reinhold being the only adherent of any importance. Yet in some respects his ideas opened the way for the later speculations of Schelling and Hegel. He dissented strongly from the Kantian distinction between matter and form of thought, and urged that philosophy should consider only thought in itself, pure thought, which is the ground or possibility of being. The fundamental principle of thought and criterion of certitude was, according to him, the law of identity; logical thinking was real thinking. The matter upon which thought operated was in itself indefinite and unformed, a mere *ἀπειρον*, which was rendered definite or took determinate forms through the action upon it of thought. Bardili, however, worked out his fundamental idea in an abstract, one-sided manner. Thought, as conceived by him, had no power of development in it, and ultimately reduced itself to a species of arithmetical computation. (See on his system the notices in Michelet, *Geschichte der letzten Systeme*, Bd. 1, and Erdmann, *Versuch einer Geschichte d. neu. Phil.*, Bd. iii. pt. i.)

BARDSEY (*i.e.*, Bard's Island), or in Welsh YNYS ENLLI, the Island of the Current, is situated at the northern extremity of Cardigan Bay. It is 2½ miles long by 1 broad, with an area of about 370 acres, of which one-third is hilly. The island produces both barley and oats. On the S.E. side there is a harbour which admits vessels of 40 tons. On the north side are the ruins of St Mary's Abbey, said to have been founded by Cadfan in 516, which afforded refuge to great numbers of fugitives during the 7th century. The lighthouse has a fixed light 129 feet above high water, in lat. 52° 45' N., long. 4° 47' W.

BARDWAN (sometimes spelled Burdwan), a division or commissionership in India under the Lieutenant-Governor of Bengal, comprising the districts of Bardwan, Húglí with Howrah, Midnapur, Bānkurá or West Bardwan, and Bīrbhúm, lies between 23° and 25° N. lat. and between 86° and 89° E. long. It is bounded on the N. by the district of the Santál Parganás in the Bhálgalpur division, and Murshidábád in the Rájsháhí division; on the E. by the Presidency districts of Nadiyá, and the 24 Parganás; on the S. by the Bay of Bengal, and on the W. by the native tributary state of Morbhanj, and the district of Mánbhúm in the Chhotá Nágpur division. In 1872 Bardwan division contained an area of 12,719 square miles, with a population of 7,286,957, inhabiting 25,842 towns and villages, and 1,468,791 houses; persons per square mile, 573; villages or townships per square mile, 2.03; houses per square mile, 115; persons per village, 282; and persons per house, 5. The census of 1872 classifies the population of the Bardwan division as follow:—Hindus—males, 3,051,967; females, 3,164,093; total, 6,216,060, or 85.3 per cent.; Mahometans—males, 450,103; females, 479,288; total, 929,391, or 12.8 per cent.; Christians—males, 2352; females, 2053; total, 4405, or .1 per cent.; total—males, 3,572,108, or 49 per cent.; females, 3,714,849, or 51 per cent.; grand total, 7,286,957.

BARDWAN, an important district in the division of the same name, under the Lieutenant-Governor of Bengal, situated between 23° 53' and 22° 46' N. lat., and between 88° 39' and 86° 52' E. long. It is bounded on the N. by the districts of Bīrbhúm and Murshidábád, from which it is separated by the River Ajai; on the E. by the districts of Nadiyá and Húglí, the River Bhágirathi separating it from the former; on the S. by the districts of Húglí and Midnapur; and on the W. by the districts of Bānkurá and Mánbhúm. For fiscal purposes the Board of Revenue returns its area at 3150 square miles:—cultivated, 2810; cultivable, but not cultivated, 190; and uncultivable, 150. The census of 1872 gives the police area at 3523 square miles, with a population of 2,034,745 souls, inhabiting 5191 villages, and residing in 435,416 houses. Persons per square mile, 578; per village, 392; per house, 4.7. Hindus number 1,679,363, or 82.5 per cent.; Mahometans, 348,024, or 17.1 per cent.; Christians, 890, or .1 per cent.; and persons of unspecified religion, 6468, or .3 per cent.

