

timid, quiet, docile race, and although addicted to drinking are not quarrelsome. They inhabit the densest jungles, and are very shy, avoiding contact with strangers, and flying to the hills on the least alarm; but they bear a good character for honesty and truthfulness. They are very scantily dressed, wear a variety of trinkets, with a knife, hatchet, spear, bow and arrow, the only weapons they use. Their hair is generally shaved, excepting a topknot; and when not shaved it gets into a matted, tangled mass, gathered into a knot behind or on the crown. The Máris, a class of the Máriás, live in still denser jungles, and have little or no communication with the outside world. The Máriás and the Jhuríás are supposed to be a subdivision of the true Gond family. All the aboriginal tribes of Bastár worship the deities of the Hindu pantheon along with their own national goddess Danteswari.

The eastern part of Bastár is a flat elevated plateau, from 1800 to 2000 feet above the level of the sea, the centre and north-west portions are very mountainous, and the southern parts are a mixture of hill and plain. On the plateau there are but few hills; the streams run slowly, and the country is a mixture of plain and undulating ground covered by dense *sal* forests. Principal mountains of the district—(1), A lofty range which separates it from the Sironchá district; (2), a range of equal height called the Belá Dílá lying in the centre of the district; (3), a range running north and south near Náráyanpur; (4), Tángri Dongri range, running east and west; (5), Tulsi Dongri, bordering on the Sabari River and the Jaipur state. There is also a small range running from the River Indravati to the Godávari. The Indravati, the Sabari, and the Tál or Tálper, are the chief rivers of the district; all of them affluent of the Godávari. The soil throughout the greater portion of Bastár consists of light clay, with an admixture of sand, suited for raising rice and wet crops. Rice, sugar, and a little wheat and gram are the agricultural products of Bastár. In the jungles the Máriás and Máris rear *kosri* (*Panicum italicum*) and other inferior grains. The aboriginal races generally follow the migratory system of tillage, clearing the jungle on selected patches, and after taking crops for two or three years abandoning them for new ground. Máris do not use the plough; nor do they possess buffaloes, bullocks, or cows; their only agricultural implement is a long-handled iron hoe. Lac, resin, wax, galls, horns, rice, a red dye called *sewári*, wild arrow-root, molasses, teakwood, and tasar-silk cocoons, are the chief staples of export. The imports, which considerably exceed the exports, consist of salt, piece-goods, brass utensils, cocoa-nuts, pepper, spices, opium, turmeric, cotton, wheat, &c. Iron-ore is found towards the eastern portion of the state, but is not much worked; gold is also found in certain places. Bastár is divided into two portions—that held by the Rájá or chief himself, and that possessed by feudatory chiefs under him. There is not a single road within the principality. The climate of Bastár is unhealthy—fever, smallpox, dysentery, diarrhoea, and rheumatism being the prevailing diseases. Jagdalpur, Bijápur, Maddar, and Bhupálpattana are the only places of any note in the dependency, the first-named being the residence of the Rájá and the chief people of the state. The grossest ignorance and superstition prevail, and the people live in constant fear of being bewitched or ruined by malicious magicians. The family of the Rájá of Bastár claims to be of the purest Rájput blood, and traces its origin to Warangal in the Dakhin, about the commencement of the 14th century. The revenue of Bastár is supposed to be £3610; the tribute paid by the chief to the British Government is £305, 12s.

BASTARD is a person born out of lawful wedlock, *i.e.*, whose parents have not been married previous to his birth. The rules by which legitimacy is determined vary chiefly as to the effect to be assigned to the subsequent marriage of the bastard's parents. The law of Scotland, and of most Continental countries, following the rules of the civil and canon law, legitimizes the bastard whose parents afterwards marry. The same principle was at one time advocated by the clergy in England, but summarily rejected by the famous statute of Merton (20 Hen. III. c. 9). The English law, however, takes no account of the interval between the marriage and the birth; provided the birth happens after the marriage, the offspring is legitimate. The presumption of law is in favour of the legitimacy of the child of a married woman, and at one time it was so strong that Lord Coke held that "if the husband be within the four seas, *i.e.*, within the jurisdiction of the king of

England, and the wife hath issue, no proof shall be admitted to prove the child a bastard unless the husband hath an apparent impossibility of procreation." It is now settled, however, that the presumption of legitimacy may be rebutted by evidence showing non-access on the part of the husband, or any other circumstance showing that the husband could not in the course of nature have been the father of his wife's child. If the husband had access, or the access be not clearly negatived, and others at the same time were carrying on a criminal intercourse with the wife, a child born under such circumstances is legitimate. If the husband had access intercourse must be presumed, unless there is irresistible evidence to the contrary. Neither husband nor wife will be permitted to prove the non-access directly or indirectly. Children born after a divorce *a mensa et thoro* will be presumed to be bastards unless access be proved. A child born so long after the death of a husband that he could not in the ordinary course of nature have been its father is illegitimate. The period of gestation is presumed to be *about* nine calendar months; and if there were any circumstances from which an unusually long or short period of gestation could be inferred, special medical testimony would be required. A marriage between persons within the prohibited degrees of affinity was before 1835 not void, but only voidable, and the ecclesiastical courts were restrained from bastardizing the issue after the death of either of the parents. Lord Lyndhurst's Act declared all such existing marriages valid, but all future marriages between persons within the prohibited degrees of consanguinity or affinity were made null and void, and the issue illegitimate. (See MARRIAGE.) By 21 and 22 Vict. c. 93, application may be made to the Court of Divorce and Matrimonial Causes (in Scotland to the Court of Session by action of declarator) for a declaration of legitimacy and of the validity of a marriage.

