

but obtained in 1744 possession of the electorate. The elector died soon after, and his son Maximilian Joseph recovered his dominions only by renouncing the pretensions of his father.

Bavaria now remained tranquil above thirty years, until 1777, when, by the death of Maximilian, the younger line of the house of Wittelsbach, the line which had long ruled in Bavaria, became extinct. The next heir was Charles Theodore the Elector Palatine, the representative of the elder line of Wittelsbach; but Austria unexpectedly laid claim to the succession, and took military possession of part of the country. This called into the field, on the side of Bavaria, Frederic II. of Prussia, then advanced in years; but, before any blood had been shed, Austria desisted from her pretensions, on obtaining from Bavaria the frontier district which bears the name of Innaviertel, or the Quarter of the Inn.

Bavaria again remained at peace until the great contest between Germany and France began in 1793, when she was obliged to furnish her contingent as a member of the empire. During three years her territory was untouched; but in the summer of 1796, a powerful French army under Moreau occupied her capital, forced her to sign a separate treaty with France, and to withdraw her contingent from the imperial army. The next war between France and Austria, begun in 1799, ending disastrously for the latter, the influence of France in the empire was greatly strengthened, so that, when the Austrians once more took up arms, in 1805, Bavaria was the firm ally of France, and for the first time found advantage in the connection,—its elector, Maximilian Joseph, receiving from Napoleon the title of king and several additions of territory.

Bavaria continued to support the French interest with her best energies till 1813, when, on condition of her late acquisitions being secured to her, she was led to join the Allies, and her forces contributed largely to the ultimate defeat of Bonaparte. In 1818 Maximilian presented his country with a constitution, of rather a mixed character, in which an attempt was made at once to satisfy the growing desire for political liberty and to maintain the kingly power. At the same time several beneficial measures, such as the abolition of serfdom, were effected in the earlier sessions of the new parliament. In 1825 Maximilian was succeeded by his son Louis, who distinguished himself as a promoter of the fine arts, but proved himself destitute of political capacity, and in consciousness

**BAXAR**, or **BUXAR**, a town of Hindustán, in the province of Behar, district of Sháhábád, on the south bank of the Ganges, in 25°32' N. lat., 84°3' E. long. The fort, though of small size, was important from its commanding the Ganges, but is now dismantled. The place is distinguished by a celebrated victory gained on the 23d October 1764 by the British forces under Major (afterwards Sir Hector) Munro, over the united armies of Sujá-ud-Daulah and Kasim Ali Khán. The action raged from 9 o'clock till noon, when the enemy gave way. Pursuit was, however, frustrated by Sujá-ud-Daulah sacrificing a part of his army to the safety of the remainder. A bridge of boats had been constructed over a stream about 2 miles distant from the field of battle, and this the enemy destroyed before their rear had passed over. Through this act 2000 troops were drowned, or otherwise lost; but destructive as was this proceeding, it was, says Major Munro, "the best piece of generalship Sujá-ud-Daulah showed that day, because if I had crossed the rivulet with the army, I should either have taken or drowned his whole army in the Karamnási, and come up with his treasure and jewels, and Kasim Ali

of his disagreement with the spirit of his times, abdicated in March 1848 in favour of his son Maximilian II. It was not long before the difficulties of the new king were distinctly brought to view by the insurrection of the democratic party in Westphalia. By the assistance of Prussia the rising was quelled, and punishment was so ruthlessly inflicted by the tribunals that the trials became known as the bloody assizes. An anti-liberal reaction set in, and many of the political gains of former years were consequently lost. In 1864 King Louis was succeeded by his son of the same name (Louis II.); and at this time the great question on the future hegemony of Germany was being agitated throughout the country. In the war of 1866 the Bavarian Government and people threw in their lot with Austria, shared in the contest, and were involved in the defeat and loss. On the withdrawal of Austria from the German confederation a change of policy was introduced, and the Government veered round to the interests of Prussia, a course which was confirmed by the Franco-German War of 1870, when Bavaria took an active part with Prussia against the common enemy. Much ferment, however, remained in the country, and religious elements were introduced into the political discussions. The clerical, or, as it styles itself, the patriot party, is opposed to Prussian influence, and contends for "particularism," wishing to maintain a greater degree of independence for Bavaria than seems to be compatible with imperial unity. For a number of years the Government has been in the hands of the Liberal party. Thus a series of the most important measures have been passed with a liberal tendency, and the country is being gradually assimilated to the more advanced states of Northern Germany. The focus of the Liberal party is the Palatinate of the Rhine, while the "patriots" are mainly recruited from the districts of Old Bavaria. The decisive triumph of the former was marked by the treaty of November 23, 1870, between Bavaria and the Confederation of Northern Germany, which was followed by the recognition of the king of Prussia as the head of a new German empire. At the same time a greater degree of independence was granted to Bavaria than to the other members of the Confederation; it was freed from the domiciliary surveillance of the empire, and allowed to retain the administration of its own postal and telegraph systems, while its army has a separate organization, and during peace is under the command of the Bavarian king.