Bardwan is a flat plain, and its scenery is uninteresting. Chief rivers—the Bhágirathi, Dámodar, Ajai, Bānká, Kunur, and Khari, of which only the Bhágirathi is navigable by country cargo boats throughout the year. Agricultural products—paddy, indigo, pulses, oil-seeds, sugar-cane, potatoes, tobacco, wheat, onions, garlic, pumpkins, melons, cucumbers, and vegetables of various kinds. Bardwan district is one of the best cultivated in Lower Bengal. Minerals—iron, copper, lime and sandstone, and above all, coal. The greater portion of the coal-bearing rocks, known as the Dámodar or Rániganj field, is enclosed between the Rivers Dámodar and Ajai, and lies between 23° 35' and 23° 45' N. lat., and 86° 40' and 87° 15' E. long., at a distance of from about 120 to 160 miles north-west from Calcutta. The beds are composed of coarse and fine sandstones and felspathic coal-seams, the latter being frequently continuous over considerable areas. Those known as the Lower Dámodars are coarse conglomerates, with white sandstones and numerous coal-seams of very irregular character. The working of the Rániganj coal (which at present, 1874, is included within the Bardwan district) dates from 1774, when a company was formed by several English gentlemen for the purpose of mining the collieries; and in the following year 91 tons of Bardwan coal were despatched to Calcutta. In 1860, 49 collieries were worked, chiefly conducted with European capital, and yielded a total out-turn of 313,300 tons. In 1863 the out-turn of the whole coal-field exceeded 500,000 tons. There are now 44 coal-mines at work within the Bardwan district, of which 19 mines turn out more than 10,000 tons of coal apiece per annum. In the larger and better mines coal is raised by steam from pits and galleries. In the smaller mines or workings coal is raised by hand-labour from open quarries. In the Rániganj coal-field 61 steam engines, with an aggregate of 867 horse-power, are at work. Only one seam (or set of seams) of a less thickness than 8½ feet is

worked, and the average thickness of the seams at the Rániganj mines is about 15 or 16 feet. The pits are mostly shallow, very few being more than 150 feet deep. The Bengal Coal Company, with its mines at Rániganj and westwards, is alone able to raise more than 200,000 tons of coal annually. Silk and cotton cloth, brass utensils, silver and gold ornaments, and indigo, are the principal manufactures of the district. Three indigo factories in Bardwán are conducted with European capital. Articles of trade consist of rice, tobacco, pulses, wheat, oil-seeds, jute, sugar, salt, English and country made cloths, cotton, molasses, timber, and coal. In 1790 the total revenue of the Bardwán district amounted to £508,093, in 1820 to £453,321, and in 1870 (after transfers of a large part of its area to adjoining districts) to £388,773. The expenditure in 1797 amounted to £11,213, in 1820 to £17,338, and in 1870 to £63,435. The land tax is the principal source of revenue, which amounted in 1790 to £503,272, in 1850 (from a reduced area) to £309,618, and in 1870 to £305,806. For the protection of person and property Government maintained in 1871 a regular constabulary force 682 strong, at a total cost of £11,622 a year, besides 11,052 men of the village watch possessing service lands or paid by the villagers. Bardwán contained 939 schools in 1871-72, attended by 21,926 pupils, and costing £4328 annually to the state. For administrative purposes the district is divided into six magisterial subdivisions—Bardwán, Kálná, Kátwá, Bud-bud, Rániganj, and Jahánábád, with 22 police circles. Exclusive of the Bardwán city described below, there are seven towns in the district containing a population of more than 5000 souls. They are also municipalities, and are as follows:—1. Kálná—population: Hindus, 22,463; Mahometans, 3557; Christians, 38; others, 1278; total, 27,336; municipal income in 1872, £1185; expenditure, £980; rate of taxation, 10½d. per head. 2. Syámbázár—population: Hindus, 19,341; Mahometans, 294; total, 19,635; municipal income, £276; expenditure, £224; rate of taxation, 3½d. per head. 3. Rániganj—population: Hindus, 17,927; Mahometans, 1473; Christians, 173; total, 19,573; municipal income, £871,12s.; expenditure, £371,12s.; rate of taxation, 3d. per head. 4. Jahánábád: Hindus, 10,222; Mahometans, 3187; total, 13,409; municipal income, £238, 18s.; expenditure, £250, 14s.; rate of taxation per head, 4½d. 5. Báli—population: Hindus, 8150; Mahometans, 669; total, 8819; municipal income, £173, 4s.; expenditure, £214, 4s.; rate of municipal taxation, 4½d. per head. 6. Kátwá—population: Hindus, 6817; Mahometans, 1131; Christians, 15; total, 7963; municipal income, £513, 14s.; expenditure, £513, 14s.; rate of taxation, 1s. 3½d. per head. 7. Dainhát—population: Hindus, 7389; Mahometans, 173; total, 7562; municipal income, £398, 8s.; expenditure, £386, 8s.; rate of taxation, 1s. 0½d. per head. The East Indian Railway and the Grand Trunk road leading to the North-Western Provinces pass through the district, which has also fifteen other roads communicating with the neighbouring districts. The climate of Bardwán was considered a few years back to be the healthiest in Bengal. But an epidemic fever broke out about 1867, and is still (1874) raging in the district. It causes havoc and depopulation among the cultivating classes. The Mahárájá of Bardwán, one of the largest landholders in Bengal, has an income estimated at £400,000 to £500,000 sterling a year. Bardwán district was acquired by the East India Company under the treaty with Nawáb Mir Kásim in 1760, and confirmed by the Emperor Sháh Alam in 1765. The land revenue was fixed in perpetuity with the zamindárs in 1793.