The law relating to the maintenance of bastard children is governed by a considerable number of statutes passed during the present reign, the Acts of 1872 and 1873 being the last. The mother of a bastard may summon the putative father to Petty Sessions within twelve months of the birth (or at any later time if he is proved to have contributed to the child's support within twelve months after the birth), and the justices, after hearing evidence on both sides, may, if the mother's evidence be corroborated in some material particular, adjudge the man to be the putative father of the child, and order him to pay a sum not exceeding five shillings a week for its maintenance, together with a sum for expenses incidental to the birth. No such order is to be valid after the child is dead or reaches the age of thirteen, but the justices may in the order direct the payments to be continued until the child is sixteen years of age. The putative father may appeal to Quarter Sessions. Should the child afterwards become chargeable to the parish, the sum due by the father may be received by the parish officer. When a bastard child, whose mother has not obtained an order, becomes chargeable to the parish, the guardians may proceed against the putative father for a contribution. The mother of an illegitimate child is entitled to its custody in preference to the father.

The rights of a bastard are only such as he can acquire; for civilly he can *inherit* nothing, being looked upon as the son of nobody, and sometimes called *filius nullius*, sometimes *filius populi*. This, however, does not hold as to moral purposes, *e.g.*, he cannot marry his mother or bastard sister. Yet he may gain a surname by reputation though he has none by inheritance, and may even be made legitimate and capable of inheriting by the transcendent power of an Act of Parliament. All other children have their primary settlement in their father's parish; but a bastard has his in the parish where he was born, unless

such birth has been procured by fraud, or has happened under an order of removal, in a state of vagrancy, in the house of correction, or under certificate; for in law he has no father. The incapacities attaching to a bastard consist principally in this, that he cannot be heir to any one; for being *nullius filius*, he is therefore of kin to nobody, and has no ancestor from whom an inheritable blood can be derived. Therefore, if there be no other claimant upon an inheritance than such illegitimate child, it escheats to the lord. And as bastards cannot be heirs themselves, so neither can they have any heirs but those of their own bodies; for as all collateral kindred consists in being derived from the same common ancestor, and as a bastard has no legal ancestor, he can have no collateral kindred, and consequently no legal heirs, except such as claim by a lineal descent from himself. And hence, if a bastard purchase land, and die seised thereof without issue and intestate, the land escheats to the lord of the fee. Originally a bastard was deemed incapable of holy orders, and disqualified by the fact of his birth from holding any dignity in the church; but this doctrine is now obsolete, and in all other respects there is no distinction between a bastard and another man.

By the law of Scotland a bastard is not only excluded from his father's succession, because the law knows no father who is not marked out by marriage; and from all heritable succession, whether by the father or mother, because he cannot be pronounced lawful heir by the inquest in terms of the brief; but also from the movable succession of his mother, because he is not her lawful child, and legitimacy is implied in all succession deferred by the law. But a bastard, although he cannot succeed *jure sanguinis*, may succeed by destination, where he is specially called to the succession by entail or testament. In Scotland, as in England, a bastard can have no legal heirs except those of his own body; and hence, failing his lawful issue, the king succeeds to him as last heir. In Scotland bastards may be legitimized in two ways; either by the subsequent intermarriage of the mother of the child with the father, as already mentioned, or by letters of legitimation from the sovereign. With respect to the last, however, it is to be observed, that letters of legitimation, be their clauses ever so strong, cannot enable the bastard to succeed to his natural father; for the king cannot, by any prerogative, cut off the private right of third parties. But, by a special clause in the letters of legitimation, he may renounce his right to the bastard's succession, failing descendants, in favour of him who would have been the bastard's heir had he been born in lawful wedlock, such renunciation encroaching upon no right competent to any third party. Formerly bastards in Scotland without issue of their own could not make a will, but this disability was removed by 6 Will. IV. c. 22. If bastards or other persons without kindred die intestate without wife or child, their effects go to the king as *ultimus hæres*; but a grant is usually made of them by letters patent, and the grantee becomes entitled to the administration.

