

of logarithms of all natural numbers, ranging from 1 to 100,000, was produced, free from error, by its agency. *B.* is a member of nearly all the learned societies of Europe and America. His great work, already referred to, has been translated into most European languages, and has been reprinted in the U. States. *B.* was one of the founders of the Royal Astronomical Society, and of the British Association for the Advancement of Science.

**Babahoyo**, (*Ba'ba-ho'yo*), a town of S. America, in Ecuador, 20 m. N. of Guayaquil, on the Caracol.

**Bab-at-the-Bow'ster**, *n.* (*Pastime*). An old English game, which somewhat resembles the cushion-dance, *q. v.*, save that a bolter, as the name indicates, supplies the place of the pillow. It is still danced in Scotland, and is always the winding up at "Kirs," and other merry-makings, as, in England, is *Sir Roger De Coverley*, that well known country-dance.

**Bab-bit-met'al**, *n.* A soft alloy of copper, zinc, and tin, used for the bearings of journals, &c., to diminish the friction. It takes its name from the inventor.—*Webster*.

**Bab'ble**, *v. i.* [*Fr. babiller*; *Du. babbelen*; from Heb. *Babel*, confusion.] To talk confusedly, indistinctly, or unintelligibly, like the prattling of a child.

"My babbling praise, I repeat no more."—*Prior*.

—To talk irrationally, or inconsiderately; to prate idly; to talk much; to tell secrets; to utter thoughtlessly.

"There is more danger in a reserved and silent friend, than in a noisy babbling enemy."—*L'Estrange*.

—To give a murmuring sound; as the noise of water rippling over stones.

—*v. a.* To prate; to utter.

"Let the silent sanctuary show.  
What from the babbling schools we may not know."—*Prior*.

—*n.* Idle talk; senseless prattle.

"With valleys of eternal babble,  
And clamour more unanswerable."—*Bulter's Hudibras*.

**Bab'blement**, *n.* Idle talk; unmeaning words; senseless chatter. (*R.*)

"Deuded all this while with ragged notions and babblement."—*Milton*.

**Bab'bler**, *n.* One who babbles; an idle talker; an irrational prattler; a teller of secrets.

"We hold our time too precious to be spent with such a babbler."—*Shaks.*

(*Zoöl.*) See *TIMALINE*.

**Bab'cock Hill**, in *New York*, a post-office of Oneida Co.

**Bab'cock's Grove**, in *Illinois*, a post-office of Du Page Co.

**Babe**, *n.* [*Sweol.* and *Goth. babe*; *W. haban*; *Syr. babia*.] An infant; a child of either sex who is able to say *ba-ba*, or *pa-pa*, father; a baby.

"The babe had all that infant care beguiles,  
And early knew his mother in her smiles."—*Dryden*.

**Ba'bel**, *n.* [*Heb., confusion*.] Confusion of sounds; intermixture or disorder of lingual utterances; as, "London is a perfect *Babel*."

**TOWER OF.** The name of a lofty tower, only mentioned once in Scripture (*Gen. xi. 4-9*), and then as incomplete. Much controversy has been excited respecting its exact position. It is now generally believed that Babylon was built upon the site of the tower, which was afterwards finished and consecrated to the worship of Belus. The stupendous and surprising mass of ruins situated about 6 m. S.W. of Hillah, called by the Arabs *Birs-Nimroud*, and by the Jews *Nebuchadnezzar's Prison*, is supposed to be the ruins of Babel's Tower. The *Birs-Nimroud* is a mound of an oblong form, the total circum-

a solid pile of brick, 37 feet high by 28 in breadth, diminishing in thickness to 16 in at the top, and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes disposed in rhomboids. The fine burnt bricks of which it is built have inscriptions on them, and so excellent is the cement, which appears to be lime-mortar, that it is nearly impossible to extract one whole. The other parts of the summit of this hill are occupied by immense fragments of brickwork of no determinate figure, lying tumbled together and converted into solid vitrified masses of lava, which being perfectly discombed. These ruins stand on a prodigious mound, the whole of which is itself a ruin, channelled by the weather, and strewn with fragments of black stone, sand-stone, and marble. In the eastern part, layers of unburnt brick, but no reeds, are to be seen. On the north side may be seen traces of building exactly similar to the brick pile. At the foot of the mound, a step may be traced scarcely elevated above the plain, exceeding in extent, by several feet each way, the true or measured base.—*See* *DAVISON, NABUCHADNEZZAR, TOPOGEO. (CONSPICUOUS OR).*

**Babel**, (*ba'bel*), a strait in the "Gate of Tears." The name of the straits which the Red Sea or Arabian Gulf is joined to the Bay of Aden and the Indian Ocean. It is formed by two projecting angles of the Asiatic and African continents, or, more precisely, the two angles of Arabia and Abyssinia. From the Arabian shores a cape of moderate height projects, which is called likewise Cape Bab-el-Mandeb. Opposite Cape *B.*, the coast of Abyssinia may be distant upwards of 15 or 16 miles, and here both continents approach nearest one another and to each other, which here is strictly at much nearer to the Arabian shores, is the island of *Perim*. The strait to the E. of this island is called the Little Strait, and that to the W. of it the Large Strait. The Little Strait, four miles wide, is most frequented by vessels on no other account but because its moderate depth allows anchorage, if circumstances render it necessary. The depth here varies from nine to fourteen fathoms. The island of *Perim* is rocky and low, with a gentle declivity from the middle toward the extremities. It is barren and uninhabited. On the S.W. side it has an opening into an excellent harbor, which affords a shelter against nearly every wind, and a good anchorage in from four to six or seven fathoms water. This island is from four to five miles long. The Large Strait is from nine to ten miles wide, and to the south of it, near the coast of Africa, are eight small islands, or rather rocks, called the *Eight Brothers*. In the midst of the strait, no soundings are found with a hundred fathoms of line. The *Eight Brothers* are of moderate height, rocky and barren. Cape Bab-el-Mandeb (12° 40' N. Lat.) projects a great way from the political coast, which here is low, so that when seen from a distance it has the appearance of an island. It rises to no great height, but is rocky and scraggy on its southern side, and extremely barren.

