

Polymnestus, a descendant of the Minyæ, and bore him a son, who, because of his stuttering, was called Battus. On growing to manhood, Battus inquired at the oracle of Delphi about his voice, and when told to "found a town in Libya," was unable to understand the response. Afterwards, owing to misfortunes, the Theraans sent to Delphi for advice, and were again ordered to send a colony to Cyrene, under Battus, which they now did, landing first in Platea, and afterwards removing to Cyrene itself.

Herodotus (iv. 155) thinks that the name of Battus, being the word for "king" in Libya, had been applied to the leader of the colony after his arrival there, and that it had no reference to his stuttering. Battus having ruled forty years (about 630–590 B.C.) was succeeded by his son Arcesilaus, who, after a reign of sixteen years, of which nothing is known, was followed by Battus II. Of this dynasty, known as the *Battidae*, the names were alternately Battus and Arcesilaus, there being, as the oracle predicted, probably after the fact, four of each. Under Battus II., surnamed the Prosperous, the population of Cyrene was increased by a large number of colonists from all parts of Greece invited by a promise of land. To find land for all it was necessary to dispossess many of the native Libyans, who therefore sought and obtained the aid of an Egyptian army, which, however, was completely defeated. Amasis, the next king of Egypt, proved friendly to Cyrene. The reign of Arcesilaus II. (about 554–544 B.C.) is known only for the disastrous battle with the Libyans, who had been stirred to revolt by his brothers, in which he lost 7000 hoplites. He himself soon after fell ill, and was strangled by his brother Learchus. The disgrace of the ruling family being increased by the fact that the next heir, Battus III., was lame, the oracle at Delphi was consulted, and advised that affairs should be placed in the hands of Demonax of Mantinea, who distributed the people into three tribes, and arranged a form of self-government for them. Battus, retaining the royal lands and sacred offices of a king, acquiesced. Not so his wife Pheretima and son Arcesilaus, who bestirred themselves,—the former in Cyprus, the latter in Samos,—to raise forces to recover the sovereignty, and ultimately succeeded; but in his success Arcesilaus III. forgot the commands of the oracle (*Herod.*, iv. 163), and, among other cruelties to the vanquished, burned alive a number of them who had escaped to a tower. To avoid the consequences he retired to the town of Barca, but was there slain in the market-place by some fugitives from Cyrene. His mother, Pheretima, who had been regent in his absence, now obtained from Aryandes, the Persian satrap of Egypt, an army to take vengeance on the people of Barca. After a fruitless siege of nine months (*Herod.*, iv. 200) a treaty of peace was solemnly sworn to by the Persian general, and was instantly broken in spirit, though not in letter, when the gates of Barca were thrown open. Pheretima, ruthless in her cruelties towards those who had been connected with her son's murder, herself died soon after, a wretched death, in Egypt. Of Battus IV. nothing is known. Arcesilaus IV., with whom the dynasty ended (about 460–445 B.C.), obtained twice the victory in the chariot race at the Pythian games, and for this was celebrated by Pindar in two odes (*Pyth.*, iv. and v.).

BATU, a thickly-wooded island lying off the north-western coast of Sumatra, 40 miles in length by 10 in average breadth, almost immediately under the equinoctial line. Cocoa-nuts, oil, and trepang are exported. It is the seat of an active volcano. The inhabitants are a colony from the island of Nias.

BATUM, a seaport town of Asiatic Turkey, in the pashalic of Trebizond, and 110 miles N.E. of the city of that name. It is situated on the Black Sea, not far from the mouth of the Chorak, and the harbour is the safest and most important on the eastern coast. There is deep water close to the shore, and protection is afforded by the high

overhanging cliffs of a spur of the Gouri Mountains. The situation of the town is marshy and unhealthy; and the place itself is "filthy in the extreme." It is now the seat of a *mutessarif*, or deputy-governor; and the Turkish authorities are fortifying it with several strong batteries. A dilapidated *ronak*, or governor's house, two mosques, and a Greek church are almost the only buildings that relieve the meanness of the squalid-looking huts; but the natural and political position of the place render it of commercial and military importance. There is a custom-house, a Russian consulate, and a steamer agency; and the Russian steamers regularly use the harbour as a port of transshipment, their own harbour at Poti being insecure. A considerable contraband trade is carried on across the frontiers, as well as a moderate amount of regular exportation by sea. The population does not exceed 2000.