The conflict of laws on the subject of legitimation by subsequent marriage yields some curious results. Thus, in the case of *Burtwhistle v. Vardill*, it was decided that a child born in Scotland of parents domiciled there, not married till after his birth, is legitimate by the law of Scotland, but cannot take real estate in England as heir. Again, a domiciled Scotchman had a son born in Scotland and then married the mother in Scotland. The son died seised of land in England, and it was held that the father could not inherit from the son. A domiciled Englishman, putative father of a child born in France of a French woman, having afterwards acquired a French domicile, married the mother and acknowledged the child as legitimate in the mode prescribed by the law of France. It

was held that he could not legitimize the child so as to enable it to share in a bequest to his children by a person in England. The law of England, while admitting the general maxim that the *status* of legitimacy must be tried by the law of the country where it originates, holds that the succession to real property must be determined by the *lex loci rei sitæ*; so that, for example, a legitimized Scotchman would be recognized as legitimate in England, but not legitimate so far as to take lands as heir.

The statistics of illegitimacy present some striking differences and uniformities, but it is only in the case of Scotland that we can be reasonably certain of the accuracy of the figures. The status of the child is not recorded in the English system of registration, but is a matter of inference from the facts stated by the parents. In 1873 illegitimacy varied in Scotland as follows. The proportion of illegitimate births was—

In the Insular rural districts.....	5.4 per cent.
„ Mainland rural districts.....	10.8 „
„ Small towns.....	8.2 „
„ Large towns.....	7.0 „
„ Principal towns.....	9.1 „

In the counties the percentage varied from 4 in Shetland, Ross, and Cromarty, 5 in Nairn, and 6.5 in Sutherland, to 11.1 in Forfar, 11.4 in Roxburgh, 13.7 in Kincardine, 14 in Aberdeen, 15.8 in Banff, 15.8 in Elgin and Dumfries, and 18.4 in Wigtown. Similar variations are shown by English statistics for 1859. Compare the highest (Cumberland, 11.4; Norfolk, 10.7; Westmoreland, 9.7) with the lowest (Monmouth and Middlesex, 4.7; and Surrey, 5). The metropolis stands at 4.2. With these local variations may be contrasted the steadiness with which the general average of illegitimacy is maintained. In England, for example, during nineteen years (1841–1859) the percentage fluctuated between 6.37 and 7, and during the last thirteen years of the period between 6.4 and 6.8. The returns of the Registrar-General show rather more fluctuation in Scotland during the period for which we have statistics (1855–1873), the figures being 7.8 in 1855, 8.5 in 1856, steadily rising to 10 in 1863, and 10.2 in 1866, and then steadily falling to 9.1 in 1872, and 9 in 1873. The statistics of different countries, so far as any proper comparison can be made between them, show differences equally remarkable. The order in which they stand, would be something like the following:—Sardinia (illegitimates), 2.091 per cent.; Holland, 3.96; Spain, 5.6; Switzerland, 5.9; Tuscany, 6; England, 6.5; Finland, Belgium, Sicily, France, 7.8; Prussia, 7 to 8; Austria, Norway, Scotland, 9; Denmark, Sweden, Hanover, Iceland, Saxony, 15; Würtemberg, Bavaria, 20 (from Mr Lumley's paper in the *Journal of the Statistical Society* for June 1862). It will be seen that these differences cannot be explained on any consideration of religious belief or education. An inquiry made in Prussia in 1849 yielded the following results. The proportion of illegitimate to legitimate births was—

Among Protestants.....	1 to 10.78
„ Catholics.....	1 to 16.35
„ Mennonites.....	1 to 57.88
„ Jews.....	1 to 40

English and Scotch returns show that the proportion of illegitimacy is smaller in the town than in the country districts, but the same feature is not observed in Continental towns, as appears from the following returns, which, however, can in most cases be regarded as approximations only:—

In London the proportion is.....	4.2 per cent.
Birmingham, 1845 „.....	4.5 „
Liverpool „ „.....	4 „
Manchester „ „.....	6.7 „
Leeds „ „.....	6.4 „

Glasgow, {	1861 the proportion is	8.6	} per cent.
{ 1873	"	9.4	
Edinburgh, {	1856	7.6	}
{ 1873	"	8.3	
Paris, {	1851	26.75	}
{ 1858	"	26.35	
St Petersburg, 1828-29	"	18.80	}
Stockholm, 1831-35,	"	40.7	
Vienna, 1851,	"	51.7	}
Milan, "	"	34.0	
Prague, "	"	46.7	}