**Babelthuap**, (*ba'bel-thu'ap*). The largest of the Pelew Islands, in the Pacific; circumf. about 50 m.; Lat. 7° 30' N.; Lon. 134° 40' E.

**Ba'ber**, (or "THE TIGER,") the historical surname of *ZEHIR-ED-DIN-MOHAMMED*, the conqueror of Hindostan and founder of the so-called Mogul dynasty. *B.* was of mixed Turkish and Mongol origin, being descended from Timour the Great on his father's side, and from Genghis Khan on the mother's. In feeling, as in personal characteristics, he was a Tartar (Turk), and often in his memoirs speaks most contemptuously of Mongols or Moguls. Yet Hindoo ignorance has designated the throne which he established in India, as that of the Great Mogul (Mongol). *Ba'ber* was b. on 14th Feb., 1483, and at the age of 12, on his father's death, ascended the insecure throne of Ferghana in Turkestan; soon after he was attacked on all sides by his uncles and other neighboring princes, which obliged him, in his own words, to assume the aggressive, accordingly, at the age of 15, *B.* seized on Samarcand, the capital of Timour, but while thus engaged, a revolution at home deprived him of his sovereignty. After many years of an adventurous and romantic career, he raised an army, entered Hindostan, and was met by Ibrahim the ruling sultan of that country. The two armies fought the battle of Paniput, which decided the fate of India, on the 21st April, 1526. *B.*, with his army of 12,000 men, completely overthrew that of Ibrahim, numbering 100,000, and entered Delhi in triumph. He completely defeated his foes had still to be encountered and mastered, but in the battle of Sakri, in Feb., 1527, *B.* utterly defeated the opposing Hindoo princes, and then proclaimed himself *padishah* or emperor of Hindostan. After a rule of 4 years, he d. near Agra, on 26th Dec., 1530.—*B.* was a man of noble character, simple in his habits, and a lover of nature and of literature. His *Memoirs*, written by himself, were translated by Leyden and Erskine, and published in London in 1826.

**Ba'beuf**, or *Ba'beuf*, (*ba'buf*). *FRANÇOIS NOËL*, a French writer and political theorist, at St. Quentin, b. 1734. He was one of the earliest and fiercest partisans of the first French revolution, and defended and propagated its most incendiary principles in a journal called *Le Tribun du Peuple*, founded in 1794, in which he wrote under the pseudonym of "Caius-Gracchus," taking for his motto the maxim of Rousseau, that "the end of society is the public good." In this publication he promulgated the doctrines of absolute equality, which he soon after endeavored to reduce to practice. In March, 1795, *B.* and his clique formed themselves into a secret committee of the *Société du Pantheon*, a society supposed to number about 16,000 members. Plans were formed by this body to seize Paris, which might probably have been successful, but being betrayed by one of their number, the chief leaders were arrested and brought to trial. This trial lasted for 3

months, at the close of which, on 24th May, 1797, *B.* and Barthé, a fellow-conspirator, were condemned to death; upon sentence being pronounced, however, they established themselves in the very presence of the judges, and, like Robespierre, were dragged in an expiring state to the scaffold, 25th May, 1797.

**Ba'bery**, *n.* Finery to please a babe.—*Sidney*.

**Bab'iana**, *n.* (*Bot.*) A genus of Cape plants, order *Uruceae*. It derives its singular name from *Babianer*, by which the Dutch colonists call these plants, because their round subterranean stems are greedily eaten by baboons. It differs from *Gladiolus* in its round, leather-coated, and in the flowers having the tube of the *gl.*, and from *Ixia* in having the irregular limb of *Gladiolus*. Fourteen or fifteen species are known, among which are some of the handsomest of the Cape bulbous plants, as they are commonly, though incorrectly, called.

**Bab'illard**, *n.* (*Zoöl.*) The French name of the *Bubler*.—*See* *TIMALINE*.

**Babille'ment**, *n.* [From *ba-ba*, the earliest infantile attempt at talking.—*babbling*.] Loquacity.

**Bab'ian Republic**, or *REPUBLICA BABIANA*. (*Hist.*) The name of a so-called society established in Poland in the 14th century. It was founded by a noble named *Posnika*, belonging to the court of Sigismund, in concert with Peter Cassovius, bailiff of Lublin. Its characteristics extended to Germany, where it was denominated *The Order or Society of Fools*.—*See* *FOOLS, ORDER OF*.

**Bab'ington**, ANTHONY, an English gentleman who was distinguished by his attachment to the cause of the unfortunate Mary, Queen of Scots. He was a wealthy landed proprietor in Derbyshire, and a zealous Roman Catholic. Having a conjunction with her, he entered into a conspiracy for the restoration of Mary, and the assassination of Queen Elizabeth, he was arrested, tried, found guilty, and finally executed, on the 20th Sept., 1586.