BAUDELAIRE, CHARLES, who would have been pleased to be considered as a master in the French Satanic school of poetry, was born at Paris in April 1821. He was the son of a man of some distinction, who had been the friend of Condorcet and of Cabanis. The poet's life contained no episode more important than a voyage to the East Indies, where he resided for some time, and whence he brought perhaps the Oriental languor and the curious delight in perfumes which make themselves felt in many of his verses. Baudelaire returned to Paris while still a very young man, and sought the literary, or at least what is called the Bohemian society of the capital. He admired M. Théophile Gautier, as M. Gautier had admired Victor Hugo, and his poems are all conceived in the school of Romanticism. Romanticism, or, to define it rather widely, the school of revolt against French academic taste, the search for remote experiences, the artistic reproduction of the excesses and vagaries of passion, found in Baudelaire its most reckless disciple. Some portions of his verses, *Les Fleurs du Mal*, appeared originally in the *Revue des Deux Mondes*, and when they were published in a volume, had the misfortune to attract the notice of the police. When so many low unwholesome works were published without scandal, it was an error to attract notice to the verses of Baudelaire. The chief notes of his poetry are a perverse delight in loathsome subjects, a curious reaction towards Christianity and repentance, a pleasure in the last refinements of art, above all an unsleeping self-consciousness and affectation. Less unpleasant than his *Fleurs du Mal*, are his exquisite and gem-like *Petits Poèmes en Prose*, and his volumes of subtle and ingenious criticism. Baudelaire died in 1867 at the age of forty-six, after a long illness. He will possibly be best remembered for his translation of the works of Edgar Allen Poe, one of the most accurate and brilliant translations in literature. The impression left on the reader by Baudelaire's life and industry is rather a painful one. It is difficult to be blind to the fact that he lived for notoriety, and that he preferred to gain notoriety by a distinguished activity in the least wholesome fields of letters. His poems represent the high-water mark of the tide of Romanticism; and it may be hoped that the taste for lepers and corpses in poetry will now gradually decline. The best edition of his works, prose and verse, is that published by Michel Levy, Paris. Some of his suppressed poems were printed in Brussels, under the title *Les Épaves*.

BAUHIN, GASPARD, the son of an eminent French physician, who had to leave his native country on becoming a convert to Protestantism, was born at Basel in 1560. Early devoting himself to medicine, he pursued his studies at Padua, Montpellier, and some of the celebrated schools in Germany. In his journeys through various parts of Europe he collected a number of plants which had escaped his elder brother's notice. Returning to Basel in 1580, he was admitted to the degree of doctor, and gave private lectures

in botany and anatomy. In 1582 he was appointed to the Greek professorship in that university, and in 1588 to the chair of anatomy and botany. He was afterwards made city physician, professor of the practice of medicine, rector of the university, and dean of his faculty. He published several works relative to botany, of which the most valuable is his *Pinax Theatri Botanici, seu Index in Theophrasti, Dioscoridis, Plinii, et botanicorum qui a seculo scripserunt opera*, 4to. The confusion that began to rise at this time from botanical writers describing the same plant under different names rendered such a task highly necessary; and though there are many defects in the execution, the *Pinax* of Bauhin is still a useful key to all the writers before his time. Another great work which he planned was a *Theatrum Botanicum*, meant to be comprised in twelve parts folio, of which he finished three; only one however was published. He also gave a very copious catalogue of the plants growing in the environs of Basel, and edited the works of Matthioli with considerable additions. He likewise wrote on anatomy; his principal work on this subject is *Theatrum Anatomicum infinitis locis auctum*, 4to, Frankfurt, 1621, which is a kind of *pinax* of anatomical facts and opinions. He died in 1624.

BAUHIN, JEAN, brother of the above, was born at Basel in 1541. He studied at Tübingen under the celebrated botanist Fuchs, and afterwards travelled with Conrad Gesner, and collected plants in the Alps, in France, and in Italy. He first practised medicine at Basel, where he was elected professor of rhetoric in 1566. He then resided for some time at Yverdun, and in 1570 was invited to be physician to the duke of Würtemberg at Montbéliard,—a situation in which he spent the remainder of his life. He devoted his time chiefly to botany, on which he bestowed great labour. He likewise prosecuted other branches of natural history, and published an account of *Medicinal Waters throughout Europe*. His great work on plants was not completed at his death, which happened in 1613. A society at Yverdun published in 1619 the "Prodrromus;" but it was not till 1650 and 1651 that the work itself appeared, in three vols. folio, entitled *Historia Plantarum nova et absolutissima, cum auctorum consensu et dissensu circa eas*. It was long considered a standard work, and, with all its defects, it entitles its author to a high place among the founders of botanical science.