BASTÍ, a district of British India, in the Benares division, under the jurisdiction of the Lieutenant-Governor of the N.W. Provinces, situated between 26° 23' and 27° 30' N. lat., and 82° 17' and 83° 19' 30" E. long. It is bounded on the N. by the independent state of Nepal, on the E. by the district of Gorakhpur, on the S. by the Ghagrá River, and on the W. by the district of Gondá in Oudh. The district stretches out in one vast marshy plain, draining towards the south-east, and traversed by the Rapti, Kuná, Bangangá, Masdih, Jamwár, Amí, and Katnehiá rivers. The tract lying between these streams consists of a rich alluvial deposit, more or less subject to inundations, but producing good crops of wheat and barley. Area of the district, 2787 square miles; population in 1872, 1,472,994 souls, residing in 6911 villages or townships, and 248,268 houses. The Hindus numbered 1,247,201; the Mahometans, 225,784; Christians, &c., 9 only. The Hindus, principally Rájput, belong to various clans. No manufacturing communities exist in the district, the entire population being cultivators. Rice and millet are the chief agricultural products. In 1870-71 the total revenue of the district amounted to £141,630, of which £132,274, or 93 per cent., was from land; the total expenditure amounting to £9518, 12s. The chief towns are—Mihdawal, population 8124; Bastí, population 5087. The cost of the regular police force (exclusive of the village watch) was £15,896. In 1872-73 Bastí contained 185 schools, attended by 6810 pupils. The land revenue settlement was made for thirty years in 1864, with that of the district of Gorakhpur, of which Bastí formed a part till 1865, when it was erected into a separate district.

BASTIA, a fortified town and seaport on the eastern coast of the island of Corsica, and the capital of an arrondissement. Lat. 42° 41' 36" N., long. 9° 27' 22" E. It occupies a very picturesque situation, rising from the sea in the form of an amphitheatre; but the town itself is ill-built, and the streets are narrow and crooked. The harbour, which is defended by a citadel, has a narrow and difficult entrance. Bastia is the seat of a royal court for the island, and of tribunals of commerce and primary jurisdiction, and has a theatre, a military and a civil hospital, a communal college, a model school, a museum, and a library of 30,000 volumes. Its principal manufactures are soap, leather, liqueurs, and wax; and it exports oil, wine, coral, and various other products, being the principal seat of the import and export trade of the island. Bastia dates from the building of the Genoese Castle by Lionello Lomellino in 1383, and derives its name from the Bastion of St Charles. Under the Genoese it was long the principal stronghold in the north of the island, and the residence of the governor; and, in 1553, it was the first town attacked by the French. On the division of the island in 1797 into the two departments of Golo and Liamone, Bastia remained the capital of the former; but when the two were again united Ajaccio obtained the superiority. The city was taken by the English in 1745, and again in 1794. Population, 21,535. (See view in Lear's *Jour. in Corsica*, 1870.)

BASTIAT, FREDERIC, the son of a merchant of Bayonne, was born in that town on the 19th of June 1801. After

being educated at the Colleges of Saint-Sever and of Sorèze, he entered in 1818 the counting-house of his uncle at Bayonne. Here his intensely active mind soon began to interest itself in the study of the principles of commerce, but he felt no enjoyment in the practical routine of mercantile life, and in 1825 retired to a property at Mugron, of which he became possessor on the death of his grandfather. Thus withdrawn from society, he devoted himself with eagerness to meditation and study, mastering the English and Italian languages and literatures, speculating on the problems of philosophy and religion, digesting the doctrines of Adam Smith and Say, of Charles Comte and Dunoyer, cultivating music, experimenting in farming, and talking over all that he read, thought, and desired, with his able, dearly loved, and life-long friend, M. Felix Coudroy. He welcomed with enthusiasm the Revolution of 1830. In 1831 he became a justice of peace of Mugron, and in 1832, a member of the Council-General of the Landes. In 1834 he published his first pamphlet. In 1840 he visited Spain and Portugal, and spent a few weeks in London. Between 1841-44 three pamphlets appeared from his pen, all, like his first brochure, on questions of taxation affecting local interests. During this period an accidental circumstance led him to become a subscriber to an English newspaper, the *Globe and Traveller*, through which he was made acquainted with the nature and progress of the crusade so vigorously and skillfully carried on by the Anti-Corn-Law League against Protectionist doctrines and practices. After closely studying the movement for two years he resolved to make his countrymen aware of its history and significance, and to inaugurate, if possible, a similar movement in France. To prepare the way he contributed in 1844 to the *Journal des Économistes* an article "Sur l'influence des tarifs Anglais et Français," which attracted great attention, and which he followed up by others, including the first series of his brilliant *Sophismes Économiques*.

In 1845 he came to Paris in order to superintend the publication of his *Cobden et la Ligue, ou l'agitation Anglaise pour la liberté des échanges*, and was very cordially received by the economists of the capital; from Paris he went to London and Manchester, and made the personal acquaintance of Cobden, Bright, and other leaders of the league. When he returned to France he found that his writings had been exerting a powerful influence; and in 1846 he assisted in organizing at Bordeaux the first French Free Trade Association. The rapid spread of the movement soon required him to abandon the sweet and fruitful leisure of his beloved Mugron for the feverish and consuming activity of Paris. During the eighteen months which followed this change his labours were prodigious. He acted as secretary of the central committee of the association, organized and corresponded with branch societies, waited on ministers, procured subscriptions, edited a weekly paper, the *Libre-Échange*, contributed to the *Journal des Économistes*, and to three other periodicals, addressed meetings in Paris and the provinces, and delivered a course of lectures on the principles of political economy to students of the schools of law and of medicine. The cause to which he thus devoted himself, with a zeal and a self-denial most admirable in themselves, but fatal to his own health and life, appeared for a time as if it would be as successful in France as in England; but the forces in its favour were much weaker and those opposed to it were much stronger in the former country than in the latter, and this became always the more apparent as the struggle proceeded, until it was brought to an abrupt end by the Revolution of February 1848. This event allowed the socialism and communism which had been gathering and spreading in secret during the previous thirty years to