**Bab'ingtonite**, *n.* (*Min.*) A triclinic mineral; lustre vitreous; color dark, greenish-black; faintly translucent; fracture imperfectly conchoidal; sp. gr. 3.85-3.37; comp. Silica 60.1, sesquioxide of iron 11.1, protoxide of iron 10.0, protoxide of manganese 7.4, lime 2.4 = 100. *B.* it fuses at 27 to a black magnetic globule. In the U. States, it is in the mountains of Gaspar, at Gouverneur, St. Lawrence co., N. Y.—*Dana*.

**Bab'ism**, *n.* The name of a new religion sprung up in Eastern Asia within the last few years, and which, having taken considerable hold of the more intelligent of the Persian people, has further developed itself in other countries of the East. Its tenets are spreading day by day over Turkey and India. Its pure morality, and the antagonism it offers to the enervated doctrines of Mahomedanism, are worthy of attracting attention. Speaking for ourselves, we believe that *Babism* will eventually supersede the doctrine of the Koran, and largely contribute to the future civilization of the East. *Babism* is not Christianity, certainly, but it may, perhaps, be considered a great step towards it; and it is from this dual point of view, that we give to the history of a religion, till now comparatively unknown in our country, a more extended space than is accorded to those other theological matters with which almost every one is, or easily may be, made acquainted.—In 1830 were lived at Shiraz, in Persia, a young man, about 18 years of age, named Mirza-Ali-Mohammed. His parents possessed some fortune, and from after events it is supposed that Mirza-Ali was not brought up without education. While still very young, he undertook a pilgrimage to Mecca, in which holy city it is probable that his mind first gave room to religious impressions inconsistent with the orthodox Mohammedan faith, and where he also conceived the design of supplanting it by the substitution of another and more progressive religion. On his return, he communicated the particulars of his religious views, and here, in a commentary on the *Sourat* of the Koran, called *Joseph*, to a select assembly of persons at Shiraz. An immense impression was thereby created, and throngs of literary and religious people crowded to hear the discourses of Ali-Mohammed. In these he did not directly attack the doctrines of Islamism, but founded his themes generally on the sad, irreligious, and deplorable condition of humanity at large. Certain allusions, however, adroitly introduced here and there in his declamations, which were so vaguely broached as not to excite any indignation, and on the other hand, which they flattered self-esteem on the other, caused his teachings to assume an increasing attractiveness. Day by day new hearers came, and went away adherents to the new religious system. His fame spread all over Persia. The profoundly solemn and impressive nature of these scenes moved all who took part therein, and even those Mussulmans most bigoted in their own faith, spoke of them with a kind of awe. They unanimously confessed that the eloquence of Ali-Mohammed was both brilliant and convincing, and as he was to be but faintly recalled by their hearers, it had not listened to it, Ali-Mohammed now assumed a religious title of apostleship. He declared himself to be the *Báb*, i. e. the *door*, by which it was alone possible to reach the presence of God. Later on, he assumed another title, but to the heterodox he is only known by his former one. The orthodox Mussulmans, at the instigation of the clergy, were disposed to put a summary end to the propagation of *Babism*; but upon reflection, the Shah, fearing to excite an insurrection, and, perhaps, in himself secretly favoring the doctrine, adopted a more prudent policy. Converts then prodigiously increased, and the *Báb*, upon giving a more explicit account of himself, affirmed that he was not the *Báb*, as he had at first believed, or, in other words, the *door* to the knowledge and presence of God, but that he was the *Point*, i. e. the generator of



Fig. 256. — BIRS-NIMROUD.

(Supposed to be Babel's Tower.)  
ference of which is 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high; but at the western side it rises in a conical figure to the elevation of 195 feet, and on its summit is

