

law in the University of Perugia, 1343, where he lectured for many years, raising the character of the law school of Perugia to a level with that of Bologna. He died in 1357 at Perugia, where a magnificent monument recorded the interment of his remains in the church of San Francisco, by the simple inscription of "Ossa Bartoli." Bartolus has left behind him a great reputation, and many writers have sought to explain the fact by attributing to him the introduction of the dialectical method of teaching law; but the dialectical method had been employed by Odofredus, a pupil of Accursius, in the previous century, and the successors of Odofredus had abused it to an extent which has rendered their writings in many instances unprofitable to read, from the subject matter being overlaid with dialectical forms. It was the merit of Bartolus, on the other hand, that he employed the dialectical method with advantage as a teacher, and discountenanced the abuse of it; but his great reputation is more probably owing to the circumstance that he revived the exegetical system of teaching law (which had been neglected since the ascendancy of Accursius), in a spirit which gave it new life, whilst he was enabled to impart to his teaching a practical interest, from the judicial experience which he had acquired whilst acting as assessor to the courts at Todi and at Pisa before he undertook the duties of a professorial chair. His treatises *On Procedure* and *On Evidence* are amongst his most valuable works, whilst his *Commentary on the Code of Justinian* has been in some countries regarded as of equal authority with the code itself.

BARTON, BENJAMIN SMITH, M.D., an American naturalist, who was the first professor of botany and natural history in a college in the United States. He was born in Pennsylvania in 1766, studied for two years at Edinburgh, and afterwards graduated at Göttingen. He settled at Philadelphia, and soon obtained a considerable practice. In 1789 he was appointed to the professorship above mentioned in Philadelphia College; he was made professor of materia medica in 1795, and on the death of Dr Rush in 1813 he obtained the chair of practical medicine. In 1802 he was chosen president of the American Philosophical Society. Barton was the author of various works on natural history, botany, and materia medica. By his lectures and writings he may be said to have founded the American school of natural history. He died in 1815.

BARTON, ELIZABETH, the "Maid of Kent," belonged to the village of Aldington in Kent. She was a pious, nervous, and enthusiastic person, subject to epilepsy; and her enthusiasm, unfortunately for herself, took a political turn at a somewhat critical period in English history. When all England was excited with the attempts made by Henry VIII to obtain a divorce from Queen Catherine, Elizabeth Barton saw visions and heard speeches, all of which related to the contemplated divorce. These she confided to her parish priest, Richard Masters, and he made them known to Dr Bocking, a canon of Canterbury. Through these men they became widely known, and were everywhere proclaimed to be divine revelations. The chapel at Aldington became the centre of many pilgrimages, and the scene of many excited and tumultuous assemblies. Elizabeth Barton was commonly believed to be a prophetess, and was called the "holy maid of Kent." Meanwhile her visions continued; she saw letters written in characters of gold sent to her by Mary Magdalene, which contained both revelations and exhortations. Among other things she declared that it was revealed to her that if the contemplated divorce took place, the king would be a dead man within seven months. The principal agents for the Pope and for Queen Catherine lent themselves to fan the excitement. Even such men as bishops Fisher and Warham and Sir Thomas More corresponded with the Maid of Kent.

At last the king's wrath was aroused. In 1533 Elizabeth with her principal supporters, Masters, Bocking, and several others, were examined before parliament, and sentenced to be executed. She was beheaded at Tyburn, April 21, 1534. (Cf. Burnet's *History of the Reformation in England*; Lingard's *History of England*.)

BARUCH, son of Neriah, was the friend and amanuensis of the prophet Jeremiah. After the temple at Jerusalem had been plundered by Nebuchadnezzar, he wrote down Jeremiah's prophecies respecting the return of the Babylonians to destroy the state, and read them in the temple before the assembled people at the risk of his life. The roll having been burned by the king's command, Jeremiah dictated the same again. When the temple was destroyed, Baruch went to Egypt with Jeremiah, having been blamed as the prompter of the threatening prophecies uttered by the latter. Nothing certain is known as to his death,—some accounts representing him as dying in Egypt, others in Babylonia. The Talmud adopts the latter opinion, making him the instructor of Ezra, to whom he is said to have communicated the traditions he had received from Jeremiah.

The Book of BARUCH belongs to the Apocrypha, according to Protestants, and to the deutero-canonical productions, according to Roman Catholics.

There is hardly sufficient cause for dividing the book, as some critics suggest, between two writers. The author of iii. 9-v. 9 uses Isaiah as well as Jeremiah in two places. A new paragraph undoubtedly begins at iii. 9, which has little connection with the preceding context, and differs from it perceptibly both in matter and form; yet it has the same general object. From reproof the language passes to hope and Messianic happiness, and it becomes livelier and more elevated. It is purer Greek without doubt. The supposed traces of Alexandrian culture are somewhat indistinct. Wisdom is not spoken of in the Alexandrian manner (iii. 24), but rather in the same way as in Sirach, which is Palestinian.