BARDWÁN, the principal town of the district of the same name, situated on the route from Calcutta to Benares, and a station on the East Indian Railway, lies in 23° 14' 15" N. lat., and 87° 53' 57" E. long. Jacquemont formerly described Bardwán town "as consisting of an assemblage of crowded suburbs, of wretched huts, with walls of mud, and covered with thatch, having no temples of striking aspect, and few handsome houses." At the present time Bardwán is a well-built, busy town, with commodious streets, dotted with large tanks, and surrounded by luxuriant gardens. The Mahárájá's palaces are handsome buildings, furnished in the English style, with elegant mirrors and nick-nacks from Paris, and some tolerable oil paintings. Bardwán forms the headquarters of the civil authorities of the division and district, consisting of the commissioner, the judge, magistrate, and collector, and their European and native assistants. In 1814 the town contained a population estimated at 53,927 souls; and in 1872, 32,321. Details of population in 1872:—Hindus, 22,013; Mahometans, 9927; Christians, 223; persons of unspecified religion, 158; total, 32,321. Municipal income in 1871, £5450; expenditure, £5450; rate of

taxation, 3s. 4½d. per head. In 1635 Bardwán was besieged by a rebel chief of the Great Mughul. The city soon fell into the hands of the besiegers, the Rájá was slain in battle outside the walls, and the ladies of his family committed suicide, to avoid falling into the hands of the conquerors. The present Mahárájá is a well-educated, liberal-minded man. He maintains a great public school in the town at his own cost, and is ever forward with help in time of distress or famine, as in 1866 and 1874.

BARÈGES, a small town situated between two mountain chains in the department of Hautes Pyrénées in France, about 25 miles from Bagnères de Bigorre. It is celebrated for its warm sulphurous springs, first brought into notice by the visit of Madame du Maintenon in 1676, the temperature of which varies from 88° to 111° Fahr. The benefit of the waters is granted to the army at the expense of the Government, which erected a bath-house in 1864. During the winter the town is so exposed to avalanches that only a few of the residents remain. The town gives its name to a silk-fabric (barège) which is principally manufactured in Bagnères de Bigorre.

BARELI, or BAREILLY, a district of British India in the Rohilkhand division, under the jurisdiction of the Lt.-Governor of the North-Western Provinces, situated between 28° 2' and 29° 2' N. lat., and 79° 2' 30" and 80° 13' 15" E. long. It is bounded on the N. by Kumáon district and the independent state of Nepál; on the E. by a portion of the district of Sháhjahánpur, and the district of Lakhimpur in Oudh; on the S. by the districts of Budáon and Sháhjahánpur; and on the W. by the native state of Rámpur and Budáon. Bareli is a level country, watered by many streams, the general slope being towards the south. The soil is fertile and highly cultivated, groves of noble trees abound, and the villages have a neat, prosperous look. A tract of forest jungle, called the *Tarái*, stretches along the extreme north of the district, and teems with large game, such as tigers, bears, deer, wild pigs, &c.

The River Sardá or Ghagrá forms the eastern boundary of the district, and is the principal stream. Next in importance is the Rámangá, which receives as its tributaries most of the hill torrents of the Kumáon mountains; the principal ones being the East Bahgúl, Nakatiyá, Deuraniyá, Saukha, Sidhá, Dujaurá, Kichaba, West Bahgúl, Bhakrá, Dhakrá, and Dhúrá. The Deohá is another great drainage artery, and receives many minor streams. The Gomati or Gúmti also passes through the district. Bareli district has an area of 2976.70 square miles, of which 1845.28 square miles are under cultivation; 727.65 square miles are cultivable, but not actually under cultivation; 25.16 square miles are held revenue free; and 378.60 square miles are returned as uncultivable waste.