truth, a divine apparition, an embodied manifestation of omnipotence; and it was the "Point" that his face, bestowed on him as that of Ismael-Ali, or *Bábism's Highness*.—Mirza Houssein-Mohammed, the most venerated of the 18 disciples of the young prophet, and to whom his adherents themselves accord the possession of vast knowledge and great energy of character—was sent to Ispahan, and afterwards to Kaslian, where he made many converts. The Báb (we will follow the giving this title to Ali-Muhammed, according to the common use), also sent out two other missionaries in different directions. The first of these was Hadji Mohammed-Ali-Balfouroushy, esteemed as a saint among the Bábists, and who was at first a very strict and equally remarkable for his purity of life and devotional character. The second missionary sent forth was a woman, perhaps the most interesting personification of the new religion. She was named originally Zerryn Tadi, the "Crown of Gold," but she is known under the surnames of Gourret-Oul-Ayn, the *Consolation of the Eyes*, and Hezret-i-Taberahi, *Her Highness the Pure*. Hadji Mouliah, her father, was a distinguished logician, had married her at an early age to her cousin Mouliah. Both Mussulmans and of the same sect, they were equally remarkable for the purity of their lives and devotional character. Her mind and character were even more remarkable than her personal charms. It was in the bosom of her own family that she first heard the Báb and his doctrines spoken of. She opened a correspondence with him, and very speedily became the confidante and advocate of all his ideas. She espoused publicly the new Faith she had awakened to, and spoke, not only against polygamy, but also against the use of the veil, appearing at the same time in public places, and in the company of all the great and noble relatives and of all true Moslems, not least, on the other hand, evoking the applause of the numerous people who participated in her religious enthusiasm, and whose numbers had been greatly augmented by her own example. At last, tired out by the importunities of her father and her husband, she quitted her home, and consecrated herself entirely to the apostolic duties which the Báb had confided to her. After this, her theological fame became greatly increased, and such was the estimate she had formed of her own importance, that she laid it as one of the extraordinary objects of her mission, to have her name inscribed on the *Mohammedan Kiblah* (see this name), for praying, Gourret-Oul-Ayn took him by the arm and said to him, "No! it is I whom you ought to worship; I am the Kiblah!" The purity of this singular woman was never doubted, even by the most fanatic of the Moslems.—The death of the sovereign, Mohammed Shah, was an auspicious event for the Bábists. His successor, Nureddin Shah, seemed at once inclined to extirpate the new religion; but, contrary to the counsel of the Báb, some of his followers raised in insurrection against the Persian government. The suppression of this revolt severely taxed the power of the executive, but in the end it was crushed, attended with all the treachery and cruelty so characteristic of Eastern countries. Bábism, however, more than survived this blow; it sprang up into new and redoubled life, and the number of its followers so increased that Persia became full of them. Convinced that the cause of this evil was the Báb himself, as being the author of the new doctrine, the government resolved to get rid of him, although he had kept himself aloof from the insurrection, and it was impossible to find the smallest proof of its having met with either his incitement or approval. The Báb was accordingly lodged in prison, where he endured his captivity with the courage of a martyr, spending his hours in prayer or meditation. His tranquillity of mind was unalterable. All who approached him were vanquished, in spite of themselves, by the ineffable charm of his face, his manner, and his conversation. He was so kind, so generous, so full of sympathy, that he was loved by all who came in contact with him. He knew his death to be near, and spoke of it frequently as of an idea that was not only familiar, but welcome to him. After a confinement of 18 months, he was, shackled with chains, and surrounded by a strong escort, conducted to Tabriz, there to appear before the Chief Minister of State, together with two of his disciples, who had voluntarily shared his imprisonment, Seyd Houssein and Mouliah Mohammed-Ali, the latter belonging to a family of rich and honored merchants of Shiraz. He was richly adorned throughout, and interpreted by one of them respecting the traditions of the Prophet and of the Imams, and according to the evidence of spectators, triumphantly refuted both the arguments of his adversary, and the exposition of the cardinal principles of the Moslem creed, as there discussed. From this it would appear that the Royal Commission came off second best in the encounter. They, at all events, deemed it injudicious to enter into further controversy, which might be dangerous; and as the Báb refused, when proposed to him, to return to the city, he was announced to him that he was about to die. In Persia, the carrying out of a capital sentence does not involve much delay or ceremony. But, in this instance, the policy of the executive was directed to the taking away of his life openly, in order to gain the important step of convincing the public of his veritable death, and thereby cutting down any pretext for agitation. The Báb and his two disciples were, accordingly, strongly ironed, and conducted on foot through all the streets of the city to the place of execution. The Moslems, many of the day, crowded the streets, standing the passers both by gazing and striking them about the head and face, and when a man, being by a boy, struck the Báb or one of his followers, soldiers and mob, alike, burst out laughing.