Khán's jewels, which I was informed amounted to between two and three millions." Population in 1872, 13,446.

**BAXTER**, **ANDREW**, an able metaphysician, the son of a merchant in Old Aberdeen, was born in 1686 or 1687, and educated at King's College there. After leaving the university he acted for some years as tutor to various young gentlemen, among others to Lord Gray, Lord Blantyre, and Mr Hay of Drummelzier. In 1733 he published, in quarto, but without date, *An Inquiry into the Nature of the Human Soul*, wherein its immateriality is deduced from the principles of reason and philosophy. In 1741 he went abroad with Mr Hay, and resided several years at Utrecht, from which place he made excursions into Flanders, France, and Germany. He returned to Scotland in 1747, and resided at Whittingham, in Haddingtonshire, till his death, which occurred on April 23, 1750. His principal work, besides the *Inquiry*, was a short dialogue entitled *Matho, sive Cosmotheoria puerilis, Dialogus in quo prima elementa de mundi ordine et ornatu proponuntur*, &c. This was afterwards greatly enlarged, and published in English in two volumes 8vo. In 1750 was published an appendix to

his *Inquiry into the Nature of the Human Soul*, in which he endeavoured to remove some difficulties which had been started against his notions of the *vis inertiae* of matter, by Maclaurin, in his *Account of Sir Isaac Newton's Philosophical Discoveries*. To this Baxter prefixed a dedication to John Wilkes, with whom he had formed acquaintance abroad. The *Inquiry* is a work of no small ability. The author begins by examining, after the principles of the Newtonian philosophy, the properties of matter. All, save one, result from forces which act on matter. The one essential property of matter is its inactivity, *vis inertiae*, or resistance to motion. From this single fact it at once follows that all action or movement must be the effect of some immaterial cause, *i.e.*, of God. The spontaneous motions of the body are not of the same kind as the mechanical movements of the external universe, and are accordingly to be ascribed to a special immaterial force, or spirit, the soul. From the immateriality of the soul its immortality is, of course, deduced. Nor does the conscious existence of the soul depend upon that of the body; it lives after death. Baxter supports his argument by a long analysis of the phenomena of dreams, which he ascribes to direct spiritual influence, and finally attempts to prove that matter is not eternal. A second edition of the *Inquiry* was published in 1737, and a third in 1745.

**BAXTER**, **RICHARD**, one of the most eminent of English divines, styled by Dean Stanley "the chief of English Protestant Schoolmen," was born at Rowton in Shropshire, at the house of his maternal grandfather, on November 12, 1615. His family connections were favourable to the growth of piety. But his early education was much neglected, and he did not study at any university, a circumstance worthy of notice, considering the eminent learning to which he afterwards attained. His best instructor was a Mr John Owen, master of the Free School at Wroxeter. His diligence in the acquirement of knowledge was remarkable; and from the first he had a strong bent towards the philosophy with which religion is concerned.—Mr Francis Garbet of Wroxeter being the director of these studies. For a short time his attention was turned to a court life, and he went to London under the patronage of Sir Henry Herbert, master of the revels, to follow that course; but he very soon returned home with a fixed resolve to cultivate the pursuit of divinity. Practical rather than speculative theology seems to have occupied his mind, and he therefore presented himself for ordination without any careful examination of the Church of England system. He was nominated to the mastership of the Free Grammar School, Dudley, in which place he commenced his ministry, having been ordained and licensed by Thornborough, bishop of Worcester. His popularity as a preacher was, at this early period, very great; and he was soon transferred to Bridgnorth, where, as assistant to a Mr Madstard, he established a reputation for the vigorous discharge of the duties of his office.

During this time he took a special interest in the controversy relating to Nonconformity and the English Church. He soon, on some points, became alienated from the Church; and after the requirement of what is called "the *et cetera* oath," he rejected Episcopacy in its English form. He could not, however, be called more than a moderate Nonconformist; and such he continued to be throughout his life. Though commonly denominated a Presbyterian, he had no exclusive attachment to Presbyterianism, and often manifested a willingness to accept a modified Episcopalianism. All forms of church government were regarded by him as subservient to the true purposes of religion.

One of the first measures of the Long Parliament was to effect the reformation of the clergy; and, with this view,

a committee was appointed to receive complaints against them. Among the complainants were the inhabitants of Kidderminster, a town which had become famous for its ignorance and depravity. This state of matters was so clearly proved that an arrangement was agreed to on the part of the vicar, by which he allowed £60 a year, out of his income of £200, to a preacher who should be chosen by certain trustees. Baxter was invited to deliver a sermon before the people, and was unanimously elected as the minister of the place. This happened in 1641, when he was twenty-six years of age.

