

smaller treatise on obligations. Among his own productions are a treatise, *De tu Morale des Pères*, and a history of ancient treaties, contained in the *Supplément au grand corps diplomatique*.

BARBIERI, GIOVANNI FRANCESCO (otherwise called GUERCINO, from his squinting), an eminent historical painter, was born at Cento, a village not far from Bologna, in 1590. His artistic powers were developed very rapidly, and at the age of seventeen he was associated with Benedetto Gennari, a well-known painter of the Bolognese school. The fame of the young painter spread beyond his native village, and in 1615 he removed to Bologna, where his paintings were much admired. His first style was formed after that of the Carracci; but the strong colouring and shadows employed by Caravaggio made a deep impression on his mind, and for a considerable period his productions showed evident traces of that painter's influence. Some of his latest pieces approach rather to the manner of his great contemporary Guido, and are painted with more lightness and clearness. Guercino was esteemed very highly in his lifetime, not only by the nobles and princes of Italy, but by his brother artists, who placed him in the first rank of painters. He was remarkable for the extreme rapidity of his execution; he completed no fewer than 106 large altar pieces for churches, and his other paintings amount to about 144. His most famous piece is thought to be the *Sta Petronilla*, which was painted at Rome for Gregory XV. and is now in the Capitol. Guercino continued to paint and teach up to the time of his death in 1666. He had amassed a handsome fortune by his labours.

BARBIERI, PAOLO ANTONIO, a celebrated painter of still life and animals, the brother of Guercino, was born at Cento in 1596. He chose for his subjects fruits, flowers, insects, and animals, which he painted after nature with a lively tint of colour, great tenderness of pencil, and a strong character of truth and life. He died in 1640.

BARBOUR, JOHN, the author of the great Scottish national poem *The Bruce*, was born, probably in Aberdeenshire, about the beginning of the 14th century. He was a contemporary of Chaucer and Gower; but so little is known of his life, that the very date of his birth can be only approximately given as about 1316. In 1357, as we learn from a safe-conduct permitting him to visit Oxford for the purpose of study,¹ he held the position of archdeacon of Aberdeen. In 1364 he was again permitted to enter England for a similar purpose,² and in 1368 he received letters of safe-conduct authorizing him to pass through England on his way to France,³ whither, it may be conjectured, he was proceeding in order to visit the famous university of Paris. From this date to his death, which took place probably in March 1395, notices of him are slightly more numerous. In 1373 he is described as holding the office of clerk of audit of the king's household.⁴ About the same time he must have been busily engaged in the composition of his great work, for, as he himself tells us, his poem was more than half finished in 1375.

"In the tyme of the compiling
Off this buk this Robert wes King;
And off his kynrik passit was
Fyve yer; and wes the yer off grace
A thousand, thre hundyr, sevynnty
And fyve, and off his eld sixty."⁵

A sum of ten pounds, which was paid to the poet by the king's orders in 1377,⁶ was in all probability a royal gift on the completion of the work. Barbour seems indeed to

¹ *Rotuli Scotie*, i. p. 808.

² *Ibid.*, i. p. 886.

³ *Ibid.*, i. p. 926.

⁴ *Accounts of the Great Chamberlains of Scotland*, vol. ii. p. 19.

⁵ *Barbour's Bruce*, p. 274, Jamieson's ed.

⁶ *Exchequer Rolls*, No. 82.

have been well treated by his sovereign; he received a perpetual annuity of twenty shillings,⁷ which he bequeathed to the dean and chapter of Aberdeen as payment of a yearly mass to be said for his soul, tithes of the parish of Rayne in the Garioch, and a crown wardship, always a lucrative office in these times. A further bounty of ten pounds a year during life, granted in 1388, was probably a reward on the completion of the poet's second large work, *The Brute*. The cessation of payment of this annuity enables us to fix with some accuracy the date of Barbour's death.

The Bruce, which is Barbour's principal poem, although it is almost the sole authority for the events of the period, is not to be considered as merely a rhyming chronicle.⁸ His theme was freedom and the liberation of his country from the dominion of a foreign people. The age of Bruce was the age of Scottish chivalry, and the king himself presented the most perfect model of a valiant knight. With such a crisis and such a hero, therefore, it is not surprising that Barbour should have achieved a work of lasting fame.

The poem begins with an account of the succession to the Scottish crown after the death of Alexander III. In this part of his poem Barbour has made a slight anachronism. He makes his hero compete with John Baliol for the crown of Scotland, while it was his grandfather, the Lord of Annandale, who unsuccessfully contested the right. Then follows a lamentable account of the desolation of the country and the oppression of the people by the English. Bruce's energetic actions to free his country, and his romantic adventures, which form so interesting an episode in Scottish history, are narrated with great minuteness, down to the battle of Bannockburn, which is described with all its interesting details. At this point the national epic properly ends; but Barbour further relates the expedition of Bruce to Ireland, and the exploits of Douglas and Randolph on the borders, and concludes with an account of the deaths of King Robert and his gallant knights.