Seyd Houssein, too weak for such a martyrdom, fell upon his knees and supplicated for pardon. He was commanded to curse the Báb, and he cursed him accordingly. He was required to spit in the master's master, and he obediently spat; after which he was set free. The other disciple, being both young and rich, it was believed that it would be easy to obtain from him a renunciation of his heresy; but even the sight of his wife and young children, who were brought before him, did not shake his courage, and he only requested to die before his master. The two martyrs were then suspended at some feet off the ground by cords passed beneath their arms, and in the presence of an immense mob they were fired at by the soldiers. The Báb was killed instantaneously, but the Báb remained untouched. The cord which sustained him in the air was cut by a ball; he dropped on his feet, and instinctively commenced to flee, but he was pursued, and mortally stabbed without uttering a groan, A. D. 1850.—Instead of their chief's death discouraging the Bábists, it, on the contrary, exasperated them to such a pitch that they have ever since become irreconcilable enemies to the Persian dynasty. An assembly of the leaders of the sect was held at Teheran, and a new Báb, the great chief of Bábism, was not elected, so to speak, but recognized as such from exterior signs and certain moral faculties, which in him gave a divine indication of his right to the succession of the Báb. He, like his predecessor, was also a young man, being a youth of 16, named Mirza-Yahara, son of Mirza Bouzong-Noury, Vizier of Iman-Werdy-Mirza, governor of Teheran. He took the title of "Hezret-i-Ezel," or *Eternal Highness*. After his nomination, he left the capital, and went from town to town to escape from the severity of the government, and to visit the great cities of Bábism, and to stamp no new inscription, declaring authoritatively that the time for engaging with material arms was not yet come. In 1852, an attempt by three Bábists to assassinate the Shah, led the way to new arrests, and consequent penalties of death. Among the persons thus arrested was Gourret-Oul-Ayn, the *Consolation of the Eyes*. Being of high rank, she was treated, at first, with some consideration, and conducted to the governor's house, who gave her into the custody of his wife. A few days afterwards she was conducted to Nisavaran, and in presence of the principal officers of station, her orders, and the general public, she was asked with gentleness and courtesy, to declare that she did not belong to the new sect. But, instead of complying with this request, she broke into an eloquent profession of faith to God, and to the Báb. She was sent back to Teheran, and having been veiled against her will, she was placed upon a pile of straw in order to be burned alive; but, before firing the funeral pile, the executioner suffocated her so completely with her own garments, that her corpse only was left to be consigned. At the other prisoners, men, women, and children, went to execution with equal courage, singing, amid the inconceivable torment of a torture heightened with the utmost cruelty,—"In truth, we belong to God, and we go back to him."—"This sacrificial day gave to Bábism more secret adherents than a long period of doctrinal teaching would have done. Since the events of 1852, Bábism has, every day, made immense progress; but now, in obedience to the command of their present chief, the Bábists conceal their religious faith, deny it to all enquirers, and they become necessary, as respects to all persons, to the Báb was a myth and an impostor. This systematic dissimulation, however, is perhaps fraught with more alarm to the government than an open revolt would excite. In the latter case, it would be possible to count its enemies, and confront them. As it is, it sees, it knows, it can realize—nothing. The executive dares not make inquiries, fearing to find more parties implicated than it could well deal with, and, still more, perhaps discover them in places where it would rather not. The prevailing opinion is, that the Bábists are a sect of fanatics, and that, and in all the religious sects of the empire, excepting the Nossayrys and the Christians. The educated and upper classes, and those skilled in the literature and sciences of the country, are more particularly suspected. The quiescence of the new sect is but apparent. Its professors write considerably, and their works, which are widely but secretly circulated, are read with avidity and gusto, and furnish new polemical weapons against the Moslem. Again, the "Eternal Highness," and those associates who have survived the original Báb, follow their former paths with increased industry, and are continually making many converts. Latterly, the supreme chief, when solicited to inaugurate a fresh and overt struggle, is reported to have answered, as before, that the time was not yet come.—Thus, we have presented to us the bona-fide existence of a new religion, founded by a mere youth, which, in a space of five years (1847-1852) has become disseminated throughout Persia, and acquired innumerable votaries. In 5 years, a nation of from 10 to 12 millions of people, and occupying a territory which embraces a population of 50 millions, a nation without newspapers, the great propaganda of modern ideas,—which has not yet a postal system, nor even a good public road,—has been permeated through all its parts by the spirit of a religious belief, which has in all places numerous partisans among the orthodox clergy, the rich and learned of the laymen, the most fanatic Moslems, the soft, and the philosophers; and lastly, as a remarkable, and, perhaps, unique fact, even Jews in great numbers have been inspired by the new religion. The only two religious sects which have till now kept themselves apart from the general movement, are the Nossayrys, a sect composed of the most ignorant class of the people; and the Christians, of whom it would be better not to speak. In the object

state to which the Christian, both clerical and secular, has been reduced in Persia, it would be desirable for the honor of the Faith which he stains, to see him disappear altogether from that country. The only explanation of Bábism is certainly an extraordinary fact, and it is to be the more so if we consider, that, in the first Báb's lifetime, very many of the professors of the new religion, even among its most convinced and devoted ecclesiastics, never personally knew their prophet, and do not seem to have conceived it of vital importance to receive his instructions orally. The success of Bábism must therefore be looked for in a study of its doctrines, and their comparative superiority over Mohammedanism.—In 1848, All Mohammed the Bábist, died, and he is buried in a tomb to which he gave the name of Biyazy (the *Exposition*), that is to say, an elucidation of all that it is important to know. It is from this work that we shall endeavor to give a succinct idea, or *rational*, of the theory of Bábism, setting aside all its mystical forms, adapted to Oriental taste, but which possess no interest for us.—"There is but one God, immutable, eternal; He is without a fellow." This is the Mussulman formula, but with a different meaning. By it the Moslems understand that God is not God, and that the divine essence, concentrated in itself, is an absolute, and that it is Bábism; Bábism means only that there are not two distinct Gods; and it is easy to see that it conceives divine unity as a thing very different from a self-concentrated individuality. God is essentially Creator because He is the Life, because He expands it, and that the only method of expanding life is to create. All the attributes of excellence that we may imagine belong to God; but, in the act of creating, He makes use of only seven of them, viz. strength, power, volition, action, consecration, glory, and revelation. God may, therefore, disclose Himself to us, and wholly communicate His attributes without diminution of His divinity, but that which emanates from Him cannot convey the smallest portion of the divine emanation; and this is the difference between God and His creature. But the creature, who is not God, from not possessing the plenitude of His attributes, and, above all, that of expansion, is not, nevertheless, entirely separate from God, from whom he came, because—"there is nothing out of Him."—And God says Himself, "In truth, O my creature, thou art I myself!" and further, "all that which has the name of a thing is a part of the creation, and there is nothing intermediate between that thing and Me;" so that all which exists, all possessing a shape, all that bears a name, is in God, emanated from Him, but inferior to Him, less powerful and less complete, a mere accidental being that has position only in time and space. "At the day of the last judgment everything will be annihilated, save the divine nature." That is to say, all the imperfections resulting from the fact of emanation, or separation, although but temporary, from the pure essence,—and it is in this that we must look for the causes of wrong-doing in this world,—shall disappear in the day of the last judgment, and God will draw unto Him all that which is from Him.—From this brief analysis, it results that the God of Bábism is not a new personification of the Almighty, but rather the God of the Chaldean and Alexandrian schools of philosophy, of the Mystics, and, in short, of all the varieties of Oriental religious speculation. He is not the God of the Pentateuch, but He is veritably the God of the Gemara and the Talmud; not Him that Islamism has endeavored to define from its deductions from Moses and Christ; but, undoubtedly, He is the God of all the philosophers, and critics produced by the Islamicist schools. Bábism has done nothing more than drawn this God out of past obscurity, and restore and present Him. But this has been performed in a manner not wanting in amplitude and strength. The Báb did not assert that he was introducing a new conception of the divinity, as the only true one, nor that he was able to do so; and that, in the day of the Great Assize, he would be himself, was a new step to the knowledge of the divine nature; that all prophets have said more than their predecessors were entitled to do; that his mission was to be more complete and extended than that of Mohammed, who had been more realistic in his apostleship than Jesus, who, in his time, had surpassed all his predecessors. But the Báb adds, that we ought not to flatter ourselves with the idea of a possible advancement into the knowledge of God; for He will remain unknown till the day of the Assize, and he consequently, to devote one's life to this chimera, is not the aim that man ought to propose to himself. To obey God, to love Him, to aspire to Him: these things are those which he ought to do, instead of trying to penetrate into mysteries inconsistent with his human state. God will never ask for an account of our endeavors at knowledge in that matter; therefore, it behoves man to direct his mind and moral strength to other and more fruitful subjects. That which is unveiled of futurity is the fact of every person, now and then, and this is one of the most original and important of the new doctrine of the Báb, while being the prophet for this time, and all-powerful as he may be, is, in reality, only a part, and not the whole of the actual prophetic entity. The calculative number of Bábism is 19; and the unity of the prophecy requires 19 personal manifestations, of which the Báb is the *First*. These 18 manifestations, which, with the Báb, will constitute the prophetic number, are not inferior to him, because no relations of superiority exist in the nature of the God; but they have their own and distinct things to accomplish, and therefore, they have their own, i. e. the centre, apex, or light of the prophetic *Plan*. Now, what is the effect produced by death among the members possessing in common the prophetic *affatus*? It is this: The Báb suffers martyrdom, whereupon