BAUME, ANTOINE, a French chemist, distinguished for his success in the practical application of the science, was born at Senlis in 1728. He was the son of an innkeeper, and had to contend with the disadvantages of a defective education, in spite of which he prosecuted his scientific researches with great success. He was apprenticed to the celebrated chemist Geoffroy, and in 1752 was admitted a member of the college of pharmacy; soon after he was appointed professor of chemistry at that establishment. He carried on a commercial establishment in Paris for the preparation, on an extensive scale, of drugs for medicine and the arts, such as the acetate of lead, the muriate of tin, mercurial salts, and antimonial preparations. At the same time he published a number of papers on chemical science, and on arts and manufactures. He established the first manufactory of sal-ammoniac in France, a substance which before that time had been obtained from Egypt. He was the first also who devised and set on foot a process for bleaching raw silk. Having acquired a competency by the success of these different undertakings, he retired from trade, and devoted his time to the application of chemistry to the arts. He improved the process for dyeing scarlet at the manufactory of the Gobelins, and announced a cheap process for purifying saltpetre. By the Revolution he lost his fortune, but this calamity, instead of disheartening him, stimulated him to resume his trade. He was chosen a

correspondent of the Institute in 1796, and died in 1804, at the age of seventy-six. Many of his papers are published in the *Memoirs of the Academy of Sciences*. Of his separate publications, the following may be mentioned here: *Dissertation sur l'Ether*, in 12mo; *Plan d'un Cours de Chimie Expérimentale*, 1757, in 12mo; *Opusculs de Chimie*, 1798, in 8vo; *Éléments de Pharmacie Théorique et Pratique*, 2 vols. 8vo; *Chimie Expérimentale et Raisonnée*, 3 vols. 8vo, 1773.

BAUMGARTEN, ALEXANDER GOTTLIEB, a German philosopher, born at Berlin in 1714. He studied at Halle, and afterwards became professor of philosophy at Frankfurt on the Oder, in which city he died in the year 1762. He was a disciple of Leibnitz and Wolff, and was particularly distinguished for his æsthetic speculations, having been the first to develop and establish the *Theory of the Beautiful* as an independent science. Baumgarten, of course, is not to be looked upon as the founder of æsthetics, but he did good service in severing it from the other philosophic disciplines, and in marking out a definite object for its researches. The very name (*Æsthetics*) which Baumgarten was the first to use for the science of the Beautiful, though now very generally adopted for the sake of convenience, indicates the imperfect and partial nature of his analysis, pointing as it does to an element so variable as *feeling* or *sensation* as the ultimate ground of judgment in questions pertaining to beauty. The principal works of Baumgarten are the following: *Disputationes de nonnullis ad poema pertinentibus*; *Æsthetica*; *Metaphysica*; *Ethica philosophica*; *Initia philosophiæ practicæ primæ*. For an account of his speculations on the theory of the Beautiful see *ÆSTHETICS*, vol. i. p. 217.

BAUMGARTEN-CRUSIUS, LUDWIG FRIEDRICH OTTO, a distinguished German theologian, was born in July 1788 at Merseburg. In 1805 he entered the university of Leipsic, and studied theology and philosophy. In 1812 he was appointed extraordinary professor of theology at Jena, where he remained to the end of his life, rising gradually to the head of the theological faculty. In the midst of his labours as professor and author, he was struck down by apoplexy, and died on the 31st May 1843. Baumgarten-Crusius lectured on almost all the theological disciplines, with the exception of church history; but his great strength lay in the treatment of the history of dogma. His comprehensive knowledge, accurate scholarship, and wide sympathies gave peculiar value to his lectures and treatises on the development of church doctrine. His published works were very numerous, the most important being—*Lehrbuch der Christlichen Sittenlehre*, 1826; *Grundzüge der biblischen Theologie*, 1828; *Lehrbuch der Dogmengeschichte*, 1832; *Compendium der Dogmengeschichte*, 1840. The last, perhaps his best work, was left unfinished, but was completed in 1846 by Hase from the author's notes. Commentaries on several of the books of the New Testament, gathered from his papers, were also published after his death.

BAUR, FERDINAND CHRISTIAN, the distinguished leader of the Modern Tübingen School of Theology, was born in the neighbourhood of Cannstadt on the 21st June 1792. The son of a Würtemberg pastor he entered, at the age of thirteen, the well-known seminary at Blaubeuren, to which his father had some years before been transferred as deacon. Thence he passed, in the year 1809, to the university at Tübingen. Solid and somewhat reserved in character, he was indefatigable in his studies, but did not come prominently to the front till near the close of his academic career. His intellectual development proceeded slowly from step to step. For a time he was attracted and considerably influenced by the study of Bengel, the great head of the preceding orthodox school, which had given

Tübingen its reputation in the 18th century. Both Bengel himself in his noble personality, and the historical character of his critical labours on the New Testament, remarkable for their time, had a charm for the youthful student of the 19th century. With historical interest Baur combined a special interest in the philosophy of religion, but as yet without betraying any opposition to the supernatural standpoint of the older theology. His earliest literary production—a review of Kaiser's Biblical Theology (Bengel's *Archiv für Theologie*, ii. 656) in 1817—shows nothing of this opposition. It required a change of circumstance, as well as a new impulse of intellectual excitement, to direct his thoughts into the bolder current, in which they were destined to run, and in their course so largely to affect the stream of contemporary thought.