His ministry continued, with very considerable interruptions, for about nineteen years; and during that time he accomplished a work of reformation in Kidderminster and the neighbourhood which is as notable as anything of the same kind upon record. Civilized behaviour succeeded to brutality of manners; and, whereas the professors of religion had been but small exceptions to the mass, the unreligious people became the exceptions in their turn. He formed the ministers in the country around him into an association for the better fulfilment of the duties of their calling, uniting them together irrespective of their differences as Presbyterians, Episcopalians, and Independents. The spirit in which he acted may be judged of from *The Reformed Pastor*, a book published in relation to the general ministerial efforts he promoted. It drives home the sense of clerical responsibility with extraordinary power. The result of his action is that, to this day his memory is cherished as that of the true apostle of the district where he laboured.

The interruptions to which his Kidderminster life was subjected arose from the condition of things occasioned by the Civil War. Worcestershire was a cavalier county, and a man in Baxter's position was, while the war continued, exposed to annoyance and danger in a place like Kidderminster. He therefore removed to Gloucester, and afterwards settled in Coventry, where he for the most part remained about two years, preaching regularly both to the garrison and the citizens. After the battle of Naseby he took the situation of chaplain to Colonel Whalley's regiment, and continued to hold it till February 1647.

His connection with the Parliamentary army was a very characteristic one. He joined it that he might, if possible, counteract the growth of the sectaries in that field, and maintain the cause of constitutional government in opposition to the republican tendencies of the time. He regretted that he had not previously accepted an offer of Cromwell to become chaplain to the Ironsides, being confident in his power of persuasion under the most difficult circumstances. His success in converting the soldiery to his views does not seem to have been very great, but he preserved his own consistency and fidelity in a remarkable degree. By public disputation and private conference, as well as by preaching, he enforced his doctrines, both ecclesiastical and political, and shrank no more from urging what he conceived to be the truth upon the most powerful officers than he did from instructing the meanest followers of the camp. Cromwell shunned his society; but Baxter having to preach before him after he had assumed the Protectorship, chose for his subject the old topic of the divisions and distractions of the church, and in subsequent interviews not only opposed him about liberty of conscience, but spoke in favour of the monarchy he had subverted. There is a striking proof of Baxter's insight into character in his account of what happened under these circumstances. Of Cromwell he says, "I saw that what he learned must be from himself." It is worthy of notice that this intercourse with Cromwell occurred when Baxter was summoned to London to assist in settling "the fundamentals of religion," and made the memorable declaration in answer to the objection, that



what he had proposed as fundamental "might be subscribed by a Papist or Socinian." "So much the better," was Baxter's reply, "and so much the fitter it is to be the matter of concord."

After the Restoration in 1660 Baxter settled in London. He preached there till the Ejection Act took effect in 1662, and was employed in seeking for such terms of comprehension as would have permitted the moderate dissenters with whom he acted to have remained in the Church of England. In this hope he was sadly disappointed. There was at that time on the part of the rulers of the church no wish for such comprehension, and their object, in the negotiations that took place, was to excuse the breach of faith which their rejection of all reasonable methods of concession involved. The chief good that resulted from the Savoy Conference was the production of Baxter's *Reformed Liturgy*, a work of remarkable excellence, though it was cast aside without consideration. The same kind of reputation which Baxter had obtained in the country he secured in the larger and more important circle of the metropolis. The power of his preaching was universally felt, and his capacity for business placed him at the head of his party. That he should have been compelled by the activity of party spirit to remain outside the National Church is to be deeply regretted. He had, indeed, been made a king's chaplain, and was offered the bishopric of Hereford, but he could not accept the offer without virtually assenting to things as they were; after his refusal he was not allowed, ever before the passing of the Act of Uniformity, to be a curate in Kidderminster, though he was willing to serve that office gratuitously. Bishop Morley even prohibited him from preaching in the diocese of Worcester. The whole case illustrates afresh the vindictive bitterness of ecclesiastical factions in the heat of party contests, and especially in the hour of secular triumph.

From the Ejection of 1662 to the Indulgence of 1687, Baxter's life was constantly disturbed by persecution of one kind or another. He retired to Acton in Middlesex, for the purpose of quiet study, and was dragged thence to prison on an illegal accusation of keeping a conventicle. He was taken up for preaching in London after the licences granted in 1672 were recalled by the king. The meeting-house which he had built for himself in Oxendon Street was closed against him after he had preached there but once. He was, in 1680, seized in his house, and conveyed away at the risk of his life; and though he was released that he might die at home, his books and goods were distrained. He was in 1684 carried three times to the sessions' house, being scarcely able to stand, and without any apparent cause was made to enter into a bond for £400 in security for his good behaviour.