the essence of prophecy departing from him is transfused into the type of one of the remaining prophets, who therefore, in his turn, becomes the "Point," and so preserves the unity intact. After the death of the first Báb the power of the *Point*, in the unity of 19, was transmitted to the *Bernal Highness*.—We now come to the last important feature of Bábism, which is, that the Báb, and the unity of which he is the Point, do not, in themselves, constitute a definite revelation; and the founder of Bábism has been very anxious to make this clearly known. The *Bygyan*, being the Holy Book *par excellence*, ought necessarily to be constituted in the divine number; or, in other words, in the number 19. Therefore, on this principle, it is divided into 19 distinct unities or chapters, which are again sub-divided, each into 19 paragraphs. Of these 19 unities, 11 only have been written by the Báb, the 8 remaining being left for the true and great revelator, who will complete the doctrine, and to whom the Báb is, what John the Baptist was to Christ. The Báb's own doctrine is merely transitional, serving to prepare men for what will come later: it opens the way, it is tentative, but it is not conclusive. For instance, the Báb abolishes the *Kiblah*, or mode of turning to a certain point of the horizon, adopted by both Moslems and Jews, when praying; and it can be surmised that neither Mecca nor Jerusalem have any particular devotional attraction for the Bábists. But he does not substitute a new *Kiblah* in place of the one he has abolished, and declares that in this matter he has nothing to command, it being a question which the future revelator will himself decide upon.—Marriage is considered by All Mohammed as a thing of the highest importance, not from the Mohammedan point of view, which considers it merely with regard to the propagation of descendants, but taking a loftier sight, the reformer's aim is to constitute family ties, the great desideratum of Asiatic society, where they exist only in exceptional cases. Upon a man being first married, the Báb will tolerate his taking a second wife, but he does not urge or command the doing so; on the contrary, such is his manifest repugnance to polygamy, that Bábists hesitate to use the toleration permitted them concerning a duality of wives. Concubinage is absolutely forbidden. The Báb has taken another step toward civilizing the East, by forbidding divorce, which is the greatest social disease of the Persian people. The facility for discarding a wife at any moment, and under the most trifling pretext, has done even more than polygamy for degrading women, and has so depraved society as to make a lasting union almost an impossibility. It is, indeed, in Persia, a rare occurrence to find a woman of 22 to 24 years of age, who has not already had two or three husbands.—To conclude, what is little less important is, that the Báb has forbidden the use of the veil, which isolates women from the amenities of social life, and covers an existence of intrigue, indecorum, and disorder.

**Bábist**, *n.* A follower of the doctrines of the "Báb."

A devotee of *Baba*, *q. v.*

**Báb's fruit**, *n.* (Chenop.) A brown fruit or seed of the *Mimosa Arabica*, or *M. cinerea*, from India and Senegal. It contains gallic and tannic acids, and is used in calico printing to give different shades of brown with an alum mordant.

