

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 Buddhistic 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 Hue, 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.

travels to India in the disguise of a merchant, and gains access to Prince Josaphat, to whom he imparts the Christian doctrine and commends the monastic life. Suspicion arises and Barlaam departs. But all attempts to shake the prince's convictions fail. As a last resource the king sends for Theudas, a magician, who removes the prince's attendants and substitutes seductive girls; but all their blandishments are resisted through prayer. The king abandons these efforts and associates his son in the government. The prince uses his power to promote religion, and everything prospers in his hands. At last Abenner himself yields to the faith, and after some years of penitence dies. Josaphat surrenders the kingdom to a friend called Barachias, and departs for the wilderness. After two years of painful search, and much buffeting by demons, he finds Barlaam. The latter dies, and Josaphat survives as a hermit many years. King Barachias afterwards arrives, and transfers the bodies of the two saints to India, where they are the source of many miracles.

Now this story is, in all essentials and in many details, *mutatis mutandis*, the story of Buddha. For particulars we must refer to the papers of M. Müller and F. Liebrecht cited below; we can indicate but one example in the prominent episode of Sakya's youth, his education in a secluded palace, his encounter successively with a decrepit old man, with a man in mortal disease and poverty, with a dead body, and, lastly, with a religious recluse radiant with peace and dignity, and his consequent abandonment of his princely state for the ascetic life in the jungle. Some of the correspondences in the two stories are most minute, and Prof. Müller has pointed out that even the phraseology, in which some of the details of Josaphat's history are described, almost literally renders the Sanskrit of the *Lalitā Vistara*.

We have given but the skeleton of the history of Barlaam and Josaphat. It is filled out with episodes and apologues, several of which also have been traced to Buddhist sources. These stories no doubt promoted the vast mediæval popularity of the legend in both the Greek and the Latin Churches. Its first favour in the former seems to have been due to its embodiment in the *Lives of the Saints*, as compiled anew by Simeon the Metaphrast, a person of disputed age, but not of later date than 1150 A.D. Selections from his work, in which this legend takes the lead, continue to be issued in Romaic as works of popular edification.

At what time the two saints first found their place in the Roman martyrology we have not been able to ascertain, but their story figures at length in the *Speculum Historiale* of Vincent of Beauvais, and more briefly in the *Golden Legend* of Jacobus de Voragine, both of the 13th century. There is a church bearing the dedication *Divo Josaphat* in Palermo, and probably others in other Catholic cities.

The story continued for centuries to be one of the most popular works in Christendom. It was translated into most European tongues, including Bohemian, Polish, and Icelandic. A version in the last, executed by a Norwegian king, dates from 1204; in the East there were versions in (at least) Arabic, Ethiopic, Armenian, and Hebrew; whilst a translation into the Tagala language of the Philippines was printed at Manila in 1712. The story was rendered into poems and miracle plays. Moreover, its episodes and apologues have furnished material to poets and story-writers of very diverse ages and characters, e.g., to Boccaccio, to Gower, to the compiler of the *Gesta Romanorum*, to Shakespeare himself, and to the late W. Adams, author of the *King's Messengers*.

The identity of the stories of Buddha and St Josaphat was recognized by the historian of Portuguese India, Diogo de Couto, as may be seen in his history (Dec. v. liv. vi. cap. 2). In modern times it was first noticed (according to Prof. M. Müller) by M. Laboulaye, in the *Journal des Débats* (21-26 July, 1859); but it was more elaborately set forth by the learned Dr Felix Liebrecht a year later (*Jahrbuch für Roman. und Engl. Litteratur*, ii. p. 314); and was treated with his usual grace by Prof. Müller himself in his lecture on the "Migration of Fables" (see *Contemp. Review* for July 1870, pp. 538-577.)