But his worst encounter was with Judge Jeffreys in May 1685. He had been committed to the King's Bench Prison for his *Paraphrase on the New Testament*, which was ridiculously attempted to be turned into a seditious book, and was tried before Jeffreys on this accusation. The scene of the trial is well known as among the most brutal perversions of justice which have occurred in England. Jeffreys himself acted like an infuriated madman; but there were among his blackguardisms some sparks of intelligence.

Mr Rotheram, one of his counsel, said that Baxter frequently attended divine service, went to the sacrament, and persuaded others to do so too, as was certainly and publicly known; and had, in the book charged against him, spoken very moderately and honourably of the bishops of the Church of England. "Baxter for bishops!" Jeffreys exclaimed, "that's a merry conceit indeed; turn to it, turn to it." Upon this, Rotheram read out:—"That great respect is due to those truly called to be bishops among us," or to that purpose. "Ay," said Jeffreys, "this is your Presbyterian cant—truly called to be bishops—that is himself and such rascals, called to be bishops of Kidderminster and other such places, bishops set

apart by such factions, snivelling Presbyterians as himself. A Kidderminster bishop he means."

That was sharp, however coarse; for, putting the case vulgarly, it was "a Kidderminster bishop" that Baxter meant. He was sentenced to pay 500 marks, to lie in prison till the money was paid, and to be bound to his good behaviour for seven years. It was even asserted at the time that Jeffreys proposed he should be whipped at the cart's tail through London. The old man, for he was now seventy, remained in prison for two years.

During the long time of oppression and injury which followed the Ejection, Baxter was sadly afflicted in body. His whole life was indeed one continued disease, but in this part of it his pain and languor had greatly increased. Yet this was the period of his greatest activity as a writer. He was a most voluminous author, his separate works, it is said, amounting to 168. A considerable proportion of these, including folios and quartos of the most solid description, were published by him while thus deprived of the common rights of citizenship. How he composed them is matter of wonder. They are as learned as they are elaborate, and as varied in their subject as they are faithfully composed. Such treatises as the *Christian Directory*, the *Methodus Theologiae Christianae*, and the *Catholic Theology*, might each have occupied the principal part of the life of an ordinary man. One earthly consolation he had in all his troubles; he was attended upon by a loving and faithful wife, whom he had married in the Ejection year. She was much younger than himself, and had been brought up as a lady of wealth and station; but she adhered to him in all his wanderings, sharing his sufferings, and following him to prison; and she has her reward in that *Breviate of the Life of Mrs Margaret Baxter*, which, while it records her virtues, reveals on the part of her husband a tenderness of nature which might otherwise have been unknown.

The remainder of Baxter's life, from 1687 onwards, was passed in peace and honour. He continued to preach and to publish almost to the end. He was surrounded by attached friends, and revered by the religious world. His saintly behaviour, his great talents, and his wide influence, added to his extended age, raised him to a position of unequalled reputation. He died in London on the 8th of December 1691, being seventy-six years old, and was buried in Christ Church. His funeral was attended by a very large concourse of people of all ranks and professions, including churchmen as well as dissenters. A similar tribute of general esteem was paid to him nearly two centuries later, when a statue was erected to his memory at Kidderminster in July 1875. On that occasion clergy of all denominations, among whom the bishop of Worcester and the dean of Westminster were conspicuous, took part in the proceedings.

There are few persons of whom we can form a more distinct conception than we can of Richard Baxter. His face is quite familiar to us. His thin and stooping figure we seem to have seen. We can imagine the glance of his piercing eye. Who has not smiled at the intensity of his argumentative nature? He thought every one was amenable to reason—bishops and levellers included. See him contending with the military sectaries in the church at Chesham, from morning to night, when "he took the reading-pew, and Pichford's cornet and troopers took the gallery." Follow him, undeterred by his former want of success, to the church at Bewdley, where he disputed all day with Mr Tombs about infant baptism. Read his correspondence with Dr John Owen relative to the union of Presbyterians with Independents, in which his eagerness amusingly contrasts with Owen's hesitation. Watch him hour after hour in hand-to-hand controversy with Dr