In 1817 he was called as professor to Blaubeuren, which he had left as a pupil eight years before. It was his business here to direct the historical and philosophical studies of the youth, and his keen and comprehensive genius soon found a congenial subject of investigation in the relations of Christianity to preceding modes of thought. The result of his investigations appeared in his *Symbolik und Mythologie*, in 1824. This was his first elaborate work, the precursor of all his special studies in religious history and the development of religious thought. Animated by a thorough and enlightened spirit of learning, and valuable as a contribution to the knowledge of classical antiquity, it was yet dominated by a theological interest, and showed how truly this was the prevailing bias of the author's mind. It showed, moreover, how from this early period he combined, in almost equal force, the three great elements of culture—philological, philosophical, and theological—which his later works discovered in such maturity.

This publication drew attention to Baur's marked abilities, and, on a vacancy occurring in the theological faculty at Tübingen, he was promoted after some hesitation to the chair of historical theology in that famous university, destined from his labours to acquire a yet more notable reputation. This took place in 1826; and for thirty-four years Baur's life was passed at Tübingen in an unceasing round of academic work,—while his name continued to gather from his successive writings an increasing lustre and influence. All accounts agree in testifying to his marvellous industry and unceasing toil of research, his conscientiousness and self-sacrifice as a teacher, and the unobtrusive enthusiasm and dignity with which he discharged all the duties entrusted to him, not only as a professor, but as for some time the head of the *Stift*, or college of residence for the Protestant divinity students. His theological opinions, trenchant and alarming as they must have sometimes appeared, never made any separation betwixt him and his colleagues in the theological faculty. All acknowledged his power and earnestness; and the multitudes who thronged his lecture-rooms carried the impulses of his thought throughout Germany and Switzerland. His manner was somewhat reserved and silent; all his enthusiasm was put into his work, and was felt more as an underglow animating his lectures and writings than as a demonstrative power creating a temporary noise. He lived for theological science: nothing else seems to have occupied him or drawn him aside. When we add to this the fact that any faith in supernatural religion, with which he began his labours as a professor, ere long disappeared, and that the great aim of all his studies and researches was to find the natural factors or principles out of which Christianity arose in the world, there is presented to us a strange picture of theological enthusiasm. It may seem an inconsistent and unhappy picture. Yet there is something heroic if also pathetic in such intense application

to the study of Christian phenomena, and such thorough and earnest aims to reach the truth regarding them, without the faith which witnesses to the reality of a personal divine life, behind the phenomena and revealed in them.

Baur at first, like almost all his contemporaries, owned the influence of Schleiermacher. The *Glaubenslehre* of the latter, which appeared in 1821, is said to have affected him deeply, and moulded his thought for some time. But there was too little affinity betwixt the men,—the one mystic and spiritual, the other intellectual and objective,—to permit this influence to be permanent. From Schleiermacher Baur passed to Hegel, whose commanding genius laid its spell upon him as upon others. The Hegelian philosophy became the permanent and pervasive element of his intellectual life. Its great doctrine of opposites, or of extremes finally terminating in a conciliation, is found more or less to underlie all his thought, and to furnish the key to his most daring speculations on the origin and growth of Christianity.

It was not, however, till nearly ten years after his settlement at Tübingen that his theological views underwent a decided change, and that the special tendency known as that of the Modern Tübingen School was fully developed. The earlier period of Baur's academic life was not unfruitful, but did not mark him off in any striking manner. Even his treatise on the *Christ-party in the Corinthian Church and the Antagonism betwixt the Pauline and Petrine Christianity*, which appeared in 1831, and which may be said to contain the germs of his future system, was published peaceably (in the *Tübingen Zeitschrift*) along with the effusions of Sleudel, one of his co-professors most devoted to supernaturalism. His answer to Möhler's famous *Symbolik* (1833) attracted a widespread reputation, and fixed attention upon him as one of the ablest defenders of German Protestantism. Masterly and ingenious as Möhler's book was, it was felt that Baur had not only fairly met but overthrown its chief position. But with all his reputation as a powerful writer and controversialist, he had hardly as yet made his mark as a new thinker.

The second and distinctive period of his intellectual development is dated from the year 1835, when Strauss's *Leben Jesu* appeared, and spread commotion in the theological mind of Germany. In the same year Baur published his great work on Gnosticism, in which he had obviously quite passed beyond the influence of Schleiermacher. A brief work on the *So-called Pastoral Epistles* in the same year showed him at work in an independent critical direction, and ready to take a new start in theological inquiry. This start, or at least the lengths to which it carried him, have been by many attributed to the effect of Strauss's work. But he has himself plainly denied this, and claimed an independent origin for his own speculations. "I had begun," he says (*Kirchengeschichte des 19 Jahrhunderts*, 395), "my critical inquiries long before Strauss, and set out from an entirely different point of view. My study of the two epistles to the Corinthians led me first to seize clearly the relation of the apostle Paul to the other apostles. I was convinced that in the letters of the apostle themselves there was enough from which to infer that this relation was something very different from that usually supposed,—that, in short, instead of being a relation of harmony it was one of sharp opposition, so much so that on the part of the Jewish Christians the authority of the apostle was held everywhere in dispute. A closer investigation of the Pseudo-Clementine homilies, to whose significance in reference to the earliest period of Christian history Neander first drew attention, led me to a clearer understanding of this opposition; and it always became more evident to me that the contrast of the two parties in the Apostolic and sub-Apostolic age must be traced