show themselves openly and boldly in singularly favourable circumstances. Louis Blanc, Victor Considérant, Pierre Leroux, J. P. Proudhon, and other representatives of these theories laboured zealously and effectively to gain to them the needy and uneducated masses of their countrymen, and to discredit as utterly evil the existing order of society. In this grave crisis Bastiat nobly performed his duty. Although exhausted by the far too heavy labours in which he had been engaged, although robbed of his voice by the malady which was preying upon him, so that he could do but little to defend the truth from the tribune of the Constituent Assembly, he could still suggest wise counsels in the Committee of Finance of which he was vice-president, and he could still use his pen with a vigour and dexterity which made him capable of combating single-handed many opponents.

He wrote in rapid succession a series of brilliant and effective pamphlets and essays, showing how socialism was connected with protection, and exposing the delusions on which it rested. Thus within the space of two years there appeared *Propriété et Loi, Justice et Fraternité, Propriété et Spoliation, L'État, Baccalauriat et Socialisme, Protectionisme et Communisme, Capital et Rente, Maudit Argent, Spoliation et Loi, Gratuité du Crédit, and Ce qu'on voit et ce qu'on ne voit pas*. While thus occupied he was meditating the composition of a great constructive work, meant to renovate economical science by basing it on the principle that "interests, left to themselves, tend to harmonious combinations, and to the progressive preponderance of the general good." The first volume of this work *Les Harmonies Économiques* was published in the beginning of 1850. In the autumn of that year, when working on the second volume, the increase of his malady compelled him to repair to Italy. After lingering at Pisa and Florence he reached Rome, but only to die there on the 24th of December 1850, in the fiftieth year of his age. An affecting account of the last days of this illustrious martyr to the cause of economical science and political justice was published by his friend, M. Paillottet.

The life-work of Bastiat, in order to be fairly appreciated, requires to be considered in three aspects. (1.) He was the advocate of free trade, the opponent of protection. The general theory of free trade had, of course, been clearly stated and solidly established before he was born, and his desire to see its principles acted on in France was quickened and confirmed by the agitation of the Anti-Corn-Law League for their realization in England, but as no one denies it to have been a great merit in Cobden to have seen so distinctly and comprehensively the bearing of economical truths which he did not discover, no one should deny it to have been also a great merit in Bastiat. He did far more than merely restate the already familiar truths of free trade. He showed as no one before him had done how they were applicable in the various spheres of French agriculture, trade, and commerce. Now, the abstract theory of free trade is of comparatively little value; its elaboration so as to cover details, its concrete application, and its varied illustration are equally essential. And in these respects it owes more, perhaps, to Bastiat than to any other economist. In the *Sophismes Économiques* we have the completest and most effective, the wisest and the wittiest exposure of protectionism in its principles, reasonings, and consequences which exists in any language. (2.) He was the opponent of socialism. In this respect also he had no equal among the economists of France. He alone fought socialism hand to hand, body to body, as it were, not caricaturing it, not denouncing it, not criticizing under its name some merely abstract theory, but taking it as actually presented by its most popular representatives, considering patiently their proposals and arguments, and proving conclusively that they proceeded on false principles,