Gunning at the Savoy Conference, when all the town looked at them as at two boxers in a ring. These are but specimens of other like exhibitions. And yet he was as far as possible from being a quarrelsome man. It was in charity for his opponents that he fought. His pertinacity in contention was the fruit of the sincerity of his aims. He must have been a delightful companion to those who shared his religious or scholastic sympathies. How pleasant and profitable it would have been to witness the intimate intercourse at Acton between him and Sir Matthew Hale! He was at once a man of fixed belief and large appreciation, so that his dogmatism and his liberality sometimes came into collision. There was a universality in his genius which distinguishes him from most other men. His popularity as a preacher was deservedly pre-eminent; but no more diligent student ever shut himself up with his books. He was singularly fitted for intellectual debate, but his devotional tendency was equally strong with his logical aptitude. Some of his writings, from their metaphysical subtilty, will always puzzle the learned; but he could write to the level of the common heart without loss of dignity or pointedness. His *Reasons for the Christian Religion* is still, for its evidential purpose, better than most works of its class. His *Poor Man's Family Book* is a manual that continues to be worthy of its title. His *Saints' Everlasting Rest* will always command the grateful admiration of pious readers. Perhaps no thinker has exerted so great an influence upon Nonconformity as Baxter has done, and that not in one direction only, but in every form of development, doctrinal, ecclesiastical, and practical. He is the type of a distinct class of the Christian ministry,—that class which aspires after scholarly training, prefers a broad to a sectarian theology, and adheres to rational methods of religious investigation and appeal. The rational element in him was very strong. He had a settled hatred to fanaticism. Even Quakerism he could scarcely endure. An infusion of ideal sentiment would have been beneficial to the conduct of his life, as well as to his expositions of truth. The ministers of whom he was the type are to be found in all divisions of the Christian church, but with characteristic modifications. Sometimes their rationalism is most distinctive, sometimes their learning, sometimes their sympathetic feeling. But Baxter excels most of the men he thus represents in his union of those qualities, as well as in the intense sense of religion by which he was actuated. Religion was with him all and in all,—that by which all besides was measured, and to whose interests all else was subordinated.

A good *Life of Baxter*, by the Rev. William Orme, was prefixed to his *Practical Works* (published in 23 volumes); Dr Calamy abridged his *Life and Times*. The abridgment forms the first volume of the account of the ejected ministers, but whoever refers to it should also acquaint himself with the reply to the accusations which had been brought against Baxter, and which will be found in the second volume of Calamy's *Continuation*. Sir James Stephen's interesting paper on Baxter, contributed originally to the *Edinburgh Review*, is reprinted in the second volume of his *Essays*. The best recent estimates of Baxter are those given by Principal Tulloch in his *English Puritanism and its Leaders*, and by Dean Stanley in his address at the inauguration of the statue to Baxter at Kidderminster. But most valuable of all is Baxter's autobiography, called *Reliquia Baxteriana*, or *Mr Richard Baxter's Narrative of the most memorable Passages of his Life and Times*. It is almost as real as a personal knowledge of its subject could have been. The account he gives at the end of Part I. of the spiritual changes he had undergone will never cease to be regarded as a rare and profoundly

interesting instance of faithful self-knowledge, and it has served the cause of Christian charity more, probably, than any treatise ever written on the subject.

There are two testimonies to Baxter's worth which, though they have frequently been quoted, cannot be omitted from any fair notice of him. Dr Barrow said that "his practical writings were never mended, and his controversial ones seldom confuted," and Bishop Wilkins asserted that "if he had lived in the primitive time he had been one of the fathers of the church."

BAYARD, PIERRE DU TERRAIL, CHEVALIER DE, was born, of a noble family, at the chateau Bayard, Dauphiné, in 1476. He served as a page to the duke of Savoy until Charles VIII., attracted by his graceful bearing, placed him among the royal followers under the count de Ligny. As a youth he was distinguished for comeliness, affability of manner, and skill in the tilt-yard. In 1494 he accompanied Charles VIII. into Italy, and was knighted after the battle of Fornova, where he had captured a standard. Shortly afterwards, entering Milan alone in pursuit of the enemy, he was taken prisoner, but was set free without a ransom by Ludovic Sforza. His powers and daring were conspicuous in the Italian wars of this period. On one occasion it is said that, single-handed, he made good the defence of a bridge over the Garigliano against about 200 Spaniards, an exploit that brought him such renown that Pope Julius II. sought to entice him into the Papal service, but unsuccessfully. The captaincy of a company in the royal service was given him in 1508, and the following year he led a storming party at the siege of Brescia. Here his intrepidity in first mounting the rampart cost him a severe wound, which obliged his soldiers to carry him into a neighbouring house, the residence of a nobleman, whose wife and daughters he protected from threatened insult. On his recovery he declined a gift of 2500 ducats, with which they sought to reward him. At this time his general was the celebrated Gaston de Foix, who acted greatly in accordance with his advice, and, indeed, fell at the battle of Ravenna through neglecting it. In 1513, when Henry VIII. of England routed the French at the battle of the Spurs, Bayard, in trying to rally his countrymen, found his escape cut off. Suddenly riding up to an English officer who was resting unarmed, he summoned him to yield, and the knight complying, Bayard in return gave himself up to his prisoner. He was taken into the English camp, but on relating this gallant incident was immediately set free by the king without ransom. On the accession of Francis I. in 1515 he was made lieutenant-general of Dauphiné; and after the victory of Marignano, to which his valour largely contributed, he had the honour of conferring knighthood on his youthful sovereign. When war again broke out between Francis I. and Charles V., Bayard, with 1000 men, held Mézières, a town which had been declared untenable, against an army of 35,000, and after six weeks compelled Nassau to raise the siege. This stubborn resistance saved Central France from invasion, as the king had not then sufficient forces to withstand the imperialists. All France rang with the achievement. Parliament thanked Bayard as the saviour of his country; the king made him a knight of the order of St Michael, and commander in his own name of 100 gens d'armes, an honour till then reserved for princes of the blood. After allaying a revolt at Genoa, and striving with the greatest assiduity to check a pestilence in Dauphiné, Bayard was sent, in 1523, into Italy with Admiral Bonivet, who, being defeated at Rebec, implored him to assume the command and save the army. He repulsed the foremost pursuers, but in guarding the rear at the passage of the Sesia was mortally wounded. He had himself placed against a tree that he might die facing the