The census of 1872 takes the area at 2982 square miles, and returns the population at 1,507,139 souls, inhabiting 3548 villages or townships, and 296,441 houses; density of population per square mile, 505; villages or townships per square mile, 1.2; persons per village or township, 425; houses per square mile, 99; persons per house, 5. Of the total population, 1,197,583, or 79.5 per cent., are Hindus; 308,682, or 20.5 per cent., Mahometans; and 536 Christians, or others of unspecified religion. The Mahometans are chiefly the descendants of Yusafzá Afgháns, called the Rohillá Patháns, who settled in the country about the year 1720. The Rohillás were formerly the ruling race of the tract of country called Rohilkhand, and are men of a taller stature, a fairer complexion, and a more arrogant air than the general inhabitants of the district. Bishop Heber has described them as follows:—"The country is burdened with a crowd of lazy, profligate, self-called sawárs (cavaliers), who, though many of them are not worth a rupee, conceive it derogatory to their gentility and Pathán blood to apply themselves to any honest industry, and obtain for the most part a precarious livelihood by sponging on the industrious tradesmen and far-

mers, on whom they levy a sort of blackmail, or as hangers on to the few wealthy and noble families yet remaining in the province. These men have no visible means of maintenance, and no visible occupation except that of lounging up and down with their swords and shields, like the ancient Highlanders, whom in many respects they much resemble." The Rohillás, after fifty years' precarious independence, were subjugated in 1774 by the confederacy of British troops with the Nawáb of Oudh's army, which formed so serious a charge against Warren Hastings. Their territory was in that year annexed to Oudh. In 1801 the Nawáb of Oudh ceded it to the Company in commutation of the subsidy money. During the Sepoy Mutiny of 1857 the Rohillás took a very active part against the English, but since then they have been disarmed. Both before and after that year, however, the Bareli Mahometans have distinguished themselves by fanatical tumults against the Hindus.

The inhabitants of the district are for the most part poor, but their condition has improved under English rule. Sugar and rice, of which large quantities are exported, form the principal agricultural products of the district. Pilibhit formed an independent district till its incorporation with Bareli in 1842; its rice is celebrated all over the N.W. Provinces. Other agricultural products—wheat, barley, cotton, tobacco, maize, millet, pulses, and fruit. The jungle tract of the district produces fine timber, in which a large trade is carried on. The total revenue of the district for 1870-71 amounted to £246,419, and the civil expenditure to £30,978. By far the greater part of the revenue is derived from the land; the new settlement for thirty years was concluded in 1872. Four towns contain a population of upwards of 5000 souls:—1. Bareli—area, 1280 acres, noticed below. 2. Pilibhit—area, 433 acres; population, 29,840; municipal revenue (1872), £3291, 6s.; expenditure, £2698, 2s.; rate of taxation, 2s. 2½d. per head. 3. Bisálpur—area, 142 acres; population, 9250; municipal revenue, £282, 8s.; expenditure, £343, 18s.; rate of taxation, 7½d. per head. 4. Anwiah—area, 128 acres; population, 11,153; municipal revenue, £183, 2s. 5½d.; expenditure, £224, 15s. 10d.; rate of taxation, 4d. per head. Other minor towns: Faridpur, population, 4940; Saranli, 4585; Nawárganj, 4418. There are 19 other towns with a population of above 2000. Bareli shows a heavy criminal return, and the police do not appear to be successful in grappling with crime. The regular police consists of a force of 4218 men. In 1872 there were 618 schools in the district, attended by 9265 pupils, besides those attending the university college in the town of Bareli.

BARELI [*Zareilly*], the principal place in the district of the same name, situated on the left bank of the Juá, a tributary of the Western Rámangá, in N. lat. 28° 23', E. long. 79° 28'. It is a large town, with a brisk and lucrative commerce, and manufactures consisting principally of house furnishings, such as chairs, tables, &c. Mr Thornton says, that "besides the hands engaged in this branch of handicraft, there are cotton weavers, dressers, and twisters, manufacturers of muslins, and also of silks and brocades, dyers and colour-makers, linen and cloth-plaiters, gold and silver lace-makers, jewellers, goldsmiths, and silversmiths, blacksmiths, copper-smiths, and tinmen, cutlers, armourers, seal-makers and engravers, turners, saddlers, tailors, &c., &c." In 1872 Bareli town contained a population of 102,982, of whom 59,036 were Hindus, 43,463 Mahometans, and 483 of unspecified religion. In 1872 the municipal revenue of the town amounted to £6602, 8s.; expenditure, £7217, 12s.; rate of municipal taxation, 1s. 3½d. per head of the population. The municipal revenue is derived from *octroi* duties levied on articles of food brought for sale into the town. The principal institution in the town is the Bareli college, intended as a seat of upper class learning for the surrounding districts of the N.W. Provinces. It is conducted by a staff of efficient professors from England, and its course includes the subjects for degrees in the Calcutta University. In 1872-73 it was attended by 310 pupils. The cost of the college department and upperschool amounted to £5836, of which Government contributed £5335.