Much difference of opinion prevails regarding the original language. Some are for a Greek original, others for a Hebrew one; while Fritzsche and Ruetschi think that the first part was composed in Hebrew, the second in Greek. The original seems to have been Hebrew, though Jerome says that the Jews had not the book in that language; and Epiphanius asserts the same thing. The testimony of the former resolves itself into the fact that the original had been supplanted by the Greek; and that of the latter is not of much value, since he gives Baruch, along with Jeremiah and the Lamentations, in a second list of the canonical books.¹ We rely on the statement that the work was meant to be publicly read in the temple (i. 14) as favourable to a Hebrew original, as well as on the number and nature of the Hebraisms, which are sometimes so peculiar that they cannot be resolved into the authorship of a Greek-speaking Jew. That the writer was a Palestinian appears from various passages, such as ii. 17, "For the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness;" "Hearken, O ye that dwell about Zion" (iv. 9); "Ye have forgotten the everlasting God that brought you up; and ye have grieved Jerusalem that nursed you" (iv. 8). Both the latter passages betray a Palestinian. Besides, the conception of Wisdom in iii. 12, &c., is Palestinian rather than Alexandrian; for the words in iii. 37 do not refer to the incarnation of the Logos, but to personified Wisdom, as in Sirach xxiv. 10. This points to a Hebrew original. The version seems to be free, especially in the latter part.

¹ *Hæres.*, viii. 6; compare *De Mens. et Pond.*, c. 23; *ibid.*, c. 5.

Who was the translator? A comparison of the Septuagint translation of Jeremiah with that of Baruch will suggest the answer. The agreement between the two is remarkable. Constructions, phrases, and words are the same in them, so that we may conjecture with Ewald and Hitzig that the same translator appears. The words βαδίζω, ἀποστολή, χαρμόσυνη, γαυρία, δεσμός, ἀποικισμός, ὄνομα μου ἐπικαλεῖσθαι ἐπί τινι are common to both. The LXX. version of Jeremiah was not made till the 1st century B.C. or later; and Theodotion's translation or recension of it in the second. It is some confirmation of the opinion that Greek was not the original when marginal notes are found in the Hexaplar-Syriac version printed by Ceriani, in which the Hebrew is repeatedly referred to. Nothing seems to disprove the assumption that Theodotion, from whose version that of Paul of Tela was taken, had the Hebrew original before him.

Though Baruch professes to have written the book, a later writer speaks in his name. Jeremiah's faithful friend is said to have composed it at Babylon. This view is untenable on the following grounds:—

1. The work contains historical inaccuracies. Jeremiah was living in the fifth year after the destruction of Jerusalem, yet the epistle is dated that year at Babylon. It is unlikely that Baruch left Jeremiah, since the two friends were so united. According to Baruch i. 3, Jeconiah was present in the great assembly before which the epistle was read, whereas we learn from 2 Kings xxv. 27 that he was kept a prisoner as long as Nebuchadnezzar lived. Joakim is supposed to be high priest at Jerusalem (i. 7). But we learn from 1 Chron. vi. 15 that Jehozadak filled that office the fifth year after Jerusalem was destroyed. In i. 2 there is an error. The city was not burned when Jehoiachim was carried away. And if the allusion be to the destruction of the city by Nebuchadnezzar, the temple and its worship are supposed still to exist in i. 8-10. The particulars narrated are put into the fifth year of the exile; yet we read, "Thou art waxen old in a strange country" (iii. 10).

2. Supposing Baruch himself to have been the writer, books later than his time are used in the work. Nehemiah is followed, as in ii. 11 (comp. Nehem. ix. 10). But Eichhorn's language is too strong in calling the contents "a rhapsody composed of various writings belonging to Hebrew antiquity, especially Daniel and Nehemiah."¹

The date of the work is given indefinitely in i. 2, "In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire." The natural meaning of these words is, "The fifth year after the destruction of Jerusalem by Nebuchadnezzar," not "the fifth year of Jehoiachim's captivity." The day is given, not the month; and therefore De Wette conjectures that εἰς should be μηνί; but MS. authority is against him. It is probable that the name of the month has dropped out, i.e., *Sivan*. The Palestinian abode of the writer is pretty clear, especially from the melancholy view of death presented in ii. 17, iii. 19, resembling that in Psalms vi. 6, lxxviii. 18, ciii. 29. In Alexandria the Jews had attained to a clear idea of immortality, in Palestine not. The translation was made in Egypt, which accounts for various expressions savouring of Alexandrianism, as in iii. 23, 24, 26. There are evident points of contact between Daniel and Baruch, as appears from Baruch i. 15-18, which agrees almost verbally with Daniel ix. 7-10. So ii. 1, 2 coincide with Daniel ix. 12, 13; and ii. 7-17 with Daniel ix. 13-18. Hitzig thinks the two authors were identical, but this can hardly be allowed; for the tone and atmosphere of Baruch bear no perceptible trace of the

Syrian persecutions or Maccabean struggle. Daniel borrowed from Baruch pretty closely in some passages. We suppose that the translator was separated from the author by a considerable period, probably 200 years. Perhaps the author lived about 300-290 B.C.