BARLETTA, the ancient *Barāulum*, called in the Middle Ages *Barolum*, a fortified seaport town of Italy, the seat

of an archbishop, in the province of Terra di Bari. It is 33 miles N.W. of Bari, in lat. 41° 19' 26" N., long. 16° 18' 10" E. The town is well built and handsome; the houses are large, and the streets wide and well paved. It has a fine Gothic cathedral (S. Maria Maggiore) with a lofty spire, a number of churches and convents, an orphan asylum, a college, a theatre, and a colossal statue, supposed by some to be of the Emperor Heraclius, but this is denied by other art critics. The harbour is formed by a mole, on which a lighthouse is erected, and it is commanded by the citadel. It is only capable of admitting small vessels, but the town has a considerable trade in grain, wine, oil, fruit, salt, &c. Barletta was once one of the strongest cities in Italy, and in the 13th and 14th centuries was a favourite residence of the kings of Naples. It was here that the first tournament in that part of Italy was held in 1259, and in 1503 a remarkable combat took place in the neighbourhood between two chosen bands of Italian and French knights, led by Colonna and Bayard respectively. Population, 28,613. (See Marullo. *Diss. stor. sopra il colosso di Barletta*. Naples, 1816.)

BARLEY (*Hordeum*), a most important genus of the cereal plants which belongs peculiarly to temperate regions. Four distinct species of barley, cultivated for the production of grain, are commonly enumerated,—1st, common or two-rowed barley, *Hordeum distichum*; 2d, Bere or Bigg, *H. vulgare*; 3d, six-rowed barley, *H. hexastichum*; and 4th, fan, spratt, or battledore barley, *H. zeocriton*. Of these species, but chiefly of the first two, very many varieties are recognized by cultivators, and new kinds are constantly being introduced. Barley is the most hardy of all cereal grains, its limit of cultivation extending further north than any other; and, at the same time, it can be profitably cultivated in sub-tropical countries. The opinion of Pliny, that it is the most ancient aliment of mankind, appears to be well founded, for no less than three varieties have been found in the lake dwellings of Switzerland, in deposits belonging to the Stone Period. According to Professor Heer these varieties are the common two-rowed (*H. distichum*), the large six-rowed (*H. hexastichum densum*), and the small six-rowed (*H. hexastichum sanctum*). The last variety is both the most ancient and the most commonly found, and is the sacred barley of antiquity, ears of which are frequently represented plaited in the hair of the goddess Ceres, besides being figured on ancient coins. The cultivation of barley in ancient Egypt is indicated in Exod. ix. 31. Till within recent times barley formed an important source of food in northern countries, and barley cakes are still to some extent eaten. Owing, however, to its poverty in that form of nitrogenous compound called gluten, so abundant in wheat, barley-flour cannot be baked into vesiculated bread; still it is a highly nutritious substance, the salts it contains having a high proportion of phosphoric acid, and on it the Greeks trained their athletes. The following is the composition of barley-meal according to Von Bibra, omitting the salts:—

Water.....	15	per cent.
Nitrogenous compounds.....	12.981	"
Gum.....	6.744	"
Sugar.....	3.200	"
Starch.....	59.950	"
Fat.....	2.170	"

Barley is now chiefly cultivated for malting, to prepare spirits and beer (see BREWING), but it is also largely employed in domestic cookery. For the latter purpose the hard, somewhat flinty grains are preferable, and they are prepared by grinding off the outer cuticle which forms "pot barley." When the attrition is carried farther, so that the grain is reduced to small round pellets, it is termed "pearl barley." Patent barley is either pot or pearl barley reduced to flour. Under the name *decoctum hordei*, a pre-

paration of barley is included in the British Pharmacopœia, which is of value as a demulcent and emollient drink in febrile and inflammatory disorders. For the cultivation of barley, see AGRICULTURE, vol. i. p. 353.