The next in order of his writings was that before referred to, called *The Brute*, of which it is believed no MS. exists, unless the supposition of Mr Henry Bradshaw, librarian of the university of Cambridge, be correct, that about 2000 lines of two MS. *Troy-books*, by Lydgate, preserved in the Cambridge and Bodleian Libraries, form part of this poem. It appears to have comprised a genealogical history of the kings of Scotland, deducing their origin from the great mediæval hero, Brutus, son of Ascanius, and grandson of Æneas, supposed to have been the first king of Britain. The existence of such a work is fully established by various passages in Wyntown's *Cronykil*.

"This Nynus had a sone alsua,
Sere Dardane lord of Frygia.
Fra quham Barbere sutely
Has made a propyr Genealogy,
Tyl Robert oure secownd kyng,
That Scotland had in governyng.

"Of Bruttus lyncage quha wyll her.
He luk the tretis of Barbere,
Mad in-tyl a Genealogy
Rycht wele, and mare perfytyl
Than I can on ony wys
Wytht all my wyt to yowe dewys."

"The Stewartis oryginale
The Archedekyne has tretyt hal
In metyre fayre."⁹

It is also referred to by Barbour himself in the following passage:—

"Als Arthur, that throw chevalry
Maid Bretane maistres and lady

⁷ *Exchequer Rolls*, Nos. 177, 178.

⁸ It contains the earliest notice of the ancient Celtic poetry of Scotland. See *Barbour's Bruce*, p. 43, Jamieson's ed.

⁹ *Cronykil of Scotland*, ix. 1, III. iii. 139, VIII. vii. 143.)

Off twelf kinrykis that he wan;
And alsua, as a noble man,
He wan throw bataill Fraunce all fre,
And Lucius Yber wencusyt he,
That then of Rome was emperour.
Bot yett, for all his gret valour,
Modreyt his systir son him slew,
And gud men als ma than inew,
Throw tresoun and throw wikkitnes;
The Broite beris thairoff wytnes."¹

The last of the works of Barbour was his *Book of Legends of Saints*, which contained, as the author tells us—

"Storys of sere haly men
That to pless God vs may kene.

The manuscript of this work (which was brought to light a few years ago by Mr Bradshaw) is preserved in the library of the university of Cambridge. The *Legends* are contained in a tall, narrow volume of paper, closely written in an unmistakably Scottish hand, containing a great many thousand lines in the usual verse of Barbour. This, taken in connection with certain incidental notices which the writer gives of himself, and certain stories which he tells of what happened in his time, leaves little room for doubt as to the author. The following extract from the account of a cure performed by St Ninian upon a native of Elgin may be given as a specimen of these legends:—

"A lytil tale yit herd I tell
That in to my tyme befel
Of a gudman in Murefs borne
In Elgyne and his kine beforne
And callit vas a faithful man
Vithall thame that hyme knew than
And this man trastely I say
For I kend hyme weile mony day
Johnne Balormy ves his name
A man of ful gud fame
And in proesse of tyme tyd hyme
Til haf the worme in til his lyme
And wrocht sa in his schank and kne
That bath ware thai lyk tynt to be."²

The works of Barbour are interesting in a philological point of view. At one time they were regarded as the first written in what was termed the ancient Scottish, a special language, which was supposed to have been derived directly from the Sui-Gothic, or the Mæso-Gothic of Ulphilas. The extraordinary circumstance, however, was that Barbour and other early Scottish poets, such as Wyntown, James I., and Lyndsay, speak of the language as "Inglis" In *The Bruce* the following passage occurs:—

"This wes the spek he maid perfay
As is in *Ynglis* toung to say."³

It is now generally admitted that these poets wrote in a language founded on the Anglo-Saxon of the northern type, and nearly identical with that spoken in the northern half of England, which was general from the Trent to the Forth, and northwards on the eastern coast as far as Aberdeen. In this extensive district a Doric dialect of English was general, and in the 14th century there was no greater difference between the written language of York and of Eastern Scotland than there is now between the modern speech of Aberdeen and Edinburgh.⁴

According to Warton,⁵ Barbour has adorned the English language by a strain of versification, expression, and poetical imagery, far superior to the age. Dr Nott⁶ remarks that he has given his countrymen a fine example

¹ *Barbour's Bruce*, p. 20, Jamieson's ed. In one of the MSS. of Lydgate is a note—"Her endis the monk and begynnys Barbour."

² *National MSS. of Scotland*, pt. ii. No. 75.