BARÈRE DE VIEUZAC, BERTRAND, one of the most notorious members of the French National Convention,

was born at Tarbes in Gascony, September 10, 1755. He was brought up to the profession of the law, and was admitted advocate to the parliament of Toulouse. He wrote several trivial pieces, panegyrics of Louis XVI., Montesquieu, J. J. Rousseau, and others, which obtained prizes from provincial academies, and a dissertation on a Latin inscription which procured him membership of the Academy of Floral Games of Toulouse. Such was the smooth beginning of a career which ultimately became unparalleled for meanness, cowardice, lying, and atrocious cruelty. At the age of thirty he married. Four years later, in 1789, he was elected deputy by his own province to the States-general, which met in May. He had made his first visit to Paris in the preceding year. His personal appearance, his manners, social qualities, and liberal opinions, gave him a good standing among the multitude of provincial wise-heads then thronging into Paris, eager to be the saviours of France, or at least of themselves. He took his place at first with the monarchical party; and his glib pen found occupation in the preparation of various reports, and in editing a journal, the *Point du Jour*, containing reports of the debates of the National Assembly. For a time he formed a connection with the House of Orleans, passing over soon to the republican party. Barère appears to have been wholly free from the restraints of conscience or any guiding principle; his conduct was regulated only by the determination to be on the side of the strongest. After the close of the National Assembly he was nominated one of the judges of the newly-instituted Court of Cassation. In 1792 he was elected deputy to the National Convention for the department of the Hautes Pyrénées. At first he took part with the Girondists; but on the trial of the king he voted, with the Mountain, for the king's death "sans appel et sans sursis." He closed his speech with a sentence which became memorable, "*L'arbre de la liberté ne saurait croître s'il n'était arrosé du sang du roi.*" As the Mountain became the strongest party Barère advanced with it, unscrupulously carrying out its extremest projects, and playing a prominent part in the Reign of Terror. The light-heartedness with which he acted in these awful scenes, the fluency and flippancy of his speeches and reports, procured him the title of the "Anacreon of the Guillotine." He supported Robespierre in his atrocious measure against the Girondists, crawled like a slave at the feet of the "incorruptible" Maximilian till the day of his fall, and then advocated his execution without a hearing. It was Barère who had proposed the decree that no quarter should be given to any English or Hanoverian soldier, which was unanimously adopted. This procured him admission by acclamation to the Jacobin Club, from which he had been previously excluded. The decree, however, remained a dead letter. A few months after the fall of the Convention, proceedings were taken against Barère and his colleagues of the Terror, Collot d'Herbois and Billaud-Varennes, and he was sent to the Isle of Oléron. He was removed to Saintes, and thence escaped to Bordeaux, where he lay in concealment for several years. In 1795 he was elected member of the Council of Five Hundred, but was not allowed to take his seat. When Napoleon Bonaparte was First Consul he was anxious to employ Barère, but Barère refused the overture. It was only for a while. The witing of the Terror became the hiring and the spy of the new tyranny. On the fall of Napoleon, Barère played the part of royalist, but on the final restoration of the Bourbons in 1815 he was banished for life from France, and then withdrew into Belgium and temporary oblivion. After the Revolution of July 1830 he reappeared in France, was reduced by a series of lawsuits to extreme indigence, accepted a small pension assigned him by Louis Philippe (on whom he had heaped

abuse and railing), and died, the last survivor of the Committee of Public Safety, January 15, 1841. Two years after his death appeared *Mémoires de Bertrand Barère*, edited by Hippolyte Carnot and David of Angers. (See Macaulay's article in the *Edinburgh Review*, vol. lxxix., in which the character and career of Barère<sup>1</sup> are discussed with characteristic emphasis and severity.)