The following table shows the quantities and values of barley imported into the United Kingdom in 1873:—

From	Cwts.	£
Russia.....	1,119,094	408,344
Sweden.....	182,004	86,366
Denmark.....	850,011	425,856
Germany.....	1,138,787	572,640
France.....	1,970,958	966,740
Turkey.....	2,905,646	1,137,147
Wallachia and Moldavia.....	836,606	322,064
Egypt.....	16,510	6,105
Tripoli and Tunis.....	28,554	11,330
Algeria.....	110,384	42,546
Other countries.....	82,559	34,434
Total.....	9,241,063	4,013,572

BARLOW, JOEL, an American poet and politician, born in 1755 at Reading in Connecticut. In 1774, some years after his father's death, he was entered at Yale College, New Haven, where he soon began to manifest considerable taste for poetry and power of composition. A few small pieces published by him were received with some degree of public favour. During his vacations he had taken part with the colonists in several engagements against the British, and immediately after completing his course, he qualified himself for the church, and was appointed chaplain to a regiment. This post he held till the conclusion of peace between Britain and America, when he settled in the village of Hartford, and began to practise as a lawyer. He also conducted a newspaper, and about the same time published his best poem, the *Vision of Columbus*, a vigorous and spirited piece of writing. About the year 1788 he gave up his newspaper and his legal practice, and came to Europe as the agent for a land company. Having discovered that this company was merely a swindling concern, he severed his connection with it, but did not return to America. In London he became acquainted with some of the most advanced liberal thinkers, and published several political tracts of a decidedly revolutionary character. In 1793, after having been some time in France, he accompanied the Commission of the National Convention, which was sent to organize the newly-acquired territory in Savoy. During his residence in Paris he engaged in commercial transactions, by which he acquired considerable fortune and importance. In 1795 he was appointed American consul at Algiers, and efficiently discharged the duties of that office. In 1805 he returned to America and began to interest himself in the politics of his own country. A pamphlet of his, sketching a plan of national education, was received with great favour. In 1808 he published an enlarged edition of his great poem, under the title *Columbiad*. It was magnificently illustrated, but did not achieve the popularity of its predecessor. In 1811 he was appointed minister plenipotentiary to France, with the object mainly of negotiating a commercial treaty and of obtaining compensation for some American property that had been unjustly confiscated. To accomplish this he required a personal interview with Napoleon, and set out to meet the emperor, who was at Wilna. On his way he was attacked with inflammation of the lungs, and died at a Polish village near Cracow, on the 22d December 1812.

BARLOW, PETER, an able writer on pure and applied mathematics, was born at Norwich in 1776, and died in 1862. He received a very ordinary education, but improved himself by his own exertions. In 1806 he was appointed mathematical master in the Woolwich Academy, and filled that post for forty-one years. In 1823 he was made a Fellow of the Royal Society, and two years later received

the Copley medal. He received many distinctions from British and foreign scientific societies. Mr Barlow's principal works are—*Elementary Investigation of the Theory of Numbers*, 1811; *New Mathematical and Philosophical Dictionary*, 1814; *Essay on Magnetic Attractions*, 1820. The investigations on magnetism led to the important practical discovery of a means of rectifying or compensating compass errors in ships. Besides compiling numerous useful tables, Mr Barlow contributed largely to the *Encyclopædia Metropolitana*. The most important of his articles are—"Theory of Numbers," "Mechanics," "Hydrodynamics," "Pneumatics," "Optics," "Astronomy," "Magnetism," and "Electro-Magnetism," along with the huge volume on "Manufactures."