enemy, and to Bourbon, who came up and expressed pity for him, he replied, "My lord, I thank you, but pity is not for me, who die a true man, serving my king; pity is for you who bear arms against your prince, your country, and your oath." He expired after repeating the *Miserere*. His body was restored to his friends and interred near Grenoble. Chivalry, deprived of fantastic extravagance, is perfectly mirrored in the character of Bayard. He combined the merits of a skilful tactician with the romantic heroism, piety, and magnanimity of the ideal knight-errant. Even adversaries experienced the fascination of his virtues, and joined in the sentiment that he was, as his contemporaries called him, "Le chevalier sans peur et sans reproche." (Cf. Wallford's *Chevalier Bayard*.)

**BAYAZID**, or **BAJAZID**, a city of Turkish Armenia, in the pashalic of Erzeroum, 50 miles S.S.W. of Erivan, situated on the side of a rugged mountain that forms, as it were, a bastion of the Ala-dagh chain. It contains two churches, three mosques, and a monastery, that of Kara Killeesca, which is famous for the beauty of its architecture, as well as for its antiquity and grandeur. The summit of the mountain is occupied by the ruinous *Ak Serai*, or palace, which was built by Mahmoud Pasha. The Pasha's tomb, a work of considerable richness, is in the neighbouring mosque. The position of the town, on the frontiers of Turkey and Persia and on the high road between Armenia and Azerbaijan, gives it a certain importance. It was captured by the Russians in 1828 and again in 1854, when they destroyed the fortifications on their departure. The population, which has decreased greatly within the last forty years, now numbers about 5000. Long. 43° 26' E., lat. 39° 24' N.

**BAYEUX**, formerly the capital of the Bessin, and now the chief town of an arrondissement in the department of Calvados, in France. It is situated in a fruitful valley on the River Aure, 17 miles W.N.W. of Caen. Many of its houses are of considerable antiquity, especially in the Rue St Malo and Rue St Nicholas, one in the former street being a fine specimen of the woodwork of the 15th century. The cathedral is a majestic edifice for the most part of the 12th century, though the crypt probably dates from the time of Odo (1047). There are said to be no fewer than 2976 capitals in its construction, all sculptured differently. Bayeux is the seat of a bishopric, and has tribunals of primary jurisdiction and commerce, a communal college, and an extensive library. The former episcopal palace is now the town-house, and the seminary is turned into barracks. The chief manufactures are linen and cotton goods, hosiery, lace, and pottery. Important fairs are held for the sale of horses and cattle. Under the Romans the town bore the name of Augustodurus, and was the seat of a military establishment. During the Middle Ages it was frequently burnt, and passed from one lordship to another till it was incorporated in the duchy of Normandy. Nothing, perhaps, has done more for its fame than the possession of the Norman tapestry, which is now deposited in the town-house. It consists of a strip of linen 200 feet long by 20 inches wide, worked in coloured worsted, and contains fifty-eight distinct scenes connected with the life of William the Conqueror. Seven colours only are employed, dark and light blue, red, yellow, buff, and dark and light green. In spite of the doubts that have been cast on the date of this tapestry, it seems almost certain that it is contemporaneous with the events it depicts, and it may even possibly be, as tradition would have it, the work of Queen Matilda herself. (See Bruce's *Bayeux Tapestry*, 4to, 1855; Freeman's *Norman Conquest*; Macquoid's *Through Normandy*, 1874.)