reasoned badly, and sought to realize generous aims by foolish and harmful means. Nowhere will reason find a richer armoury of weapons available against socialism than in the pamphlets published by Bastiat between 1848 and 1850. These pamphlets will live, it is to be hoped, at least as long as the errors which they expose. (3.) He attempted to expound in an original and independent manner political economy as a science. In combating, first, the Protectionists, and afterwards, the Socialists, there gradually rose on his mind a conception which seemed to him to shed a flood of light over the whole of economical doctrine, and, indeed, over the whole theory of society, viz., the harmony of the essential tendencies of human nature. The radical error, he became always more convinced, both of protectionism and socialism, was the assumption that human interests, if left to themselves, would inevitably prove antagonistic and anti-social, capital robbing labour, manufactures ruining agriculture, the foreigner injuring the native, the consumer the producer, &c.; and the chief weakness of the various schools of political economy, he believed he had discovered in their imperfect apprehension of the truth that human interests, when left to themselves, when not arbitrarily and forcibly interfered with, tend to harmonious combination, to the general good. Such was the point of view from which Bastiat sought to expound the whole of economical science. The sphere of that science he limited to exchange, and he drew a sharp distinction between utility and value. Political economy he defined as the theory of value, and value as "the relation of two services exchanged." The latter definition he deemed of supreme importance. It appeared to him to correct what was defective or erroneous in the conflicting definitions of value given by Adam Smith, Say, Ricardo, Senior, Storch, &c., to preserve and combine what was true in them, and to afford a basis for a more consistent and developed economical theory than had previously been presented. It has, however, found little acceptance, and Roscher, Cairnes, and others seem to have shown it to be ambiguous and misleading. A consequence of it on which he laid great stress was that the gratuitous gifts of nature, whatever be their utility, are incapable of acquiring value,—what is gratuitous for man in an isolated state remaining gratuitous for him in a social condition. Thus, land, according to Bastiat, is as gratuitous to men at the present day as to their first parents, the rent which is paid for it—its so-called value—being merely the return for the labour and capital which have been expended on its improvement. In the general opinion of economists he has failed to establish this doctrine, failed to show that the properties and forces of nature cannot be so appropriated as to acquire value. His theory of rent is nearly the same as Mr Carey's, i.e., decidedly anti-Ricardian. His views on the growth of capital and interest, on landed property, competition, consumption, wages, and population, are independent, and, if not unqualifiedly true, at least richly suggestive. His *Œuvres Complètes* are in 7 vols. The first contains an interesting *Memoir* by M. Paillottet. The following articles on Bastiat may be specified,—Reybaud's in the *Revue des Deux Mondes*, Sept. 1, 1858; Macleod's in his *Dictionary of Political Economy*; and that of Cairnes in the *Fortnightly Review*, Oct. 1, 1870. There is a good statement of his distinctive views in Kautz, *Geschichte der National-Oekonomie*, ii. 578-584. His *Harmonies* have been well translated by Dr P. J. Stirling. (R. F.)

BASTILLE (from *bastir*, now *bâtir*, to build), in the earlier use of the word, was any fortified building forming part of a system of defence or attack; and the name was especially applied to several of the principal points in the ancient fortifications of Paris. In the reign of King John, or even earlier, the gate of Saint Antoine was flanked

by two towers; and in 1369 Hugues Aubriot, at the command of Charles V., changed it into a regular bastille or fort by the addition of six others of massive structure, the whole united by thick walls and surrounded by a ditch 25 feet wide. Various extensions and alterations were afterwards effected; but the building remained substantially what it was made by the vigorous provost, a strong and gloomy structure, with eight stern towers. As the ancient fortifications of the city were superseded, the use of the word *bastille* as a general designation gradually died out, and it became restricted to the castle of Saint Antoine, the political importance of which made it practically, long before it was actually, the only bastille of Paris. The building had originally a military purpose, and it appears as a fortress on several occasions in French history. When Charles VII. retook Paris from the English in 1436, all his opponents in the city took refuge in the Bastille, which they were prepared to defend with vigour, but the want of provisions obliged them to capitulate. In 1588 the duke of Guise took possession of the Bastille, gave the command of it to Bussy-Leclerc, and soon afterwards shut up the whole parliament within its walls, for having refused their adherence to the League. When Henri IV. became master of Paris he committed the command of the Bastille to Sully, and there he deposited his treasures, which at the time of his death amounted to the sum of 1,870,000 livres. On the 11th of January 1649, the Bastille was invested by the forces of the Fronde, and, after a short cannonade, capitulated on the 13th of that month. The garrison consisted of only twenty-two men. The Frondeurs concluded a peace with the court on the 11th of March; but it was stipulated by treaty that they should retain possession of the Bastille, which, in fact, was not restored to the king till the 21st of October 1651. In that year took place the famous fight of the Porte St Antoine between Condé and Turenne, on which occasion the forces of Condé owed their safe retreat into Paris to the cannon of the Bastille.

At a very early period, however, the Bastille was employed for the custody of state prisoners, and it was ultimately much more of a prison than a fortress. According to the usual account, which one is tempted to ascribe to the popular love of poetical justice, the first who was incarcerated within its walls was the builder himself, Hugues Aubriot. Be this at it may, the duke of Nemours spent thirteen years there in one of those iron cages which Louis XI. called his *fillettes*; and Jacques d'Armagnac, Poyet, and Chabot were successively prisoners. It was not till the reign of Louis XIII. that it became recognized as a regular place of confinement; but from that time till its destruction it was frequently filled to embarrassment with men and women of every age and condition.

Of the treatment of prisoners in the Bastille very various accounts have been given even by those who speak from personal experience, for the simple reason that it varied greatly in different cases. The prisoners were divided into two main classes, those who were detained on grounds of precaution or by way of admonitory correction, and those who lay under presumption or proof of guilt. The former were subject to no investigation or judgment, and the length of their imprisonment depended on the will of the king; the latter were brought to trial in the ordinary courts or before special tribunals, such as that of the Arsenal,—though even in their case the interval between their arrest and their trial was determined solely by the royal decree, and it was quite possible for a man to grow old in the prison without having the opportunity of having his fate decided. Until guilt was established, the prisoner was registered in the king's name, and—except in the case of state prisoners of importance, who were kept with greater strict-

ness and often in absolute isolation—he enjoyed a certain degree of comfort and freedom. Visitors were admitted under restrictions; games were allowed; and, for a long time, at least, exercise was permitted in open parts of the interior. Food was both abundant and good, at least for the better class of prisoners; and instances were not unknown of people living below their allowance and, by arrangement with the governor, saving the surplus. When the criminality of the prisoner was established, his name was transferred to the register of the “commission,” and he became exposed to numerous hardships and even barbarities, which, however, belonged not so much to the special organization of the Bastille as to the general system of criminal justice then in force.