BARMECIDES, or descendants of Barnak, were a noble Persian family, who attained great power under the Abbaside caliphs. Barnak, the first of them, was a Ghebre, or Persian fire-worshipper, and is supposed to have been a native of the district of Khorassan. He was introduced to the caliph Abd-ul-Malik, and acquired great power under him. His family prospered, and his grandson, Yahya, was vizier to the caliph El-Mahdy, and tutor of the famous prince Haroun-al-Raschid, celebrated in the *Thousand and One Nights*. Yahya's sons occupied high offices, one of them, Ja'afar (the Giafar of the *Arabian Nights*), being vizier and constant companion of Haroun. The caliph, however, conceived suspicions against the Barmecides, and in 802 beheaded Ja'afar with great cruelty, condemned the whole family to prison, and confiscated their property. Oriental historians give a romantic and not improbable reason for the caliph's conduct towards his vizier. Ja'afar had been married to Haroun's favourite sister, Abbasah, on condition that he should never see his wife save in presence of the caliph. He neglected this injunction, and Abbasah bore a son, who was brought up secretly. The caliph became aware of this, and in his wrath punished Ja'afar and all his family. The use of the expression *Barmecides' Feast*, to denote an imaginary banquet, is drawn from one of the tales in the *Arabian Nights*, where an entertainment of merely imaginary viands is served up to a hungry man by one of the Barmecides.

BARMEN, a town of Rhenish Prussia, in the government of Dusseldorf and circle of Elberfeld, on the Bergisch-Märkisch railway. It is formed by the combination of a large number of separate villages, which stretch along the northern valley of the Wupper for a distance of six miles in almost perfect continuity with Elberfeld. The first of these to obtain a separate civic organization was Gemarke, which may thus be regarded as the nucleus of the whole. The rapid development of manufacturing activity, to which the town owes its origin, only dates from the beginning of the 18th century. It is the chief seat of ribbon-weaving in Germany, and manufactures thread, lace, buttons, braids, cotton, cloth, silk stuffs, steel wares, and plated goods. There are also numerous bleachfields, printfields, dyeworks,—famous for their Turkey-red,—soap-works, chemical-works, and potteries. A chamber of commerce and a commercial tribunal hold their sessions in the town, which also possesses an exchange, a music hall, a deaf and dumb asylum, numerous schools, and a variety of churches. The most of the inhabitants are Protestants of various sects. The Rhenish-Westphalian Missionary Society maintains a theological seminary in the town and possesses an ethnographical museum. Population, 74,449.

BARNABAS (בָּרְנָבָא) was the surname given by the apostles to Joseph, "a Levite, of the country of Cyprus," who, though like Paul not of the twelve, was with him recognized among the number of the apostles. The name (*υἱὸς παρακλήσεως*), translated "son of consolation" in the authorized version (Acts iv. 36), would be better rendered

"son of exhortation" or "of prophecy." Barnabas is first mentioned in the Acts (iv. 36, 37) as having sold his land and laid the money at the apostles' feet. He next appears as introducing Paul after his conversion to the other apostles (Acts ix. 27), from which a previous acquaintance has been inferred. Subsequent notices record a year's residence along with Saul at Antioch, where they "taught much people" (xi. 22-26), a visit to Jerusalem with contributions for the poorer brethren there (xi. 27-30), the ordination of Saul and Barnabas for the work to which they were called by the Holy Ghost (xiii. 2, 3), and a missionary journey of the two apostles to Cyprus and various cities of Asia Minor (xiii. xiv.) When the dissension arose as to the necessity of circumcision, Paul and Barnabas were sent to Jerusalem by the church at Antioch to consult the "apostles and elders" on the question (xv. 1-4). Soon after their return to Antioch they resolved to undertake a second missionary journey; but a difference arose between them in regard to the determination of Barnabas to take his sister's son, John Mark, along with him. "The contention was so sharp between them" (xv. 39) that they separated, Barnabas and Mark going to Cyprus, while Paul and Silas went to Syria and Cilicia. No further account of the career of Barnabas is given in the New Testament, with the exception of one or two incidental allusions in St Paul's epistles (1 Cor. ix. 6; Gal. ii. 1, 9, 13). Later writings and traditions have attempted to supply what is wanting in the Scriptural narrative, but they contain no facts that can be accepted as historically certain. According to Clement of Alexandria, Barnabas was one of the seventy disciples. Various accounts of still later date allege that he studied under Gamaliel along with Saul, that he suffered martyrdom at Cyprus, and that his body was discovered in the reign of the Emperor Zeno. He is also said to have been the founder and first bishop of the church at Milan. The festival of St Barnabas is held on the 11th of June.