³ *Barbour's Bruce*, iv. p. 252.

⁴ For an estimate of the position of Barbour in the literature of the period, see Mätzner's *Altenglische Sprachproben*, i. p. 371.

⁵ *Hist. of English Poetry*, ii. p. 154.

⁶ *Diss. on English Poetry* prefixed to Surrey and Wyatt's *Poems*, p. 190.

of the simple, energetic style, which resembled Chaucer's best manner, and wanted little to make it the genuine language of poetry. Simplicity may be said to be the main feature in the plan and conduct of his poems. His story is throughout his first and chief object, and he shows great anxiety lest in any point of the actual adventures he may mislead his reader. He prays that he may say "nought bot suthfast thing," and he was the first who did so with some of the graces of the fables of romance. He has, however, a heart for every kind of nobleness. His far-famed encomium on political freedom is distinguished by a manly and dignified strain of sentiment:—

"A! fredome is a noble thing!
Fredome mayss man to haill liking,
Fredome all solace to man giffis:
He levys at ess that frely levys!
A noble hart may haill nane ess,
Na ellys nocht that may him pless,
Gyff fredome fallyhe; for fre liking
Is yharnt our all othir thing.
Na he that ay hass levyt fre,
May nocht knaw weill the propyrte,
The angry, na the wrechyt dome
That is cowplyt to foule thyrldome:
Bot gyff he had assayt it,
Than all perquer he suld it wyt,
And suld think fredome mar to pryss
Than all the gold in ward that is."⁷

The following passage cannot be passed without particular notice; the annals of heroes furnish but few instances of so pleasing a nature, whether it be that heroes seldom stoop to actions of mere benevolence, or that their historians do not think it of much importance to transmit such actions to posterity:—

"The king has hard a woman cry;
He askyt qubat that wes in hy.
'It is the layndar, Schyr,' said ane,
'That her child-ill rycht now has tane
'And mon leve now behind ws her;
'Tharfor scho makys yone iwill cher',
The king said, 'Certis it war pite
'That scho in that poynt left suld be;
'For certis I trow thar is na man
'That he ne will rew a woman than.'
Hiss ost all thar arestyt he,
And gert a tent sone stentit be,
And gert hyr gang in hastily,
And othyr women to be hyr by,
Quhill scho wes deliuer, he baid:
And syne furth on his wayis raid:
And how scho furth suld caryit be,
Or euir he furth fur, ordanyt he.
This wes a full gret curtesy,
That swilk a king, and sa mighty,
Gert his men duell on this maner
Bot for a pour launder."⁸

It has been stated that Barbour presents us with but few studies of natural scenery. His description of spring is, however, worthy of his muse, and contrasts favourably with any of the poetry of the period:—

"This wes in ver, quhen wynter tyde
With his blastis hidwyss to byde,
Was our-drywyn, and byrdis smale,
As turturis and the nyctyngale,
Begouth rycht meraly to syng:
And for to mak in thair singyng
Swete notis, and sowyns ser,
And melodys plesand to her;
And the treis begouth to ma
Burgeons, and brycht blomys alsna,
To wyn the helyng off thair hewid,
That wykkyt wyntir had thaim rewid."⁹

Of *Barbour's Bruce* neither the original manuscript nor any contemporary copy is known to exist. It is a some-

⁷ *Barbour's Bruce*, p. 10, Jamieson's ed.

⁸ *Ibid.*, p. 320.

⁹ *Ibid.*, p. 89.

what remarkable circumstance that the earliest specimen of Barbour's language is to be found in extracts inserted by Wyntown in his *Cronykil*, which may be set down as belonging to the year 1440.¹ A valuable manuscript of *The Bruce* is preserved in the Advocates' Library, Edinburgh, which was penned by John Ramsay in 1489. Ramsay is supposed to be the same person that was afterwards prior of the Carthusian monastery at Perth. This transcript is stated to have been executed at the request of Simon Lochmalony, vicar of Moonsie.

Another manuscript exists in the library of St John's College, Cambridge, and is dated 1487. The handwriting is very like that of the Advocates' Library manuscript, and from the initials of the transcriber being J. R., it is supposed that this is another transcript made somewhat earlier by the same scribe. This last manuscript affords perhaps the best readings, but each serves to correct errors and to supply omissions of the other.