**BARETTI, GIUSEPPE**, an Italian critic of some distinction, was born at Turin in 1716. He was intended by his father for the profession of law, but at the age of sixteen fled from Turin and went to Guastalla, where he was for some time employed in a mercantile house. His leisure hours he devoted to literature and criticism, in which he became expert. For many years he led a wandering life, supporting himself chiefly by his writings. At length he arrived in London, where he remained for a considerable time. He obtained an appointment as secretary to the Royal Academy of Painting, and became acquainted with Johnson, Garrick, and others of that society. He was a frequent visitor at the Thrales'; and his name occurs repeatedly in Boswell's *Life*. In 1769 he was tried for murder, having had the misfortune to inflict a mortal wound with his fruit knife on a man who had assaulted him in the street. Johnson among others gave evidence in his favour at the trial, which resulted in Baret's acquittal. He died in May 1789. His first work of any importance was the *Italian Library*, London, 1757, a useful catalogue of the lives and works of many Italian authors. The *Lettere Famigliari*, giving an account of his travels through Spain, Portugal, and France during the years 1761-1765, were well received, and when afterwards published in English, 4 vols., 1770, were highly commended by Johnson. While in Italy on his travels Baret set on foot a journal of literary criticism, to which he gave the title of *Frusta Letteraria*, the literary scourge. It was published under considerable difficulties and was soon discontinued. The criticisms on contemporary writers were sometimes just, but are frequently disfigured by undue vehemence and coarseness. Among his other numerous works may be mentioned a useful *Dictionary and Grammar of the Italian Language*, and a dissertation on Shakespeare and Voltaire.

**BARFLEUR**, called formerly Barbeflot, and in the Latin chronicles *Barbatus Fluctus*, an ancient town of Normandy, in France, now in the department of Manche, 15 miles E. of Cherbourg. It was at one time the seat of an active trade across the Channel, but was ruined and had its harbour filled up by the English in 1346. Cape Barfleure has a lighthouse 271 feet above the sea, in long. 1° 16' W., lat. 49° 40' N.

**BARHAM, RICHARD HARRIS**, a celebrated humourist, better known by his *nom de plume* of THOMAS INGOLDSEY, was born at Canterbury, December 6, 1768. At seven years of age he lost his father, who left him a small estate, part of which was the manor of Tappington, so frequently mentioned in the *Legends*. At nine he was sent to St Paul's school, but his studies were interrupted by an

<sup>1</sup> Summed up thus:—"Our opinion then is this, that Barère approached nearer than any person mentioned in history or fiction, whether man or devil, to the idea of consummate and universal depravity. In him the qualities which are the proper objects of hatred, and the qualities which are the proper objects of contempt, preserve an exquisite and absolute harmony. In almost every particular sort of wickedness he has had rivals. His sensuality was immoderate; but this was a failing common to him with many great and amiable men. There have been many men as cowardly as he, some as cruel, a few as mean, a few as impudent. There may also have been as great liars, though we never met with them or read of them. But when we put everything together, sensuality, poltroonery, baseness, effrontery, mendacity, barbarity, the result is something which in a novel we should condemn as caricature, and to which, we venture to say, no parallel can be found in history."

accident which shattered his arm and partially crippled it for life. Thus deprived of the power of bodily activity, he became a great reader and diligent student. In 1807 he entered Brasenose College, Oxford, intending at first to study for the profession of the law. Circumstances, however, induced him to change his mind and to enter the church. The choice seems surprising, for he had from childhood displayed that propensity to fun in the form of parody and punning which afterwards made him a reputation. In 1813 he was ordained and took a country curacy; he married in the following year, and in 1821 removed to London on obtaining the appointment of minor canon of St Paul's Cathedral. Three years later he became one of the priests in ordinary of his Majesty's chapel royal. In 1826 he first contributed to *Blackwood's Magazine*; and on the establishment of *Bentley's Miscellany* in 1837 he began to furnish the series of grotesque metrical tales known as *The Ingoldsby Legends*. These became very popular, were published in a collected form, and have since passed through numerous editions. In variety and whimsicality of rhymes these verses have hardly a rival since the days of *Hudibras*. But beneath this obvious popular quality there lies a store of solid antiquarian learning, the fruit of patient enthusiastic research by the light of the midnight lamp, in out-of-the-way old books, which few readers who laugh over his pages detect. If it were of any avail we might regret that a more active faculty of veneration did not keep him from writing some objectionable passages of the *Legends*. His life was grave, dignified, and highly honoured. His sound judgment and his kind heart made him the trusted counsellor, the valued friend, and the frequent peacemaker; and he was intolerant of all that was mean, and base, and false. In politics he was a Tory of the old school; yet he was the life-long friend of the liberal Sydney Smith, whom in many respects he singularly resembled. Theodore Hook was one of his most intimate friends. Mr Barham was a contributor to the *Edinburgh Review* and the *Literary Gazette*; published a novel in 3 vols., entitled *My Cousin Nicholas*; and, strange to tell, wrote nearly a third of the articles in Gorton's *Biographical Dictionary*. His life was not without such changes and sorrows as make men grave. He had nine children, and six of them died in his lifetime. But he retained vigour and freshness of heart and mind to the last, and his latest verses show no signs of decay. He died in London after a long, painful illness, June 17, 1845, leaving his beloved wife, two daughters, and a son, surviving him. A short memoir, by his son, was prefixed to a new edition of *Ingoldsby* in 1847, and a fuller *Life and Letters* was published in 2 vols. in 1870.