**BARNABAS, EPISTLE OF, and GOSPEL OF.** See **APOSTOLIC FATHERS and GOSPELS.**

**BARNARD CASTLE,** a market and manufacturing town and parish in the county of Durham, on the banks of the Tees, 246 miles from London. It consists of one main street, about a mile long, with a number of smaller ones branching off on each side. The principal building in the high street is the town-hall, an octagonal structure dating from 1747. St Mary's church, built in the 12th century, and restored in 1871, contains some curious monuments; but the building of chief interest is the castle, from which the town derives its name, and which is the principal scene of Scott's *Rokeby*. This was founded in 1132 by Barnard Baliol, an ancestor of the competitor with Bruce for the Scottish crown, and was reduced to a ruinous condition by the siege of 1569, when it was defended for Queen Elizabeth by Sir George Bowes of Streatlam. The remains still extend over a space of more than six acres. A remarkable building, known as the Bowes' Mansion and Museum, was in 1874 bequeathed to the town by a descendant of the gallant knight. It contains a valuable collection of works of art, and is one of the finest edifices of the kind in the kingdom. The principal manufactures of Barnard Castle are carpets, woollen cloth, and shoe-thread. The corn-market is one of the largest in the north of England. A line joining the North-Eastern and the London and North Western Railways passes immediately to the north of the town. In the neighbourhood are Rokeby, Egglestone Abbey, Raby Castle, and Lartington Hall. (See Sir Walter Scott's *Rokeby*, and Atkinson's *Handbook of Barnard Castle*, 1874.)

**BARNAUL,** a town of Asiatic Russia, in the government of Tomsk, and capital of a circle to which it gives its name.

It is situated in a wide plain which is bounded by offshoots of the Altai Mountains, and is built on both sides of the Barnaulka River at its confluence with the Ob, in lat. 53° 20' N., and long. 83° 26' E. It is the capital of an extensive mining district, and the seat of a board of administration. Besides its numerous smelting-furnaces, it possesses glassworks, a bell-foundry, and a mint; and it has also a library, an observatory, established in 1841, a mining school, a museum with a rich collection of mineral and zoological specimens, and a theatre, in addition to the governor's residence, the barracks, and other buildings belonging to its civic organization. Barnaul was founded in 1730 by Akynthies Demidoff (to whose memory a monument has been erected), was raised to the rank of a town in 1771, and became capital of the circle in 1822. Population, 12,927.