According to Jerome and Epiphanius, the Jews did not receive the book into their canon; nor is it in the lists given by Josephus, Melito, and others. It has been thought, however, that Origen considered it canonical, because in his catalogue of sacred books he gives Lamentations and "the epistle" along with Jeremiah; and Jeremiah's epistle formed a part of Baruch. The testimony of Origen on this point is perplexing; but it is conceivable that some Jews may have thought very highly of the book in his time, though its authority was not generally admitted among their co-religionists.² From the position which the book occupied in the Septuagint, i.e., either before or after Lamentations, it was often considered an appendix to Jeremiah by the early Christians, and was regarded in the same light, and of equal authority. Hence the words of it were often quoted as Jeremiah's by Irenæus, Clemens Alexandrinus, and Tertullian. Cyril of Jerusalem reckons it with the canonical books, among the αἱ θεοπνεύστοι or βέλαι γραφαί; and the epithets so applied cannot be explained away by Protestants.

The versions are the two Latin, a Syriac, and an Arabic. The Latin one in the Vulgate belongs to a time prior to Jerome, and is tolerably literal. Another, somewhat later, was first published by Jos. Maria Caro in 1688, and was reprinted by Sabatier, side by side with the ante-Hieronymian one, in his *Bibliorum Sacrorum Latinae Versiones Antiquæ*.³ It is founded upon the preceding one, and is less literal. The Syriac and Arabic versions, printed in the London Polyglott, are literal. The Hexaplar-Syriac version, made by Paul, bishop of Tela, in the beginning of the 7th century, has been published by Ceriani.⁴ The most convenient editions of the Greek text are Tischendorf's, in the second volume of his Septuagint, and Fritzsche's in *Libri Apocryphi Veteris Testamenti Græce*, 1871. (See Davidson's *Introduction to the Old Testament*, vol. iii.; *Kurzgefasstes exegetisches Handbuch zu den Apokryphen des alten Testaments, erste Lieferung*; Ewald's *Geschichte des Volkes Israel*, vol. iv.; De Wette's *Einleitung*, §§ 321-323; Welte's *Einleitung in die heiligen Schriften des A. T., zweyter Theil, dritte Abtheilung*.)

Epistle of Jeremy.—An epistle of Jeremiah's is often appended to Baruch, forming the sixth chapter. According to the inscription, it was sent by the prophet by God's command to the Jews who were to be carried captive to Babylon. The writer describes the folly and absurdity of idolatry in a declamatory style, with repetitions somewhat like refrains. Thus, in verses 16, 23, 29, 65 occurs the sentence, "Whereby they are known not to be gods; therefore fear them not;" "How should a man then think and say that they are gods," in 40, 44, 56, 64, 69; "How then cannot men perceive that they be no gods," in 49, 52. These and other repetitions are unlike Jeremiah's. The concluding verse is abrupt.

All the relation this epistle has to Jeremiah is, that the contents and form are derived from Jeremiah x. 1-16 and xxix. 4-23. Its combination with Baruch is purely accidental. It could not have been written by Jeremiah, though many Catholic theologians maintain that it was. The Hellenist betrays himself in a few instances, as when he speaks of kings, verses 51, 53, 56, 59. Though Welte tries to prove that the epistle was written in Hebrew, which is

² See Welte's note on this point in Herbst's *Einleitung, erster Theil* pp. 14, 15.

³ See vol. ii. p. 734, &c.

⁴ *Monumenta Sacra et Profana*, tom. i. fascic. 1.

¹ *Einleitung in die apokryphischen Schriften des A. T.*, p. 382.

consistent with Jeremiah's authorship, his arguments are invalid. The original is pure Hellenistic Greek. The warning against idolatry bespeaks a foreigner living out of Palestine. The place of its origin was probably Egypt; and the writer may have lived in the Maccabean period, as we infer from his making the exile last for seven generations, *i. e.*, about 210 years. Jeremiah, on the contrary, gives the time as 70 years in round numbers. The oldest allusion to the epistle is commonly found in 2 Maccab. ii. 2, where a few words are similar to the fourth verse of our epistle. But the appropriateness of the supposed reference is doubtful.

The old Latin version of the epistle, published by Sabatier, which is in the Vulgate, is literal. The Syriac is freer. The Arabic is more literal than the Latin. Both are in the London Polyglott. The Hexaplar-Syriac was published by Ceriani. (s. d.)

BARYTES, or **BARYTA**, an oxide (BaO) of the metal barium, usually prepared from the two most common ores of the substance, the sulphate and the carbonate of baryta. It is a highly caustic alkaline poisonous body, which with water forms a hydrate of baryta. On a commercial scale baryta is prepared from the native carbonate (Witherite) by exposing the mineral, mixed with one-tenth of its weight of lamp black, to a very high heat. It is now largely employed in the beet sugar manufacture for separating crystallized sugar from the molasses. A solution of the hydrated oxide, under the name of baryta-water, is of very great use in the chemical laboratory for precipitating metallic oxides, and on account of its sensitiveness to carbonic acid. Sulphate of baryta, or heavy spar, the cawk of miners, is a mineral of very high specific gravity (4.59), found abundantly in veins in the mountain limestone of England and frequently associated with metallic ores. When reduced to powder the white varieties are sometimes used as a pigment, but the powder is more frequently applied as an adulterant to white lead. Heavy spar is also used in the manufacture of pottery. The powdered carbonate of baryta is used to some extent in the manufacture of glass, taking the place of a part of the alkali in plate glass, and of some portion of red-lead in flint glass. Cassel green, or Rosenstiehl's green, is a pigment manufactured from the calcined manganate of baryta. Both the nitrate and the chloride are of great value as chemical reagents. The nitrate and chlorate are also used to produce a green light in pyrotechny.