not merely in the formation of the Petrine tradition but as having exercised an important influence upon the composition of the Acts of the Apostles."

This supposed conflict betwixt Petrinism and Paulinism, or, in other words, betwixt Jewish and Gentile Christianity, lies at the foundation of all Baur's critical labours. His speciality as a New Testament scholar and critic was the firmness with which he laid hold of what he believed to be the only genuine foundation of historical Christianity in St Paul, and his four great epistles to the Corinthians, to the Galatians, and to the Romans. These epistles were to him alone unchallengeable as the authentic writings of the great apostle of the Gentiles, and the antagonism of which he made so much appeared to him everywhere to pervade them. The epistles to the Ephesians, to the Colossians, and to the Philippians, and the short letter to Philemon, were at the best doubtfully genuine. They seemed to him to bear traces of a later Gnosticism in many of their expressions, while he altogether rejected the apostolical character of the Pastoral Epistles. These letters, as well as the Acts of the Apostles, were to him writings not of the 1st but of the 2d century, proceeding not from the Pauline School, but from the Catholic and Conciliatory School, which towards the middle and end of the 2d century sought to adjust and harmonize the earlier conflicting elements of Petrinism and Paulinism. This impress of conciliation and compromise appeared to him to be specially stamped upon the Acts of the Apostles, and to be the true explanation of the relations there depicted betwixt St Peter and St Paul.

Such were the views advocated by Baur in a succession of writings on the Pastoral Epistles (1835) and the Epistle to the Romans (1836); but especially in his great work on the Apostle Paul (1845), which may be said to sum up the result of his critical labours on the Pauline writings.

Then in a further series of critical investigations he turned his attention to the Gospels. He dealt with them as a whole, "their relation to one another, their origin, and character," in a treatise which appeared in 1847, and in 1851 he devoted a special volume to the gospel of St Mark. The result of his investigations in this direction was to satisfy him that all the Gospels owe their origin more or less to the same tendencies or traces of party design, which he everywhere discovers in the first Christian age. Our present Gospels are not, in his view, the most ancient documents of the kind possessed by the church. Before them there was a primary cycle of evangelical tradition, known by various names—as the gospel of the Hebrews, of St Peter, of the Ebionites, of the Egyptians, &c. In the existing canon the Gospel of St Matthew resembles those earlier narratives most closely. It reproduces most completely the character of the primitive Jewish Christianity, yet not without important later modifications. The Gospel of St Luke is, of course, of Pauline origin, yet also retouched with a view to the conciliatory tendencies of the Church of the 2d century and the influence of the Petrine tradition. That of St Mark is of later date than either, and bears the most evident traces of adaptation. Of all the gospels it is the most suspected by the Tübingen School. The Fourth Gospel, on the other hand, is a definite work, but of the 2d, not of the 1st century. An examination of its contents, its mode of composition, and its general plan clearly reveals its dogmatic and idealistic character. The historical data are merely a background to the speculative ideas which it unfolds. The prologue by itself is sufficient proof of its logical method and purpose, while the contrasts which everywhere pervade it betwixt light and darkness, life and death, the Spirit and the flesh, Christ and the children of the devil, and the dramatic force and propriety with which these contrasts are handled throughout, point to

the same conclusion. Further, the differences betwixt the Apocalypse and the Fourth Gospel are held to show conclusively that they could not have proceeded from the same author.

In addition to these critical labours Baur distinguished himself by a series of elaborate historical monographs on special doctrines of Christianity, for example his *History of the Doctrine of the Atonement* in 1838, and his *History of the Doctrine of the Trinity and Incarnation*, in 3 volumes, in 1841-3. His unceasing activity further produced a *Handbook of the History of Dogma* in 1847, an interesting tract on the *Chief Epochs of Ecclesiastical History* (1852), an admirable digest of his general views on the origin and growth of the early church under the title of *The Christian Church of the First Three Centuries* (1853). A further volume of general Church History from the 4th to the 6th century, appeared from his pen just before his death (1859), and subsequently three volumes containing the History of the Church of the Middle Ages (1861), the History of the Church of more recent times (1863), and the Christian History of the 19th century (1863). Finally, in 1866, appeared *Lectures on the History of Christian Dogma*.