**Baboon**, *n.* [Fr. *babouin*; It. *babuino*.] (*Zool.*) The common name of the *Cynocephalus*, a genus of quadrupeds which forms the last link that unites the *Simia* with quadrupeds; comprising a large, fierce, and formidable race of animals, who, though they in a slight degree partake of the human assemblage in the morning, evening, &c., are in their habits, propensities, and dispositions the very reverse of gentleness and docility. In *Apes* and other quadrupeds which have the head and face round, the nose is flat, and the nostrils are situated about half-way between the mouth and the eyes; but in the *B.* this organ is prolonged uniformly with the jaws, and the nostrils open at the end of it, exactly as in the dog. In short, the most distinctive peculiarity of the genus is the marked resemblance which the head and face of these animals bear to a large dog. They have, moreover, long and truncate muzzles, cheek pouches, tails, and sharp claws. Yet, notwithstanding this close approximation to the shape of the dog's head, the form and position of the eyes, combined with the similarity of the arms and hands, give to these creatures a resemblance to humanity as striking as it is humbling and disgusting.—Possessing strength, furnished with dangerous natural weapons, and being wild, restless, and impetuous, the animal, in its native haunts, is almost impossible to restrain, even when in confinement, any longer than coercion is continued; allowed to have its own will, its savage nature gains the ascendancy, and its actions are gratuitously cruel, mischievous, and destructive. But there is nothing so revolting as their lascivious habits, which they indulge to such a degree that it is unsafe and highly improper for females to visit exhibitions of animals where these beasts form a part of the number. In the native haunts they subsist on roots and berries, and partly on eggs, insects, and scorpions; but in cultivated districts they make incursions into the fields and gardens, where they commit the greatest depredations on the fruit and grain. They congregate in troops, and are bold and skillful in their predatory excursions, maintaining their ground even against large parties of men; and it is remarked that "a troop of them will sometimes form a long chain, extending from the vicinity of their ordinary habitation to the gardens; and that they happen to be engaged in the pillaging, and that the produce of their theft is pitched from hand to hand, till it reaches its destination in the mountains." *B.* can never be said to be thoroughly tamed. How long soever his con-

finement may have endured. As he advances in age, all his worst qualities become more strongly developed, and the expression of his physiognomy bears ample testimony to the fierceness and brutality of his disposition. The common Baboon, *C. papio*, is a native of the coast of Guinea, and is the one most commonly exhibited by itinerant showmen. Its appearance is at once grotesque and formidable; its nervous limbs and compressed form indicate great force and agility; the anterior parts especially being extremely strong and muscular. It is of a uniform yellowish-brown color, with a shade of light red upon the head, shoulders, and extremities; the face, ears, and hands naked, and entirely black. The cheeks are considerably swollen below the eyes; after which the face contracts suddenly, which gives the nose the appearance of having been broken by a violent blow. It is furnished with whiskers, which have a backward direction, but do not conceal the ears. While young, this Baboon is gentle and familiar; but as it approaches adult age, it displays all the repulsive manner, and the ferocity and intractability common to the rest of its kind. The Mandrill, or variegated Baboon, *C. marinus*, is the most remarkable of the whole genus for brilliancy and variety of color, while for size it is unequalled by any other baboon, its height when standing upright being upwards of five feet. The limbs are large and muscular, the body thick and robust; the head large, face long, scarcely any forehead, and the snout ending abruptly; the eyes small and deeply sunk in the head; the cheek-bones enormously swollen, and marked



Fig. 257. — MANDRILL, (*Cynocephalus marinus*.)

with several deep furrows of violet-blue, purple, and scarlet; and the muzzle and lips large and protuberant. The hair of the forehead and temples rises in a remarkable manner into a pointed form, which gives the head a triangular appearance; and a small pointed orange-yellow beard adorns the chin. Round the back of the neck the hair is long, and inclines forward, somewhat in the manner of a wreath. On the loins the skin is almost bare and of a violet-blue color, gradually altering into a bright blood-red, which is more conspicuous on the hinder parts, where it surrounds the tail, which is very short, and generally carried erect. In most of its habits the Mandrill resembles the other Baboons, especially in its growing more morose as it advances in age, and in becoming offensively libidinous.—The *Derris*, *C. hamadryas*, inhabits the mountains of Arabia and Abyssinia, and was probably the species known to the ancients, and sculptured on Egyptian monuments. It measures upward of 4 feet when standing erect. The face is extremely long, and of a dirty flesh-color, with a lighter ring surrounding the eyes. The general color of the hair is a mixture of light green and cinereous. While young, it is gentle and playful, but as soon as it has arrived at a mature age, it becomes sulky and malicious.—The *Chacma*, or Pig-faced baboon, *C. porcarius*, nearly equal in size, and much superior in strength, to a common mastiff, inhabits the mountains in the neighborhood of the Cape of Good Hope, and associates in families more or less numerous, and occasionally levies contributions on the gardens of Cape Town, which it performs in a very adroit and regular manner.—There are several other species which our limits forbid us to more than merely mention; as, the *Drill*, the *Wood-baboon*, the *Pigtail*, the *Crested*, the *Yellow*, the *Cinereous*, &c.

**Babuyanes**, (*Islands*) or *BAPOUNIA ISLANDS*, a number of islands lying about 30 *M.* of Luzon, and generally considered the most northern of the Philippines. They are subject to the Loo-Choo islands; aggregate pop. about 12,000. Lat. 18° 58' to 19° 42' N.; Lon. 121° 15' to 122° 6' E.

**Baby**, *n.* A little babe; an infant or young child of either sex;—synonymous with *BABE*, *q. v.*

"The baby beats the nurse, and quite athwart  
Goes all decorum."—*Shaks.*

—A doll; a small image or effigy of an infant, for girls to play with.

"And it was the part of children to fall out about babies."—*Bacon*.

—*a.* Like a baby, or young child; pertaining to an infant.

—*a.* To treat or care like a young child.

**Babyhood**, *n.* State of being a baby.

**Baby-house**, *n.* A place for children's dolls and dolls' furniture.

**Babyish**, *a.* Like a baby; childish.

**Babyishness**, *n.* The characteristic quality of a baby; childishness.

**Babyism**, *n.* State of being babyish; babyhood. (*n.*)

**Baby-jumping**, *n.* A frame or net suspended from the ceiling by some elastic medium, and so disposed that a baby may be secured in it, and allowed to jump up and down. It is so constructed as to render the child's falling an impossibility.