BASE BALL, a game which holds the same position in the United States of America as cricket does in Great Britain. It was founded on the old British game of rounders, though many additions and alterations have been made. Americans do not appreciate the patience of Englishmen, and do not care to witness a cricket match which may extend to three days, and then remain undecided, whereas the average time of a base ball match is from two hours to two hours and a half. The first regular base ball society was the old Knickerbocker Club, founded at New York in the autumn of 1845; and for fifteen years the sphere of play was very limited. In the spring of 1860 the Excelsior Club was inaugurated at Brooklyn, New York, and the amateur element, in contradistinction to the professional, gave a marked impetus to the pastime. This club was second to none in the United States of America, either in social standing or as correct exponents of the game. The secession of the Confederate States soon after, and the sanguinary civil war which followed, was a serious interruption to national or other sports, and base ball became almost obsolete till the season of 1865. Then it began to spread throughout the Union, and to be recognized as a profession, not a few devoting their whole time to it and being paid for their services. Now there are hundreds of games played for every one ten years since. In the

summer of 1874 the Boston Base Ball Club and the Athletic Base Ball Club of Philadelphia crossed the Atlantic and played a series of exhibition matches in England and Ireland; but, as anticipated, the pastime did not find favour with Englishmen or take root in British soil.

The scene chosen for the pastime should be a clear level piece of turf, not less than 500 feet by 350 feet. The following diagram shows the laying out of the ground.

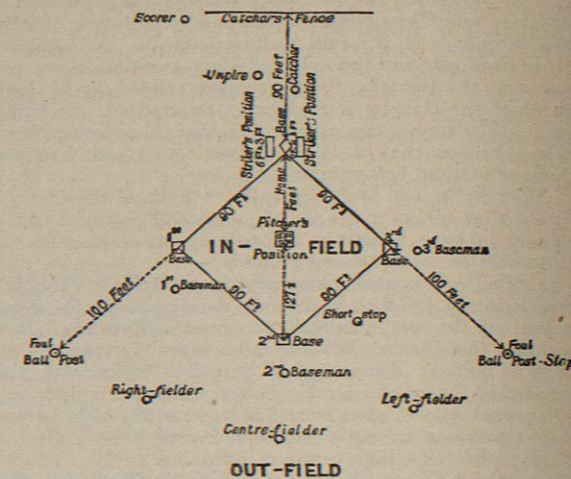


Diagram illustrating the Game of Base Ball.

The position of the bases and base lines may be likened to a 90 feet square shaped diamond. The first point to be selected is the rear angle of the home base, which should be not less than 90 feet from the most suitable end of the ground, and equi-distant from each side. Lay out this base 1 foot square, and from the front apex measure 127 feet 4 inches in a straight line down the ground, and the point reached will be the centre of the second base. Take a cord, 180 feet long, fixing one end on the front angle of the home base, and the other on the centre of the second base. By hauling the centre of this cord taut on the two sides, two isosceles right angled triangles will be formed, and the 90 feet square completed. Standing on the home base and looking down the ground, the apex of the triangle on the right hand is the centre of the first base, and of that on the left hand the centre of the third base. 48 feet from the front angle of the home base has then to be measured down the diagonal of the square, in order to fix the centre of the pitcher's position, which is 6 feet square. Lastly come the foul ball posts, which are on a line with the home and first bases, and home and third bases, and not less than 100 feet from the centres of first and third bases respectively.

Nine players make up a side, though the innovation of having a tenth at right short stop was given a brief trial recently and is now practically abandoned as unpopular. Their positions are marked in the above diagram. The theory of the game is that one side takes the field, and the other goes in. The pitcher then delivers the ball to the striker, who endeavors to hit it in such a direction as to elude the fielders, and enable him to reach one or more of the bases without being put out. If he makes the circuit safely a run is scored. When three players are put out the fielding side comes in; and after nine innings have been played the side which has scored the most runs wins the game. The rules are voluminous and minute, but the pith of them may be gleaned from the following résumé:—