**BARI, TERRA DI**, a province of Italy, in the district of Apulia, bounded on the N. by the Adriatic, E. and S.E. by the province of Otranto, S.W. by Basilicata, and W. by Capitanata. It has an area of 1782 geographical square miles, and is divided into the three districts of Bari, Barletta, and Altamura. Except in the S. and S.W., where branches of the Apennines occur, the surface is generally level. The soil is for the most part calcareous, with a rich covering of loam. The climate is oppressively hot in summer, but very pleasant during the rest of the year. The only considerable river is the Ofanto, or *Aufidus*; but, in spite of the lack of irrigation, the province is among the best cultivated in the kingdom, producing abundance of grain, flax, tobacco, cotton, wine, oil, almonds, liquorice, &c. Swine, asses, goats, and sheep with a very fine wool, are numerous; and the salt and nitre works form important branches of industry. Among the more important towns besides the capital are Barletta, Trani, Bisceglie, Molfetta, Monopoli, and Fasano on the coast, and Andria, Ruvo, Nola, Bitonto, and Conversano somewhat inland.

The population, which is densest along the coast, was 604,540 in 1871.

**BARI**, the ancient *Barium*, capital of the above province and seat of an archbishop, is situated on a tongue of land projecting into the Adriatic, in lat. 41° 7' N., and long. 16° 53' E. It is defended by various fortifications, among which the most important is the citadel, which is about a mile in circumference, and dates from the Norman possession. The general character of the older part of the town is gloomy and irregular, but the newer portion has spacious streets, with handsome buildings. The priory of St Nicolo, built by Robert Guiscard in 1087 to hold the relics of the saint, which had been brought from Myra in Lycia, is interesting for its beautiful crypt and the tombs of Robert of Bari and Bona Sforza of Poland. The festival of St Nicholas, on the 8th of May, is still attended by thousands; and his body is believed by the superstitious to supply the *Manna di Bari*. The cathedral of St Sabino, a fine Gothic structure, was barbarously bestuiced and transformed by Archbishop Gaeta in 1745. Among the other buildings of importance are the palace of the "Intendente," the theatre (a large modern erection), the Lyceum, a college for the education of the nobility, and an "Athenæum." The commercial importance of Bari has been for some time on the increase; and its harbour, augmented by the building of two moles in 1855, has more recently received a still greater extension, while excellent anchorage is also afforded by its roads. The inhabitants are skilful seamen, and carry on a large traffic in their own ships with different parts of the Adriatic. The exports, which consist chiefly of olive oil, wine, mustard seed, cream of tartar, grain, and almonds and other fruits, were valued in 1872 at £642,818, while the imports of the same year amounted to £249,081. The railway to Brindisi was opened in 1865, and another line has since been extended to Taranto. *Barium*, according to the evidence of its coins, was a place of importance in the 3d century B.C., and had a decided Greek element in its culture; but it never acquired any great influence in the old Roman world, and all allusions to it in the classical authors are of an incidental description. After the fall of the Western empire it was subject in turn to the Greek emperors, to the dukes of Benevento, and to the Saracen invaders. From the last it was delivered in 971 by Louis II., and again in 1002 by the Venetians, who left their Lion of St Mark as an emblem to the city. Not long after it was raised to the rank of capital of Apulia by the Greek emperors, who were soon (1040) compelled to acknowledge it as a free principality under Argyrus. After a four years' siege it was taken in 1070 by the Normans, who lost it in 1137 to Lothaire, but recovered it a few years later. In 1156 it was razed by William the Bad, and has several times suffered a similar fate. In the 14th century Bari became a duchy, which continued to exist till 1558, when it was bequeathed by Bona Sforza to Philip II. of Spain.

See Beatillo, *Historia de Bari*, Napoli, 1637; Lombardi, *Compendio cronologico delle vite degli arcivescovi Baresti*, Napoli, 1697.