**BARNAVE, ANTOINE PIERRE JOSEPH MARIE,** one of the greatest orators and noblest actors and victims of the first French Revolution, was born at Grenoble in Dauphiny, October 22, 1761. He was of a Protestant family. His father was an advocate to the parliament of Grenoble, and his mother was a woman of high birth, superior ability, and noble character. He was at once thoughtful and passionate, studious and social, handsome in person and graceful in manners. He was brought up to the law, and at the age of twenty-two made himself favourably known by a discourse pronounced before the local parliament on the division of political powers. Dauphiny was one of the first of the provinces to feel the excitement of the coming revolution; and Barnave was foremost to give voice to the general feeling, in a pamphlet entitled *Esprit des édits enregistrés militairement le 20 Mai 1788*. He was immediately elected deputy, with his father, to the States of Dauphiny, and took a prominent part in their debates. A few months later he was transferred to a grander field of action. The States-general were convoked at Versailles for May 5, 1789, and Barnave was chosen deputy of the *Tiers Etat* for his native province. He soon made an impression on the Assembly, and became the friend of most of the leaders of the popular party. He took part in the conferences on the claims of the three orders, drew up the first address to the king, and supported the proposal of Sieyès that the Assembly should declare itself National. Though a passionate lover of liberty, he knew that excess is the ruin of liberty, and maintained the necessity for the individual and for the community of both freedom and restraint. He hoped to secure the freedom of France and her monarchy at the same time. But he was almost unawares borne away by the mighty currents of the time, and he took part in the attacks on the monarchy, on the clergy, on church property, and on the provincial parliaments. With the one exception of the mighty Mirabeau, Barnave was the most powerful orator of the Assembly. On several occasions he stood in opposition to Mirabeau. After the fall of the Bastille he wished to save the throne. He advocated the suspensive veto, the system of two chambers, and the establishment of trial by jury in civil causes. His conflict with Mirabeau on the question of assigning to the king the right to make peace or war was one of the most striking scenes in the Assembly. About this time, after a vehement debate, he fought a duel with Cazalès, in which the latter was slightly wounded. About the close of October 1790 Barnave was called to the presidency of the Assembly. On the death of Mirabeau a few months later, Barnave paid a high tribute to his worth and public services, designating him the Shakespeare of oratory. On the arrest of the king and the royal family at Varennes, while attempting to escape from France, Barnave was one of the three appointed to conduct them back to Paris. On the journey he was deeply affected by the mournful fate of these

royal persons, and resolved to do what he could to alleviate their sufferings. In one of his most powerful speeches he maintained the inviolability of the king's person. His public career came to an end with the close of the Constituent Assembly, and he returned to Grenoble at the beginning of 1792. His sympathy and relations with the royal family, and his desire to check the downward progress of the Revolution, brought on him the suspicion and persecution of the more violent party. At the end of August 1792 he was arrested and imprisoned, and in November 1793 was transferred to Paris. The nobility of his character was proof against the assaults of suffering. "Better to suffer and to die," he said, "than lose one shade of my moral and political character." On November 28 he appeared before the Revolutionary Tribunal, in company with Dupont-Dutertre, and two days later they both perished by the guillotine.

**BARNES, ALBERT,** a theologian of America, specially distinguished as a Biblical expositor, was born at Rome in the state of New York, 1st December 1798, and died at Philadelphia 24th December 1870. In 1820 he graduated at Hamilton College, and in the same year commenced his studies for the ministry at Princeton Theological Seminary. Soon after taking licence he was called to the Presbyterian church in Morristown, New Jersey, from which he was transferred to the pastoral charge of the first Presbyterian church of Philadelphia in 1830. In 1867 he was compelled to resign owing to failing health. Barnes held a prominent place in the New School branch of the Presbyterians, to which he had adhered on the division of the denomination. He was an eloquent preacher, but his wide-spread reputation rests chiefly on his expository works, which have probably had a larger circulation both in Europe and America than any others of their class. Of the well-known *Notes on the New Testament* it is said that more than a million volumes had been issued at the time of their author's death. The *Notes on Job*, the *Psalms*, *Isaiah*, and *Daniel*, found scarcely less acceptance. Displaying little original critical power, their chief merit lies in the fact that they bring the results of the criticism of others within the reach of general readers. Barnes was the author of several other works of a practical and devotional kind.

**BARNES, JOSHUA,** an English scholar, born in 1654. In 1695 he was chosen queen's professor of Greek, a language which he wrote and spoke with the utmost facility. One of his first publications was a whimsical tract, entitled *Gerania, or a New Discovery of the Little Sort of People called Pygmies*. Among his other works are a *Life of Edward III.*, in which he introduces his hero making long and elaborate speeches; *Sacred Poems*; the *Life of Oliver Cromwell the Tyrant*; some dramatic pieces; a poetical paraphrase on the history of Esther, in Greek verse, with a Latin translation, &c. He also published editions of *Euripides*, *Anacreon*, and Homer's *Iliad* and *Odyssey*, with notes and a Latin translation. He died in 1712.