The ball must weigh not less than 5 ounces or more than 5½ ounces avoirdupois, must be not less than 9 inches or more than 9½ inches in circumference, and must be composed of 1 ounce avoirdupois of vulcanized india-rubber, covered with worsted and leather, red being the most suitable colour for the latter. The bat must be circular in shape, not exceeding 2½ inches in diameter at any part, or 42 inches in length, and must be made exclusively of wood. The bases shall be 1 foot square, the first, second, and third consisting of white canvas

logs securely fastened to the ground, and the home base of white stone or marble, level with the ground, and with one angle facing the pitcher. Unless five innings on each side are concluded it is no game. No game can be drawn, unless play is stopped by darkness or the weather, when the score of the two sides is even. The pitcher's position shall be within a 6 feet square, the front of which shall be 45 feet from the centre of the home base, and the centre equi-distant from the centre of first and third bases, each angle being marked by a flat iron or stone plate 6 inches square. In delivering the ball, the pitcher must not move either foot outside the limits of the square, and the hand must not be raised higher than the hip. All balls delivered over the home base, and at the height requested by the striker, are fair balls. All other balls are unfair or called balls, and if three occur in succession the striker is allowed to take the first base, and any other players move on a base accordingly. A striker may, however, take an unfair ball at his own risk. Balking, or pretending to deliver the ball and not doing so, is inadmissible, and any player, on first, second, or third base, is allowed to run a base whenever balking is attempted. If, after being warned by the umpire, three balks are made during the same innings, the out side at once forfeit the game. A ball which hits the bat without being struck at, or the person of the striker or umpire, is a dead ball and out of play. The striker shall stand in a space of ground 6 feet by 3 feet, on either side of the home base, extending 2 feet in front and 4 feet behind the centre thereof, and the inside 1 foot from the outside angle thereof, otherwise it is a foul strike. The striker may call for a high ball, which shall be delivered above his waist, but below his shoulder, or a low ball, *i. e.*, below his waist, but not within 1 foot of the ground. Should the striker fail to strike three fairly delivered balls, he must run the first base. The foul ball lines are unlimited in length, and shall extend in a straight line from the front angle of the first base through the centres of first and third bases respectively. A ball is fairly hit if it first touches the ground, a player's person, or other object, on or in front of the foul ball lines. A batsman is out—(1.) If a fair ball be caught before touching the ground, no matter how held by the fielder catching it, or whether the ball first touches the person of another fielder or not, provided it be not caught by the cap; (2.) If a foul ball be similarly held, or if it be so held after touching the ground but once; (3.) If a fair ball be securely held by a fielder while touching the first base with any part of his person before the base-runner touches said base, after hitting a fair ball; (4.) If the batsman, after striking three times at the ball and failing to hit it, and, running to first base, fails to touch that base before the ball is legally held there; (5.) If, after the batsman has similarly failed to hit the ball, it be caught either before touching the ground, or after touching the ground but once; (6.) If the batsman wilfully strikes at the ball to hinder the ball from being caught; (7.) If the batsman hit the ball on a called foul strike, and it be caught either fair or foul, or if he make two called foul strikes. Directly a striker has fairly struck a fair ball he becomes a base-runner; starting from the home base to first base, thence to second, third, and home bases respectively, all bases being invariably run in this order. No base-runner is compelled to vacate his base except by the striker's striking a fair ball. The lines from base to base are 3 feet wide, clearly marked out on the turf, and a base-runner who leaves the base line to avoid being touched by the ball in the hands of a fielder is out. A run is scored when any base-runner reaches the home base again, after touching all the other bases in proper succession, and provided three players are not put out. No base can be run, or run scored, when a fair strike is caught before touching the ground, unless the base-runner returns to the base he started from, which he cannot leave again until the ball is held by the pitcher, wherever that fielder may happen to be. No unavoidable obstruction may be offered to any base-runner keeping the base lines. A base-runner is out—(1.) If, while the ball is in play, he be touched by a fielder with the ball in hand, when no part of his person is touching a base; and should the said fielder, while in the act of touching the base-runner, have the ball knocked out of his hand, the base-runner so touched shall be declared out; (2.) If the ball be held by a fielder on the first base before the base-runner, after hitting a fair ball, touches that base; but if a fielder holding the ball, and a base-runner touch a base simultaneously, the latter shall not be declared out; (3.) If he fail to touch the base he runs for, the ball being held by a fielder, while touching said base, before the base-runner returns and touches it; (4.) If he in any way interfere with or obstruct a fielder while attempting to catch a fair fly-ball or a foul ball; (5.) If he wilfully obstruct a fielder from fielding a ball. (6.) If he intentionally kick the ball or let it strike him. The umpire must be thoroughly conversant with the game and all minutiae of the rules. He is the sole arbiter of every point of play, whether pitching, catching, fielding, striking, or running the bases.

The catcher's duty is to catch all balls pitched to the striker. He stands close to the striker's position when the pitching is slow, and some 50 feet off when it is swift. He

must be a sure catch in order to catch the striker out when opportunity occurs, and a swift and accurate thrower of the ball to the basemen. The pitcher is the most responsible person on the out side. His great object is to deceive the striker as to where a ball is coming, and he must therefore have full command over the ball, besides possessing the nerve to face any catches hit straight at him. The first, second, and third basemen must all be sure catchers, swift and accurate throwers, and good judges of which bases to send the ball to in order to put an opponent out. The short-stop must be an active man, of great coolness and judgment, a general backer-up of the in-field. He is placed near the line from second to third base. The right, centre, and left fielders must all be sure catchers, good long distance throwers, and active runners. The usual positions of all the fielders are defined in the diagram.