His death took place on the 2d December 1860. He lies buried in the cemetery at Tübingen, not far from the poet Uhland, with the simple inscription on his tomb, "F. C. Baur, Theolog."

Such an amount and variety of authorship sufficiently show Baur's indefatigable industry and enthusiasm as a theologian; and when it is remembered that all his works are of a strictly scientific character indicating everywhere original research, and a penetrating and systematic intelligence which never slumbers, however it may be mistaken, it is evident that there are few names in the recent history of theology that claim more significance than that of Ferdinand Christian Baur. Of the value of his labours and the extent to which his theological views may be said to have verified themselves in the modern mind which has continued profoundly agitated by the problems which he started, this is not the place to speak. It need only be said that, while many of his opinions are strongly contested, and some of the most enlightened recent investigations prove that he has greatly exaggerated the antagonisms of the early church, and post-dated most of the writings of the New Testament, it is at the same time admitted by all advanced scholars that he has, even, in his exaggerations, contributed to a clearer view of the great principles at work in the 1st and 2d centuries and the lines of spiritual movement along which the Christian church moved to its historical formation and development. No student since Baur can fail to recognize the distinctive influences of Jewish and Gentile Christianity, and the extent to which this distinction, and in some cases antagonism, are impressed upon the New Testament writings. To him also and his school must be attributed the modern idea that the surest historical foothold of Christianity is in the four great Pauline epistles. These, more than any other New Testament writings, lie in the clear dawn of the sun-rise which enlightened the world. The Gospels remain, not indeed in a mist of unauthentic story, but in comparative shadow. They come only gradually into the light after a long dim undergrowth in the rich soil of Primitive Christianity. There is much to be said against Baur's views of their later origin in the 2d century. The more this century is studied the less does it seem capable of originating such marvellously fresh products of spiritual intelligence. But it is not the less certain that the Synoptic Gospels took their present form only by degrees, and that while they have their root in the Apostolic Age and the Apostolic mind, they are also fashioned by later influences, and adapted to special wants in the Early

Church. They are the deposits, in short, of Christian tradition, handed down first of all, and probably for a considerable period, in an oral form, before being committed to writing in such a form as we now have them. This, which is now an accepted conclusion with every historical school of theologians in England no less than in Germany, conservative no less than radical, is largely the result of the Tübingen investigations. It may have been understood before, but its historical significance was not appreciated. In short, if we distinguish Baur's method from his special opinions it is hardly possible to overrate his influence as a theologian. His professed method was to seek for the solution of great spiritual as of great intellectual phenomena in a closer and more minute study of all the documents and data purporting to record or explain these phenomena, and to run out such lines of fact as he found to their true consequences. His great genius and learning enabled him to read the meaning of certain features of Primitive Christianity hitherto imperfectly discerned, and to point future inquirers along the true road of discovery. Unhappily, his own opinions were influenced not merely by his study of facts, but by a great speculative system which dominated his intelligence, and prevented him from seeing what still seems to most minds not less informed than his own the only credible explanation of the vast spiritual movement whose forces and developments occupied his lifelong study. (J. T.)

BAUTAIN, LOUIS EUGÈNE MARIE, a French philosopher and theologian, was born at Paris in February 1796, and died in October 1867. At the Ecole Normale he came under the influence of Cousin, whose views on most philosophic points he at first accepted. In 1816 he adopted the profession of higher teaching, and was soon after called to the chair of philosophy in the University of Strasburg. He continued in this position for many years, delivering a parallel course of lectures as professor of the literary faculty in the same city. The strong reaction against merely speculative philosophy, which carried away such men as De Maistre and De Lamennais, was not without influence on Bautain. In 1828 he took orders, and resigned his chair at the university. For several years he remained at Strasburg, lecturing at the Faculty and at the College of Julliy; but in 1849 he set out for Paris as vicar of the diocese. At Paris he obtained considerable reputation as an orator, and in 1853 was made professor of moral theology at the theological faculty. This post he held till his death. Bautain is rather a scholastic than a modern philosopher. His view of the relation between reason and faith is essentially the same as that of Anselm and his great successors. Revelation is supposed to give materials which could not otherwise have been attained by the human mind, and philosophy supplies the scientific exposition or evolution of these facts. Theology and philosophy thus form one com-

prehensive science; yet the system is far removed from Rationalism. Bautain in fact, like Pascal, Newman, and others, depreciates reason in order to exalt faith. He points out, following chiefly the Kantian criticism, that reason is limited in application, and can never yield knowledge of things as they are in themselves. But in addition to reason, we have, according to him, another faculty which may be called Intelligence, and through which we are put in connection with the world of spiritual and invisible truth. This intelligence does not of itself yield a body of truth; it merely contains the germs of the higher ideas, and these seeds are made productive by being brought into contact with revealed facts. This fundamental conception Bautain works out in detail in the departments of psychology and morals. His works, to which we can only refer, are well deserving of attention. The most important of them are—*Philosophie du Christianisme*, 1833; *Psychologie Expérimentale*, 1839 (new edition entitled *Esprit Humain et ses Facultés*, 1859); *Philosophie Morale*, 1842; *Religion et Liberté*, 1848; *La Morale de l'Évangile comparée aux divers systèmes de Morale*, 1855.