Among the more distinguished personages who were confined in this fortress during the reigns of Louis XIV., XV., and XVI., were the famous *Man of the Iron Mask*, Fouquet, the Marshal Richelieu, Le Maître de Sacy, De Renneville, Voltaire, De Latude, Le Prévost de Beaumont, Labourdonnais, Lally, Cardinal Rohan, Linguet, and La Chalotais. While no detestation is too great for that system of “royal pantheism” which led to the unjust and often protracted imprisonment of even men of great ability and stainless character, it is unnecessary to give implicit credence to all the tales of horror which found currency during the excitement of the Revolution, and which historical evidence, as well as *a priori* considerations, tends to strip of their more dreadful features, and even in many cases to refute altogether. Within the last twenty or thirty years much light of an unexpected kind has been shed on the history of the Bastille from the pages of its own records. These documents had been flung out into the courts of the building by the Revolutionary captors, and after suffering grievous diminution and damage were finally stored up and forgotten in the vaults of the library of the (so-called) Arsenal. Here they were discovered in 1840 by François Ravaisson, who has since devoted himself, with rare patience, learning, and ability, to their arrangement, elucidation, and publication. Of the extent and value of his investigations some idea may be formed from the fact that the six volumes published cover only the interesting period from 1659 to 1681.

At the breaking out of the Revolution the Bastille was attacked by the Parisians; and, after a vigorous resistance, it was taken and razed to the ground on the 14th July 1789. At the time of its capture only seven prisoners were found in it. A very striking account of the siege will be found in Carlyle's *French Revolution*, vol. i. The site of the building is now marked by a lofty column of bronze, dedicated to the memory of the patriots of July 1789 and 1830. It is crowned by a gilded figure of Mercury spreading his pinions in the act of flight.

See the *Histories* of the Bastille by Renneville (7 tom. 12mo, 1713–24), Fougeret (8vo, 1833), Dufey de l'Yonne (8vo, 1834), and Arnould (7 tom. 8vo, 1843–44); and the *Memoirs* of Linguet (12mo, 1821, new ed.), Carra (3 tom. 8vo, 1787), Charpentier (3 tom. 8vo, 1789), and Latude (edited by Thierry, 3 tom. 18mo, 1791–92); also François Ravaisson, *Les Archives de la Bastille*, (6 vols. 8vo, 1866–73); and Charles Louandre, in *Revue des Deux Mondes*, 1874.

BASTWICK, DR JOHN, born at Writtle, in Essex, in 1593, was a physician at Colchester, whose celebrity rests on his strong opposition to the Roman Catholic ceremonial. About 1633 he printed in Holland a Latin treatise, entitled *Elenchus Religionis Papisticae*, with *Flagellum Pontificis et Episcoporum Latialium*; and as the English prelates thought themselves aimed at, he was fined £1000 in the High Commission Court, excommunicated, and prohibited from practising physic, while his books were ordered to be burnt, and the author himself consigned to prison. Instead of

recanting, however, he wrote *Apologeticus ad Præsules Anglicanos*, and another book called *The Litany*, in which he exclaimed vehemently against the proceedings of that arbitrary court, and charged the bishops with an inclination to popery. Prynne and Burton coming under the lash of the Star-chamber court at the same time, they were all censured as turbulent and seditious persons, and condemned to pay a fine of £5000 each, to be set in the pillory, to lose their ears, and to undergo imprisonment for life in remote parts of the kingdom. The parliament in 1640 reversed these proceedings, and ordered Bastwick a reparation of £5000 out of the estates of the commissioners and lords who had persecuted him. The civil commotions which ensued prevented his receiving this *solutio* for his sufferings; but, in 1644, his wife had an allowance ordered for her own and her husband's maintenance. The place and time of his death are unknown. He seems in his later years to have shown bitter opposition to the Independents.