The rules are revised and modified annually by the National League Association, though the main principles of the game remain unchanged. Foul balls and third strikes must be caught before the ball touches the ground to score an out. The introduction of curved ball pitching has altered the methods of playing by making it more difficult for strikers to hit the ball safely.

The pastime requires good catching, throwing, and running powers, combined with courage, nerve, good judgment, and quick perception of what to do in the field. The great draw-back is so much being left to the umpire, and his decision being so frequently called for. Hardly a ball is pitched or struck, or a base run without his being called on for a decision under some rule or other, whereas the details of the game should be so plain and clear as only to call for an umpire's decision under exceptional circumstances. The attitude of the striker is not an elegant one, and the pitcher is allowed to keep the former's muscles too long on the stretch before actually delivering the ball. Base ball is a quicker and more lively pastime than the great English national game of cricket, which is the chief thing to be said in its favour. (H. F. W.)

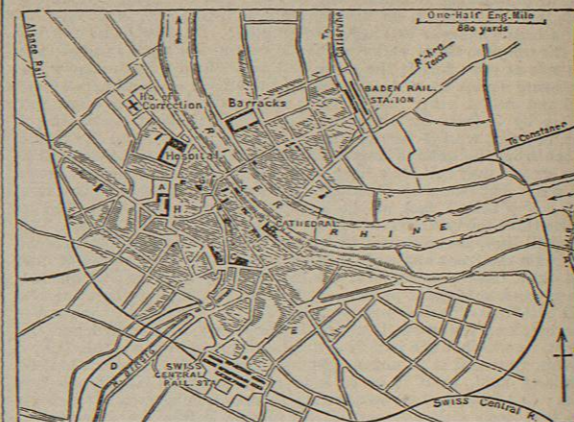
BASEDOW, **JOHANN BERNHARD**, a German author, born at Hamburg 11th September 1723, was the son of a hairdresser. He was educated at the Johanneum in that town, where he came under the influence of the well-known rationalist, H. S. Reimarus, author of the *Wolfenbüttel Fragments*. In 1744 he went to Leipzig to study theology, and gave himself up entirely to the instructions of Professor Crusius, and to the study of philosophy. This at first induced sceptical notions; a more profound examination of the sacred writings, and of all that relates to them, brought him back to the Christian faith, but, in his retirement, he formed his belief after his own ideas, and it was far from orthodox. He returned to Hamburg, where in 1749, M. de Quaalén, privy-councillor of Holstein, appointed him preceptor to his son. Basedow now began to exhibit his really remarkable powers as an educator of the young, and acquired so much distinction that, in 1753, he was chosen professor of moral philosophy and belles-lettres in the academy of Sorø in Denmark. On account of his theological opinions he was removed from this post and transferred to Altona, where some of his published works brought him into great disfavour. He left off giving lessons without losing his salary; and, towards the end of 1767, he abandoned theology to devote himself with the same ardour to education, of which he conceived the project of a general reform in Germany. He began by publishing *An Address to the Friends of Humanity, and to Persons in Power, on Schools, on Education, and its Influence on Public Happiness, with the Plan of an Elementary Treatise on Human Knowledge*, Hamburg, 1768. He proposed the reform of schools and of the common methods of instruction, and the establishment of an institute for

qualifying teachers,—soliciting subscriptions for the printing of his elementary work, where his principles were to be explained at length, and illustrated by plates. The subscriptions for this object amounted to 15,000 thalers (£2250), and in 1774 he published his *Elementary Work*, a complete system of primary education, intended to develop the intelligence of the pupils and to bring them, so far as possible, into contact with realities, not with mere words. The work was received with great favour, and Basedow obtained means to establish an institute for education at Dessau, and to apply his principles in training disciples, who might spread them over all Germany. Little calculated by nature or habit to succeed in an employment which requires the greatest regularity, patience, and attention, he, however, engaged in this new project with all his accustomed ardour. The name of *Philanthropin* appeared to him the most expressive of his views; and he published at Leipsic in 1774 a pamphlet entitled *The Philanthropinon founded at Dessau*, containing the details of his plan. He immediately set about carrying it into execution; but he had few scholars, and the success by no means answered his hopes. Nevertheless, so well had his ideas been received that similar institutions sprang up all over the land, and the most prominent writers and thinkers openly advocated the plan. Had Basedow been a man of ordinary tact, his success would have been complete. But his temper was intractable, and his management was one long quarrel with his colleagues. The institution was finally shut up in 1793. Basedow died at Magdeburg on the 25th July 1790. Notices of his life and works have been published by Rathmann (1791) and Meyer (1791-2).