BAUTZEN (in Wendish *Budissin*, which is equivalent to "town"), the capital of Saxon Upper Lausatia, occupies an eminence on the right bank of the Spree, 680 feet above the level of the sea, and 32 E.N.E. from Dresden. Lat. 51° 11' 10" N., long. 14° 25' 50" E. The town is well built and surrounded by walls, and has extensive suburbs partly lying on the left bank of the river. It has a cathedral which is used by both Protestants and Roman Catholics, and five other churches, a handsome town-house, an orphan-asylum, several hospitals, a mechanics' institute, a famous gymnasium, a normal and several other schools, and two public libraries. Its general trade and manufactures are considerable, including linen, cotton, and woollen goods, tobacco, leather, paper, saltpetre, gunpowder, &c. Population in 1871, 13,165. Bautzen was already in existence when Henry the Fowler conquered Lausatia in 928. It became a town and fortress under Otto I., his successor, and speedily attained considerable wealth and importance, for a good share of which it was indebted to the pilgrimages which were made to the "Arm of St Peter," preserved in one of the churches. It suffered greatly during the Hussite war, and still more during the Thirty Years' War, in the course of which it was besieged and captured by the Electoral Prince, John George (1620), and taken by the Electoral Prince of Saxony. At the Peace of Prague in 1635 it passed with Lausatia to Saxony as a war indemnity. The battle of Bautzen was fought here on the 21st and 22d of May 1813, between the French under Napoleon and the allied forces of Russia and Prussia, in which after severe losses on both sides, the latter were defeated.

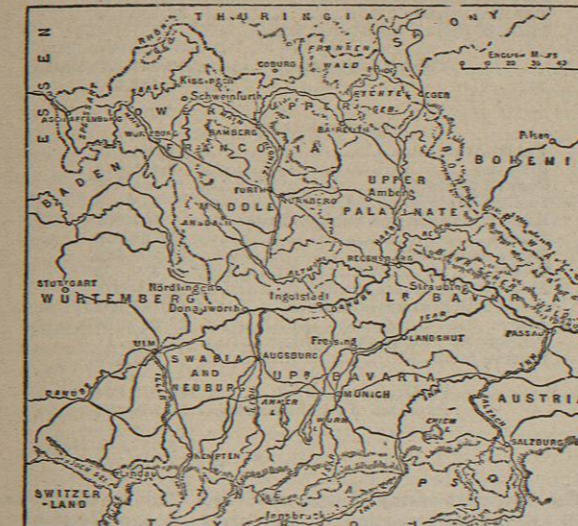
BAVARIA

BAVARIA (in German, *Bayern*), a kingdom of Southern Germany, forming part of the German Empire, consists of two distinct portions, Bavaria proper and the Palatinate of the Rhine, which are separated by the grand duchies of Baden and Hesse. Bavaria proper contains an area of about 26,895 miles, and the Palatinate rather less than 2282, making the whole extent of the kingdom about 29,177 square miles.

The frontier of Bavaria proper on the north-east, towards Bohemia, consists of a long range of mountains known as the Böhmerwald; while the north is occupied by the Fichtelgebirge and the Frankenwald, which separate Bavaria from Reuss, Meiningen, and Hesse-Darmstadt. The ranges

last named seldom exceed the height of 3000 or 4000 feet; but the ridges in the south, towards the Tyrol, form part of the system of the Alps, and frequently attain an elevation of 9000 or 10,000 feet. On the west it is bounded by Württemberg, Baden, and Hesse-Darmstadt. The whole of the country belongs to the basins of the Danube and the Main; by far the greater portion being drained by the former river, which, entering from Swabia as a navigable stream, traverses the entire breadth of the kingdom, with a winding course of 200 miles, and receives in its passage the Iller, the Lech, the Isar, and the Inn from the south, and the Naab, the Altmühl, and the Wörnitz from the north. The Inn is navigable before it enters the

bavarian territory, and afterwards receives the Salza, a large river flowing from Upper Austria. The Isar does not become navigable till it has passed Munich; and the Lech is a stream of a similar size. The Main traverses the northern regions, or Upper and Lower Franconia, with a very winding course, and greatly facilitates the trade of the provinces. The district watered by the southern tributaries of the Danube consists for the most part of an extensive plateau, with a mean elevation of 2390 feet. In the mountainous parts of the country there are numerous lakes, and in the lower portions considerable stretches of marshy ground. The climate of Bavaria differs greatly



Sketch Map of Bavaria Proper.

according to the character of the region, being cold in the vicinity of the Tyrol but warm in the plains adjoining the Danube and the Main. On the whole, the temperature is in the winter months considerably colder than that of England, and a good deal hotter during summer and autumn.