**BARKING**, a town of England, county of Essex, 7 miles E.N.E. of London, on the River Roding, not far from the Thames. It was celebrated for its nunnery, one of the oldest and richest in England, founded about 670 by Erkenwald, bishop of London, and restored in 970 by King Edgar, about a hundred years after its destruction by the Danes. The abbess was a baroness *ex officio*, and the revenue at the dissolution of the monasteries was £1084. The church of St Margaret is an ancient edifice of considerable beauty, with some curious monuments; and the ancient market-house, no longer used, and an embattled gateway, are also worthy of mention. The various dissenting denominations have places of worship in the town.

Population in 1871, 5766, principally engaged in the river traffic and in the cultivation of vegetables for the London market. There is no longer much attention paid to the fishery, but various industries have been introduced.

**BARLAAM AND JOSAPHAT, Saints**. These two saints appear in both the Greek and the Roman Martyrology, in the former under 26th August, in the latter under 27th November. Their story is in the highest degree worthy of note, because it is, in fact, a Christianized version of the Indian legendary history of the Buddha, Sakya Muni.

The remarkable parallel between Buddhist ritual, costume, and discipline, and those which especially claim the title of Catholic in the Christian church, has often been recognized, even by the most faithful sons of Rome;<sup>1</sup> and though the parallel has perhaps never been elaborated as it might be, some of its more salient points are familiar. Still, many readers may be unaware that Sakya Muni himself, or, as he was by birth, Siddharta, the son of Suddodhana, prince of Kapilavastu (in the north of modern Oudh), has found his way into the Roman calendar as a saint of the church.

The Christian story first appears in Greek among the works of St John of Damascus, an eminent divine, and an opponent of the Emperor Leo the Isaurian in the Iconoclastic movement, who flourished in the early part of the 8th century, and who, before he adopted the monastic life and devoted himself to theology, had held high office at the court of the caliph Abu Jafar Almansur, as his father Sergius is said to have done before him.<sup>2</sup>

The outline of the Greek story is as follows:—St Thomas had converted the people of India, and after the eremitic life originated in Egypt, many Indians adopted it. But a powerful pagan king arose who hated and persecuted the Christians, especially the ascetics. After this king, Abenner by name, had long been childless, a boy greatly desired, and matchless in beauty, was born to him, and received the name of Josaphat. The king, in his joy, summons astrologers to predict the child's destiny. They foretell glory and prosperity beyond those of all his predecessors. One sage, most learned of all, assents, but intimates that the scene of this glory will be, not the paternal kingdom, but another infinitely more exalted, and that the child will adopt the faith which his father persecutes.

The boy shows a thoughtful and devout turn. King Abenner, troubled by this and by the remembrance of the prediction, selects a secluded city, in which he causes a splendid palace to be built, where his son should abide, attended only by tutors and servants in the flower of youth and health. No stranger was to have access, and the boy was to be cognizant of none of the sorrows of humanity, such as poverty, disease, old age, or death, but only of what was pleasant, so that he should have no inducement to think of the future life; nor was he ever to hear a word of Christ and his religion.

Prince Josaphat grows up in this seclusion, acquires all kinds of knowledge, and exhibits singular endowments. At length, on his urgent prayer, the king reluctantly permits him to pass the limits of the palace, after having taken all precautions to keep painful objects out of sight. But through some neglect of orders, the prince one day encounters a leper and a blind man, and asks of his attendants with pain and astonishment what such a spectacle should mean. These, they tell him, are ills to which man is liable. Shall all men have such ills? he asks. And in the end he returns home in deep depression. Another day he falls in with a decrepit old man, and, stricken with dismay at the sight, renews his questions, and hears for the first time of death. And in how many years, continues the prince, does this fate befall man? and must he expect death as inevitable? Is there no way of escape? No means of eschewing this wretched state of decay? The attendants reply as may be imagined; and Josaphat goes home more pensive than ever, dwelling on the certainty of death, and on what shall be thereafter.

At this time Barlaam, an eremite of great sanctity and knowledge, dwelling in the wilderness of Sennaritis, divinely warned,

<sup>1</sup> It has been alleged that Père Huc, on returning to Europe, was astonished to find his celebrated journey to Lhasa in the *Index*, on the ground of such recognition. But this seems to be untrue.

<sup>2</sup> St John's authorship of the story has been disputed. Prof. Max Müller, in the paper quoted below, seems to dispose sufficiently of the objections. None of the old editions of St John's works contain the Greek of the story. This, Prof. Müller states, was first published in 1832 by Boissonade, in his *Analecta Græca*, vol. iv.