BASEL, BÂLE, or BASLE (the first being the German, the others the French and Old French forms of the name), a canton in the N.W. of Switzerland, with an area of 184 English square miles. It is bounded on the N.W. by Alsace, N. by the grand-duchy of Baden, E. by the canton of Aargau, and S. and S.W. by those of Solothurn and Berne. The canton is traversed by the Jura chain, the highest peaks of which rise to from 4000 to 5000 feet. With the exception of the Rhine and its tributaries,—the Birse and the Ergolz,—there are no streams of any magnitude. The soil is for the most part fertile and well cultivated, the mountain sides affording excellent pasturage. The principal pursuits of the people are agricultural and pastoral, though here and there, as at Liestal, Sissach, and Münchenstein, coal-mining is carried on. The chief manufactures are ribbons, woollen, linen, and cotton goods, and iron and steel wares. Politically the canton consists of two divisions, one urban and the other rural (Basel-stadt and Basel-landschaft), each with its own constitution and laws. The former sends two members to the National Council; its legislative power is in the hands of a Great Council which consists of 134 members, chosen for six years, and its executive power belongs to a Lesser Council of 15 members. In the rural division the legislative body (or *Landrath*) is chosen for three years, and has the ultimate authority over all departments; the executive council consists of five members elected for the same period; it sends three members to the National Council. The prevailing language is German. Population of Basel-stadt in 1870, 47,760, and of Basel-landschaft, 54,721.

BASEL, or BÂLE, the capital of the above canton, and, next to Geneva, the largest city in Switzerland, is situated on both sides of the Rhine, 43 miles N. of Berne, in lat. 47° 33' N., and long. 7° 35' E. Great Basel, or the city proper, lies on the south side of the river, and is connected with Little Basel on the north side by a handsome bridge 800 feet long, which was originally erected in 1229. The city is generally well-built, but there are fewer

remarkable edifices than in many other Continental cities of similar size. The fine old Gothic cathedral, founded 1010, still stands, and contains a number of interesting monuments, besides the tombs of Erasmus, Ecolampadius, and other eminent persons. A re-decoration was skilfully effected in 1852-1856. Among other ecclesiastical buildings of interest may be mentioned St Martin's, restored in 1851; St Alban's, formerly a monastery; the church of the Bare-footed Friars, which now serves as a store-house; Elizabeth's Church, of modern erection; and St Clara's in Little Basel. The town-hall was built in 1508 and restored in 1826. A post-office, a new bank, and an hospital are of recent erection. Besides the university,



Plan of Basel.

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| A. Peter's Platz. | E. Botanical Gardens. |
| B. Market. | F. University. |
| C. Barfusser Platz. | G. Town-Hall. |
| D. Zoological Gardens. | H. Armoury. |

which was founded by Pope Pius II. in 1459, and reorganized in 1817, Basel possesses a public library of 95,000 vols., with a valuable collection of MSS., a picture-gallery, a museum, a theological seminary for missionaries (established in 1816), a gymnasium, an industrial school, a botanical garden, an orphan-asylum, an institution for deaf-mutes, and various learned societies. Of these may be mentioned the Society for the Propagation of Useful Knowledge, founded in 1777 by Iselin, the Society of Natural History, the Society of National Antiquities, and the Bible Society, which dates from 1804 and was the first of the kind on the Continent. Basel is the seat of an active transit-trade between France, Germany, and Switzerland, and possesses important manufactures of silk, linen, and cotton, as well as dyeworks, bleachfields, and iron-works, the most valuable of all being the ribbon-trade. It has railway communication with both south and north. The Baden line has a station in Little Basel; and the central station for the Swiss and Alsace railways lies to the south-east of the city proper. Basel was the birthplace of Euler, Bernouilli, Iselin, and perhaps of Holbein; and the names of Erasmus, Ecolampadius, Grynaeus, Merian, De Wette, Hagenbach, and Weckernagel, are associated with the university. Population in 1870, 44,834.

Basel (*Basilia*) first appears in the 4th century as a Roman military post. On the decay of the neighbouring city of *Augusta Rauracorum*, the site of which is still marked by the village of Augst, it began to rise into importance, and, after numerous vicissitudes, became a free city of the empire about the middle of the 10th century, and obtained a variety of privileges and rights. In 1356 the most of its buildings were destroyed by an earthquake.

In 1392 the town of Little Basel was acquired from the bishop by purchase. From 1431 to 1443 the meetings of a General Council were held in the city (see next article). After the battle of St Jacob in 1444, in the immediate neighbourhood, Basel was visited by the plague, and its population considerably diminished. In 1501 it became a member of the Swiss Confederacy; and it was one of the chief seats of the Reformation movement. The position of the city exposed it to many dangers during the Thirty Years' War and the subsequent disturbances of the neighbouring states; but in spite of all it continued to flourish. A peril of a more critical kind arose from within. The quasi-aristocratic Government of the city appropriated all political rights, and left the inhabitants of the rural districts unrepresented,—which gradually led to much discontent on the part of the latter, and ultimately to actual rebellion. It was not till 1833 that peace was firmly restored by the complete separation of the canton into the two divisions of *Basel-stadt* and *Basel-landschaft*, the former being allowed to include not only the city proper, but also the communes of Reihen, Bettingen, and Klein-Hünningen. The capital of the rural division is Liesthal, with (in 1870) a population of 3873.