**Babylonia**, (*Anc. Geog.*) The chief city of Babylonia, *q. v.*, on the Euphrates, and 34th site of which the modern town of Hillah occupies a small part. Its original foundation is described under the word *BABEL*. With this coincided many ancient traditions, while some speak of Semiramis as the founder, and others of Nebuchadnezzar. These accounts may all be reconciled, by supposing that Semiramis rebuilt the ancient city, and that Nebuchadnezzar afterwards greatly enlarged and adorned it. Herodotus, who visited *B.*, says it was the most celebrated city of Assyria. The Kings of the country made it their residence, and the construction of Nineveh. The city, situated in a great plain, was of a square form, each side 120 stadia in length, which makes the circuit 480 stadia. It was so magnificent that none could be compared with it. It was, moreover, encompassed with a wide ditch, deep, and full of water. Besides this there was a wall, 50 royal cubits thick, and 200 high. As soon as the earth was dug out to form the ditch, it was made into bricks, which were burnt in furnaces. Hot bitumen was used to cement them together, and at every thirty layers of bricks a layer of reeds was placed. The sides of the ditch were first built in this manner, and then the walls above them; and upon the edges of the wall they erected buildings, with only one chamber, each opposite the other, between which there was space enough left for a chariot with four horses. In the wall there were a hundred gates made of brass, as well as the jamba and lintels. The Euphrates runs through the city, and divides it into two parts. Each wall forms an *isole*, or angle on the river, at which point a wall of baked bricks commences, and the two sides of the river are lined with them. The houses were built of three and four stories. The streets were straight, and intersected by others which opened on the river. Opposite the end of the streets small gates of brass were formed in the walls which lined the river. By these gates there was a descent to the river, and there were as many gates as there were transverse streets. The streets were small and narrow; there was also an internal wall which was not less strong, but narrower. *B.* was taken by Tiglath-Pileser I., of Assyria, about b. c. 1110, and by Cyrus, about b. c. 550 (538, according to the best authorities). During the present century, many enterprising travellers, among whom may be mentioned Rich, Ker, Porter, Layard, Frazer, Chesney, Botta, Loftus, and Rawlinson, have, by their explorations among the ruins of the ancient city, thrown considerable light upon the history of *B.*—See *BABYLONIA*, and *BABYLONIAN ASSYRIA*.

**Babylonia**, in *New York*, a thriving village of Suffolk co., near South Bay, 35 *m.* from New York city. It has two churches and two schools. It is much resorted to by New-Yorkers during summer. *Pop.* about 2,200.

**Babylonia**, the history of the Balyonian and Assyrian empires is much blended together. These empires, whether distinct or united, possessed in very early times two vast cities: Babylon on the Euphrates, and Nineveh on the Tigris. The country on the Tigris, and called *Assyria*; that on the Euphrates, *Babylonia*; and the large intervening space was commonly termed *Mesopotamia*, or "between the rivers;" and this, together with *B.*, seemed to be what is meant in Scripture by the land of Shinar. The Rev. G. Rawlinson classes it fourth of the five great monarchies of the East;" and from his valuable work, published in 1865, the following chronology has been compiled.—*b. c.* 1728, Babylon is conquered by the Assyrians;—1150–1130, Nebuchadnezzar I., king of Babylon, leaves his empire to his wife, and the reign of Asshur-ris-ilim;—880, the Assyrian monarch Asshur-dannan invades *B.*, and rebuilds the city of Diyaleh;—850, Shalmaneser II. of Assyria enters the capital and establishes his sovereignty over the native king;—760, about the middle of the 8th cent. *b. c.* B. regained its independence, but was split up into numerous petty States;—747, Nabonassar establishes his authority in Babylon;—626, Nabopolassar, viceroy of *B.*, revolts from Assyria, and establishes an independent empire;—588, Nebuchadnezzar invades Palestine, besieges Tyre, and conquers Jehoiachin, king of Judah, whom he carries away captive (2 *Kings* xxiv. 1–7);—539, Cyrus king of Persia invades *B.*, defeats Nabonidus, who seeks refuge in Borsippa, leaving Babylon under the government of his son, Belsazzar;—538, (or, according to some, 550) Cyrus having turned the waters of the Euphrates from their course, enters Babylon during a religious festival, and massacres Belsazzar and a large number of the inhabitants. *B.* is again in a state of complete ruin. The archaeological remains of Babylon, excepting those of their architecture, are but few in number, and of a nature that tends to throw but little light upon the manners and customs of a people that once held predominant sway among the nations of the East. From the want of stones for building, few monumental records remain to the present day, with the exception of those that lie buried in the ruined masses of mouldering brickwork that represent the stately palaces and temples of the past. Bricks have been discovered bearing names and inscriptions, and carved writings on tablets and circular pillars, in cuneiform, or wedge-shaped characters, which, when deciphered, afford scanty landmarks of the history of the dynasty during a long series of years. From these inscriptions, it has been ascertained that the Babylonians belonged to the Semitic group of nations, speaking an Aramaic dialect which much resembled the Syriac. The Babylonians, like the Assyrians, attained a high degree of civilization, and refinement in their arts, by inducing habits of pride, ostentation, and luxury. The government was conducted by viceroys, called *satraps*. They carried on an extensive trade by land and sea, and Babylon itself was famous for the manufacture of richly