The extent of forest is more than twice that of the land under wood in Great Britain. It forms more than a fourth of the total area of Bavaria, while in Britain the proportion is less than a twenty-sixth. This is owing to various causes—the extent of hilly and mountainous country, the thinness of the population, and the necessity of keeping a given extent of ground under wood for the supply of fuel. Nearly a third of the forests are public property, and furnish a considerable addition to the revenue. They are principally situated in the provinces of Upper Bavaria, Lower Bavaria, and the Upper Palatinate. The level country, including both Lower Bavaria (extending northwards to the Danube), and the western and middle parts of Franconia, is very productive in rye, oats, wheat, barley, and millet, and also in hemp, flax, hops, madder, and (in warm situations) in vines. The last are grown chiefly in the vicinity of the Lake of Constance and on the banks of the Main, in the lower part of its course, while the most extensive hop-growing district is central Franconia. Potatoes are cultivated in all the provinces, but especially in the Palatinate and in the Spessart district, which lies in the north-west within a curve of the Main. The southern division of Swabia and Upper Bavaria, where pasture-land predominates, form a cattle-breeding district, and the dairy produce is extensive, no less than 11,000 tons of cheese and 2386 tons of butter being sold in the course of a year. The former finds a market all over Germany, and is also

exported to Austria, France, and other countries, while Northern Germany is the chief consumer of the latter. The greater proportion of the land throughout the kingdom is in the hands of peasant proprietors, the extent of the separate holdings differing very much in different districts. The largest peasant property may be about 170 English acres, and the smallest, except in the Palatinate, about 50.

According to the returns for 1863 the number of cattle in the kingdom was 3,185,688; sheep, 2,058,638; swine, 926,522; and goats, 150,855. Oxen are largely employed in agricultural operations instead of horses. The cattle, as a general rule, are kept in sheds, and not pastured in the fields.

Of mineral deposits Bavaria possesses a great variety. The quantity of iron ore is very large both in the south and north, the number of mines being between 200 and 300. Coal-mines are likewise numerous, especially in the districts of Amberg, Kissingen, Steben, Munich, and the Rhine Palatinate. The produce in 1867 was nearly 351,000 tons. Of quicksilver there are several mines, chiefly in the Palatinate of the Rhine; and small quantities of copper, manganese, and cobalt are obtained. There are numerous quarries of excellent marble, alabaster, gypsum, and building stone; and the porcelain-clay is among the finest in Europe. To these may be added graphite, emery, steatite, barytes, felspar, and ochre, in considerable quantities; excellent lithographic stone is obtained at Solnhofen; and gold and silver are still worked to an insignificant extent. Salt is annually prepared on a large scale, being obtained partly from brine springs and partly from mines. The principal localities are Halle, Berchtesgaden, Traunstein, and Rosenheim. The gross production in 1866 was 41,119 tons, and the value at the works amounted to £62,869. In the following year the Government monopoly, which had existed so long, was abolished, and free trade was established in salt between the members of the customs-union, a change which has led to a considerable import of salt from Prussia.

A great stimulus was given to manufacturing industry in Bavaria by the law of 1868, which abolished the last remains of the old restrictions of the guilds, and gave the whole country the liberty which had been enjoyed by the Rhine Palatinate alone. The chief manufacturing centres are Nuremberg and Munich for hardware, and Augsburg for cloth goods; but various other towns are rising into importance. In Franconia are numerous paper-mills, and saw-mills are naturally common in the forest districts. A considerable quantity of glass is manufactured, especially in the Böhmerwald, and wooden wares are largely produced at Ammergau and Berchtesgaden. The preparation of the favourite national drink forms an important industry, the breweries throughout the kingdom numbering upwards of 5000. Among the most remarkable are the breweries of Erlangen. Other articles of manufacture are leather, tobacco, and earthenware.

The exports from Bavaria consist chiefly of salt, timber, cattle, pigs, corn, and madder; and the imports comprise sugar, tobacco, raw cotton and cotton-goods, silks and linen, iron and iron-ware. As most of the imports are introduced indirectly through other Zollverein states, no custom-house register is kept of the total amount.

The highroads in Bavaria extend in all over 9000 miles. In 1869 there were rather more than 1600 miles of railway in operation, and nearly 300 were in course of construction. The greater proportion is in the hands of the Government, and the remainder belongs to the Eastern Company and the United Railway Companies of the Rhine Palatinate. The principal canal in the kingdom is the Ludwigs-canal, which connects the Rhine with the Danube, extending from Bamberg on the Regnitz to Dietfurt on