**BARNET, or CHIPPING BARNET,** a market-town in the county of Hertford, 11 miles from London, on the great northern road. Near it, in 1471, was fought the decisive battle between the houses of York and Lancaster, in which the great earl of Warwick fell. The parish church dates from the 15th century, and the free school was founded by Elizabeth in 1573. The market, held on Monday, is large; and there are great cattle fairs. In the neighbourhood is the village of East Barnet, with a very ancient church. Population of parish in 1871, 3375.

**BARNEVELDT, JAN VAN OLDEN,** Grand Pensionary of Holland, who played a great part and rendered the most signal services to his country in the long conflict with

Philip II. of Spain, was born in 1547. He was a native of Amersfoort in the province of Utrecht, and could boast of a long line of noble ancestors. Endowed with superior abilities, he was educated for the profession of the law, and commenced practice as an advocate at the Hague in 1569. He sympathized deeply with his countrymen in their resolution to throw off the hated yoke of Spain, and served as a volunteer at the sieges of Haarlem and Leyden. In 1575 he married; and in the following year he was appointed to the honourable post of counsellor and chief-pensionary of Rotterdam. In 1585, when, in consequence of the assassination of the sagacious and resolute leader of the Dutch, and the general success of the Spaniards under the Prince of Parma, the cause of the patriots seemed almost hopeless, Barneveldt was chosen head of an embassy to Queen Elizabeth, to ask for her assistance and to offer her the sovereignty of the United Provinces. The queen agreed to give aid both in money and in men, but refused to accept the sovereignty. An expedition was sent under the command of Dudley, earl of Leicester, on whom the Dutch conferred supreme and absolute authority. Barneveldt was then raised to the high office of advocate-general of Holland and West Friesland. Dissatisfied and indignant at Leicester's incompetence, arrogance, and mismanagement, he endeavoured to limit his powers. For this purpose he succeeded in persuading the States to appoint Maurice of Nassau, the young son of the late Prince of Orange, stadtholder and captain-general of Holland and Zealand, thus contributing to place in the highest position the man who was afterwards to become his great antagonist. Leicester was recalled at the close of 1586. In the course of a few years Barneveldt, by his prudence and energy in administration, succeeded in restoring order and materially improving the financial affairs of the States. He proposed to resign in 1592, but at the urgent entreaty of the States retained his post. In 1598 he was sent on an embassy to Henry IV. of France, the object of which was to strengthen and maintain the friendship of France and the United Provinces. In 1603, on the accession of James I. to the throne, Barneveldt was again sent to England as head of an embassy, and in conjunction with the French ambassador, M. de Rosny, afterwards duke of Sully, negotiated an arrangement for further assistance against the Spaniards. In 1607, having first insisted on and obtained a recognition of the independence of the Provinces, he began negotiations with Spain with a view to establish a truce. He had to contend against the opposition of the stadtholder and the army, and to suffer from unmerited popular suspicions of taking bribes from the Spanish court. But he triumphed over all difficulties, and on April 9, 1609, the famous twelve years' truce was concluded. From this time Maurice was his sworn foe. The two men were leaders of two great political parties, and the struggle between them was embittered by the admixture of theological and ecclesiastical controversy. In the strife then going on between the Gomarites (the Calvinistic party) and the Arminians, Maurice sided with the former, while Barneveldt supported the latter. Maurice was aiming at the sovereign power; Barneveldt resolutely maintained the freedom of the republic. The clerical party, who looked up to Prince Maurice as their chief, were bent on getting the Calvinistic system established as the state religion, and on refusing to tolerate any other system; Barneveldt and the Arminians contended that each province should be free to adopt the form which it preferred. Barneveldt was the consistent champion of the supremacy of the civil authority, and "the prime minister of Protestantism" (Motley). The convocation of a National Synod was proposed by the party of the stadtholder and resisted by Barneveldt. When disturbances broke out against the Arminians, Maurice refused