BASEL, THE COUNCIL (1431-1443), was the last of the three great reforming councils of the 15th century, coming after the councils of Pisa (1409) and Constance (1414-18). In these three councils the aim of the majority was to reform the church by destroying the absolute supremacy of the Pope, and by curbing the rule of the Roman curia; and the acts of these councils were all designed to re-establish the power of the episcopate by asserting the supremacy of œcumenical councils. At Pisa these aims were only indicated; at Constance they were so far successful that schismatic popes were deposed, and the council practically showed its superiority to the Pope by bestowing the papal chair on Martin V.; and although the fathers of Constance were compelled to separate before they could do much else in the way of reform, they practically laid the foundation by insisting that councils should be held frequently, and by ordering a new council to be called at the end of five years. The council summoned in obedience to this command was the Council of Basel, but the results of its meeting were simply to show the helplessness of the episcopate and the power of the Roman curia. At Basel the labours of Pisa and Constance were undone, and after this council thoughtful men began to see that the church could not be reformed without destroying the Papacy.

The Council of Basel was summoned by Martin V. (1431). He first appointed it to meet at Pavia, then at Siena, but Basel was at last fixed upon. At the very beginning Martin died, but his successor, Eugenius IV., sanctioned all his decrees; and the council accordingly met at Basel on the 23d of July 1431, under the presidency of Cardinal Julian Cesarini. At first all went well. The bishops took care so to arrange the organization of the council and its method of procedure as to make it a true and fair representative of the whole Catholic Church. The members of the council were divided into four equal classes, each consisting of about the same number of cardinals, archbishops, bishops, abbots, &c., and each completely organized, with its president, secretaries, and other officers. This was done to neutralize the votes and prevent the intrigues of the Italian bishops, who were very numerous, and for the most part under the power of the Roman curia. To each of the four was assigned the investigation of a special class of subjects. Each section met separately in its own hall thrice a week. Each section elected three of its number to form a committee of business. One-third of this committee was changed every month. All the

business had to pass through this committee, and it sent down special subjects to be discussed in each of the sections. When the section had discussed the matter it sent its decision with the reasons of it to each of the other sections, who then discussed the matter and gave their opinion upon it. If three sections were agreed upon it, the subject was brought before the whole council for general discussion and a final decision.

The three subjects which were specially assigned to this council were the reunion of the Greek and Latin Churches, the reconciliation of the Bohemians, and the reform of the church according to the resolutions come to at Constance. Soon after the beginning of the council the Roman curia took alarm at the zeal and determination of the assembled bishops, and by intrigues compelled the Pope, who was really anxious for reform, to do all he could to hinder the work of the fathers at Basel. Eugenius twice tried to dissolve the council; but it resisted, maintaining that a council being superior to the Pope could not be dissolved, and the Pope yielded. The bishops refused to admit the Pope's legates until they admitted the supremacy of the council and promised to obey its decrees.

The first business to which the members addressed themselves was to curb the power of the Pope and of the Roman curia. They tried to do this by attempting to stop the flow of money from all parts of Europe to Rome. They abolished the annates; they declared it illegal in a bishop to send the sum of money commonly presented on his investiture, &c.; and they passed many laws to restrain the luxury and vice of the clergy. These proceedings so alarmed Eugenius that he resolved either to bring the council within the reach of his influence or to dissolve it. The occasion for interference arose out of a debate which the subject of reunion with the Greek Church gave rise to. The Emperor John Palæologus, induced principally by fear of the Turks, had written both to the Pope and to the council on the subject of the reunion of Christendom, and both had entertained his proposals. The majority, however, of the bishops in the council maintained that this subject could not properly be discussed in Italy, and that the deliberations must take place in France, Savoy, or Basel, far from the influence of the Pope. To this Eugenius would not agree; and when the council decided against him, he resolved to assemble another council, which met first at Ferrara and afterwards at Florence.

The rest of the proceedings of the Council of Basel is simply a record of struggles with the Pope. In 1437 the council ordered the Pope to appear before them at Basel. The Pope replied by dissolving the council; the bishops, backed by the emperor and the king of France, continued their deliberations, and pronounced the Pope contumacious for not obeying them. When Eugenius tried to take away the authority of the council by summoning the opposition Council of Florence, the bishops at Basel deposed him. Eugenius replied by a severe bull, in which he excommunicated the bishops, and they answered by electing a new Pope, Amadeus, duke of Savoy, who assumed the name of Felix V. The greater part of the church adhered to Eugenius, but most of the universities acknowledged the authority of Felix and the Council of Basel. Notwithstanding the opposition of Eugenius and his adherents, the Council of Basel continued to pass laws and decrees until the year 1443; and when the bishops separated they declared publicly that they would reassemble at Basel, Lyons, or Lausanne. In 1447 Eugenius died and was succeeded by Nicholas V., who tried to bring about a reconciliation between the parties in the church. A compromise was effected, by which Felix resigned the pontificate, and the fathers of Basel having assembled at Lausanne, ratified the abdication of Felix, and directed the church to obey