**BAYLE, PIERRE**, author of the famous *Historical and Critical Dictionary*, was born on the 18th November 1647,

at Carlat-le-Comte, near Foix, in the south of France. He was educated at first by his father, a Calvinist minister, and was afterwards sent to an academy at Puy-Laurens, where he studied with such assiduity as seriously to injure his health. After a short residence at home he entered a Jesuit college at Toulouse. While there he devoted much of his time to controversial works on theology, and ended by abjuring Calvinism and embracing the Roman Catholic faith. In this, however, he continued only seventeen months, abruptly resuming his former religion. To avoid the punishment inflicted on such as relapsed from the Catholic Church, he withdrew to Geneva, where he resumed his studies, and for the first time became acquainted with the philosophical writings of Descartes. For some years he acted as tutor in various families; but in 1675, when a vacancy occurred in the chair of philosophy at the Protestant university of Sedan, he was prevailed upon to compete for the post, and was successful. In 1681 the university at Sedan was suppressed, but almost immediately afterwards Bayle was appointed professor of philosophy and history at Rotterdam. Here in 1682 he published his famous letter on comets, and his critique of Maimbourg's work on the history of Calvinism. The great reputation achieved by this critique stirred up the envy of Bayle's colleague, Jurieu, who had written a book on the same subject, and who afterwards did all in his power to injure his former friend. In 1684 Bayle began the publication of his *Nouvelles de la République des Lettres*, a kind of journal of literary criticism, which was continued with great success for several years. In 1690 appeared a work entitled *Avis aux Réfugiés*, which Jurieu attributed to Bayle, whom he attacked with the bitterest animosity. After a long quarrel Bayle was deprived of his chair in 1693. He was not much depressed by this misfortune, being at the time closely engaged in the preparation of his great Dictionary, which appeared in 1697. A second edition was called for in 1702. The few remaining years of Bayle's life were devoted to miscellaneous writings, arising in many instances out of criticisms made upon his Dictionary. He died on the 28th December 1706, after some months' suffering from chest disease, which he would not permit to interfere with his literary labours. Bayle's erudition, despite the low estimate placed upon it by Leclerc, seems to have been very considerable. He was an ardent student, and his reading was varied and extensive. As a critic he was second to none in his own time, and even yet one can admire the lightness and delicacy of his touch, and the skill with which he handles his subject. The *Nouvelle de la République des Lettres* was the first thorough-going attempt to popularize literature, and it was eminently successful. The Dictionary, however, is Bayle's masterpiece, and in it appear to perfection his various qualities, — extensive and curious information, fluency of style, and that light sceptical spirit which has become closely associated with his name. Bayle's scepticism is of a peculiar kind. It is not a distrust of the power of human knowledge grounded on a scientific investigation of the nature of thought in itself. It is rather the scepticism of the literary man of the world, who in his reading has encountered so many opposing and well-supported arguments on all subjects, that he feels inclined to hold that no certainty can ever be attained. On this account, perhaps, his sceptical criticism, though it did much to liberate thought from the bonds of authority, has had little influence on pure philosophy. Examples of Bayle's critical mode of investigation may be seen in his articles on the Greek sceptical philosophers, particularly those on Pyrrhonism, Zeno, Carneades, and Chrysippus.

See Des Maizeaux, *Vie de Bayle*; Fenerbach, *Pierre Bayle*, 1836; Damiron, *Philosophie en France au xvii<sup>e</sup> siècle*.

**BAYONET**. See *ARMS AND ARMOUR*, vol. ii. p. 558.

**BAYONNE**, probably the ancient *Lapurdum*, *Baiotium* *civitas*, or *Baioticum*, a first-class fortified city of France, and the capital of an arrondissement, in the department of the Lower Pyrenees. It is well built, and agreeably situated at the confluence of the Nive and Adour, about three miles from the sea. A bar at the mouth of the river, with 13 or 15 feet of water at spring tides and 9 to 11 feet at neaps, formerly prevented large vessels from entering except at high water; but works have been in progress by which the obstruction will be greatly lessened, if not altogether removed. The citadel is one of the finest works of Vauban, and the cathedral is a large and elegant Gothic structure of the 12th century. Bayonne is the seat of a bishopric, and has courts of primary jurisdiction and commerce, an exchange, a mint, a theatre, naval and commercial docks, and schools of commerce and navigation, as well as distilleries, sugar-refineries, and glass-works. It is likewise the centre of the 13th military division, and possesses one of the finest arsenals in France, and a military hospital for 2000 patients. Its export-trade is considerable, particularly in grain, wine, fish, chocolate, liqueurs, cream of tartar, hams, rosin, turpentine, and timber. The Nive and Adour divide the town into three nearly equal parts, communicating with each other by bridges. Great Bayonne, which lies on the left bank of the Nive, contains the old castle; Little Bayonne, where the new castle stands, is situated between the Nive and the Adour; and Saint Esprit, formerly a suburb, occupies the right bank of the Adour. The last is inhabited almost exclusively by Jews. Bayonne, though often besieged, has never been taken, and is one of the few places that refused to participate in the massacre of St Bartholomew. The last siege was by the English in 1814, and was interrupted by the news of Napoleon's surrender. The bayonet derives its name from this place, where it is said to have been invented. Population in 1872, 26,335.