BAT, the common name of a well marked group of Mammals forming the order *Cheiroptera* (i.e., wing-handed), distinguished from all other members of their class by the possession of true organs of flight. These consist of a delicate membrane stretching from limb to limb on both sides of the body, enclosing the greatly elongated digits of the hand, and in many cases extending beyond the posterior limbs so as to include the tail. Their whole structure bears evidence of special adaptation to the purpose of sustained flight, while their mode of progression on the ground is as awkward as their aerial movements are graceful. The eyes of the bat are usually small, but the organs of the other senses in most cases attain extraordinary development. The external ear is generally large, as in the Long-eared Bat of Britain (*Plecotus auritus*), in which it is equal to the entire length of the body. In the group to which the Horse-shoe Bats (*Rhinolophus ferrum equinum*) belong, the nose is surrounded with leaf-like appendages, the purpose of which is by no means well determined, but which, probably, are as useful to the organ of smelling as is the greatly elongated auricle to that of hearing. In all bats the wing-membrane affords a vast expansion of the sense of touch, which is of such exquisite delicacy that bats which have been deprived of their sight, and as far as possible of hearing and smelling, are yet able by it alone to fly about in perfect security, avoiding, with apparent ease, all the obstacles that may be placed in their way. By Pliny and other early naturalists the bat, although known to suckle its young, was placed among Birds, and was generally regarded as a creature of ill omen, a superstitious feeling by no means extinct at the present day. Virgil, in speaking of the Harpies, generally understood to have been bats, describes them as “diræ obscenæque volucres.” Our English ancestors formed a more correct estimate of the zoological position of these creatures as indicated by the name “fitter-mouse,” still given to the bat in many parts of Britain. Bats are nocturnal or crepuscular in their habits, remaining suspended by day in the darkest recesses of woods and caverns, or in the most inaccessible parts of unfrequented buildings, and coming forth at twilight in search of food. This in the species found in Europe and America consists mainly of insects; while one species at least, the Vampire of America, sucks the blood of other mammals, although its powers in this respect have probably been much exaggerated. The Fruit-eating Bats (*Pteropus*) are confined to the warmer regions of Asia and Africa, and among these are to be found the largest members of the order, thus the Kalong of Java (*Pteropus javanicus*) measures 5 feet between the tips of its wings. In countries where the winter cold is sufficiently severe to cut off their usual sources of food, bats hibernate. Collecting in

enormous numbers in their usual retreats and suspending themselves by their hind limbs, they become torpid, and remain so till the return of spring, bringing with it a revival of insect life, restores them to their wonted activity. About 130 species of bats are known, and these are widely distributed over every quarter of the globe, extending as far northward as latitude 60°; all the larger forms, however, occur in the warmer regions of the earth. Bats are found in most of the islands of the Indian and Pacific Oceans, forming in many of them the only indigenous mammals, a fact readily explained when viewed in connection with their remarkable power of flight. Fossil remains of insectivorous *Cheiroptera* have been found in the Eocene and later Tertiary deposits. See MAMMALIA.

BATAVIA, a large city and seaport on the north coast of the island of Java, and the capital of all the Dutch settlements in the East. It is situated on both sides of the river Jacatra or Tjiliwong, in a swampy plain at the head of a capacious bay. The streets are for the most part straight and regular, and many of them have a breadth of from 100 to 200 feet. In several cases there is a canal in the centre lined with stone, and defended by low parapets or banks, while almost every street and square is fringed with trees. The old town has greatly changed from what it was in the 18th century. It was then surrounded by strong fortifications, and contained a number of important buildings, such as the town-house (built in 1652 and restored in 1706), the exchange, the infirmary and orphan asylum, and the European churches. But the ramparts were long ago demolished, and most of the public edifices have either fallen into decay or been converted into magazines and warehouses. The great church which was finished in 1760, at an expense of £80,000, had to be taken down in consequence of its foundation having given way. Canals have been filled up, streets have been altered, and the general character of the place considerably modified. All the European inhabitants, except those immediately connected with the shipping, have removed to the New Town, which has been gradually formed by the integration of Weltevreden (*Well-content*), Molenvliet (*Mill-stream*), Rijswijk (*Rice-town*), Noordwijk (*North-town*), Koningsplein (*King's square*), and other suburban villages or stations. The situation of this modern part is higher and healthier; and the grandeur and variety of its buildings far surpass anything to be found in the older section of the city. The misplaced imitation of Dutch arrangements has been happily avoided, and the natural advantages of the situation and climate have been turned to account. The houses are frequently separated from each other by rows of trees.

As the chief city of the Dutch colonies in the East, Batavia contains numerous buildings connected with the civil and military organization of the Government. The chambers of the Council of the East Indies occupy a spacious edifice in Rijswijk, and the governor-general's hotel, or town-residence, is situated in the same quarter. In the district of Weltevreden are the new palace, the barracks, and the artillery school, as well as the military and civil hospital, which can accommodate 600 patients, and not far off is the Frederik-Hendrik citadel, which was built in 1837. Further inland, at Meester Cornelis (known for its lake), is a school for under-officers. The Koningsplein is a large open square for military manoeuvres, about 390 feet long and 250 feet broad, surrounded by mansions of the wealthier classes. Noordwijk is principally inhabited by lesser merchants and subordinate officials. There is an orphan-asylum in the district of Parapatta, and a poor-house (*Diaconie armenhaus*) in Molenvliet. Besides those already mentioned, Batavia has various educational and scientific institutions of note. In 1851 the Government founded a medical school for