See Balaque and Dulaurens, *Études Historiques sur la ville de Bayonne*, 3 vols., which treats of the history down to 1451.

**BAZA** (the mediæval *Bastiana*), a city of Spain in the province of Granada, situated in a fruitful valley in the Sierra Nevada, not far from the river of its own name. In the time of the Moors it was one of the three most important cities in the kingdom of Granada, carrying on an extensive trade, and numbering no fewer than 50,000 inhabitants. It was captured by the Spaniards in 1489 after a seven months' siege. The city still contains various remains of Moorish architecture, as well as its ancient church, which had been converted into a mosque; and in the neighbouring plain have been discovered from time to time numerous relics of antiquity, both Roman and mediæval. The principal trade of the place is at present in hemp; its population numbers 7270. It is the birth-place of Ribera, the historian of Granada. In 1810 Soult defeated a large Spanish army in the immediate vicinity.

**BAZARD, ARMAND**, a French socialist, the founder of a secret political society in France, corresponding to the Carbonari of Italy, and a warm adherent of St Simon, was born at Paris in 1791. He took part in the defence of Paris in 1815, and afterwards occupied a subordinate situation in the prefecture of the Seine. About the year 1820 he united some patriotic friends into a society, which was called *Amis de la Vérité*. From this was developed a complete system of Carbonarism, the peculiar principles of which were introduced from Italy by two of Bazard's friends. Bazard himself was at the head of the central body, and, while taking a general lead, contributed extensively to the Carbonarist journal, *L'Aristarque*. An unsuccessful outbreak at Belfort ruined the society, and the leaders were compelled to conceal themselves. Bazard,

after remaining for some time in obscurity in Paris, came to the conclusion that the ends of those who wished well to the people would be most easily attained, not through political agitation, but by effecting a radical change in their social condition. This train of thinking naturally drew him towards the socialist philosophers of the school of St Simon, whom he joined. He contributed to their journal, *Le Producteur*; and in 1828 began to give public lectures on the principles of the school, which were well attended. His most important work, however, was the first volume of the *Exposition de la Doctrine de St Simon* (2 vols., 1828–30), by far the best account of that peculiar phase of socialism. The second volume was chiefly by Enfantin, who along with Bazard stood at the head of the society, but who was superior in metaphysical power, and was prone to push his deductions to extremities. The two leaders differed in opinion with regard to the emancipation of women, which Bazard disapproved. An open quarrel took place in 1831, and Bazard found himself almost deserted by the members of the society. He attacked Enfantin violently, and in a warm discussion between them he was struck down by apoplexy. After lingering for a few months he died on the 29th July 1832.

**BAZIGARS**, a tribe of Indians, inhabiting different parts of the peninsula of Hindustán. They are recognised by several appellations, as Bazigars, Panchpiri, Kunjra, or Nats; they follow a mode of life distinguishing them from the Hindus, among whom they dwell; they abstain from intermixing their families with the Hindus, and from any intercourse by which they can be united. They are dispersed throughout the whole of India, partly in wandering tribes, partly adhering to fixed residences, but the greater proportion lead a nomadic life.

The Bazigars are divided into seven castes; but besides those who are united into sects or castes, there are individuals who wander about endeavouring to pick up a precarious livelihood. Although the Bazigars are distinguished by their manners and customs from the natives of Hindustán, their features do not certainly discriminate them as a separate race. Some of their women are reputed very beautiful, and are thence sought after in those temporary alliances common in the East. The Bazigars more especially distinguished by that name are the most civilized of the whole; they are Mahometans in food, apparel, and religion. The Panchpiri profess no system of faith, in preference adopting indifferently that of any village whither their wanderings may guide them. Some traverse the country as Mahometan fakirs, and live on the chance bounty of devotees; and a particular association among them, of bad repute or abject superstition, has been accused of sacrificing human victims. The chief occupation of the Bazigars seems to consist in feats of address and agility to amuse the public, in which both males and females are equally skilful. The former are extremely athletic, and the women are taught dancing, which, instead of the graceful motions seen in the north, consists principally of a display of lascivious gestures. Most of the men are adroit jugglers, tumblers, and actors. Both males and females pursue a systematic course of debauchery, so that few live beyond forty, and many do not attain their thirtieth year. From the pursuits of the females being productive to their parents, their marriages are deferred to a later period than is usual in India. The females who do not attend the juggling exhibitions of the men, or their feats of activity, practise physic and cupping, and perform a kind of tattooing on the skin of the Hindus of their own sex, called *godná*. The men, besides their usual occupations, collect medical herbs, which are prepared by their wives as curatives, especially of the complaints of their own sex. In this manner, or by the sale of trinkets, they find employment in the towns,