The printed editions are almost a century later. The first known edition of *The Bruce* is believed to have been printed at Edinburgh in 1570-71, but of this only one imperfect copy is known to exist. The next known edition is that printed at Edinburgh by Andro Hart in 1616, only one copy of which is extant. Another edition was printed by Hart in 1620. Editions were issued by Andrew Anderson, Edinburgh, 1670, 12mo; Robert Saunders, Glasgow, 1672; Robert Freebairn, Edinburgh, 1715 or 1716 (issued with a false title page in 1758) Carmichael and Miller, Edinburgh, 1737. John Pinkerton issued an edition in 1790, printed at London, in 3 vols. 8vo, which he styles "the first genuine edition." It was taken from the Advocates' Library manuscript, but, as his transcript was executed neither by himself nor under his immediate inspection, many gross inaccuracies were suffered to remain uncorrected. Dr John Jamieson printed an edition at Edinburgh in 1820, in 4to. This was a careful print of the Advocates' Library manuscript. Mr Cosmo Innes printed an edition for the Spalding Club in 1856. It was made from a collation of the Advocates' Library and the Cambridge manuscripts. The Rev. W. W. Skeat is at present (1875) engaged in editing an edition for the Early English Text Society (extra series), 1870-75. This edition is founded on the Cambridge manuscript, carefully collated with the Edinburgh manuscript and with Hart's edition of 1616, and occasionally with Anderson's edition of 1670. (J. SM.)

BARBUDA, one of the lesser Antilles or Caribbean islands, is 10 miles in length by about 8 in breadth, presenting a very flat surface, covered to a great extent with woods, in which deer abound. Many varieties of shell-fish and other fish are found on the coast, which is also frequented by large flocks of water-fowl. The part of the island under cultivation is fertile; corn, cotton, sugar, tobacco, and indigo are grown; and the rearing of cattle is one of the principal occupations. So salubrious is the climate that Barbuda serves as a kind of *sanitarium* for the adjacent islands. The inhabitants, who number less than 2000, are mainly negroes. The island was annexed to Britain in 1628, and was bestowed in 1680 on the Codrington family, in whose possession it still remains. The north point is in lat. 17° 33' N. and long. 61° 43' W.

BARCA, a maritime district of Northern Africa, which formerly belonged to Tripoli, but was raised in 1869 to be a separate province immediately dependent on Constantinople. It extends from the Gulf of Sert (the ancient Syrtes) to the Egyptian frontier, between lat. 30° and 33° N. and between long. 20° and 25° E., and has an area of about 60,700 square miles. This territory is traversed

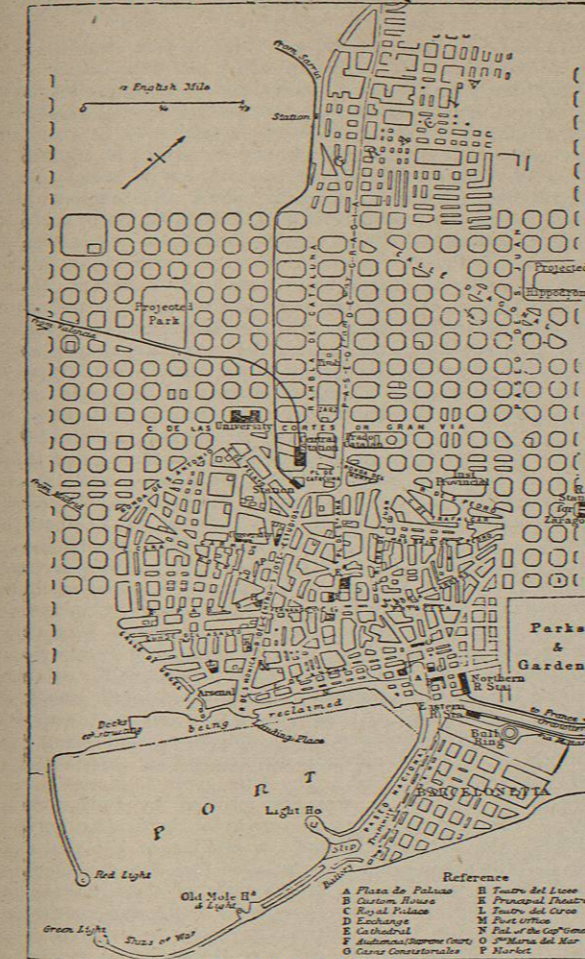
from east to west by a mountain chain varying in height from 400 or 500 to upwards of 1800 feet. A great part of Barca, particularly towards the coast, is very fertile, abounding with excellent pasturage, and producing large supplies of corn. The chief town is Bengazi.

BARCA, an ancient city in Cyrenaica, and within the above district, to which it gave name. Its ruins are now known as *El-Medinah*. It was situated between Cyrene (now *Grennah*) and Hesperides (now *Bengazi*), about 11 miles distant from the sea, on the top of the rising ground that overlooks the Syrtes. It was founded about 554 B.C. by a colony from Cyrene, who fled from the ill-treatment of Arcesilaus II., and obtained the co-operation of a number of Libyans. About forty-four years after its foundation it suffered severely from the revenge of Pheretima, the mother of Arcesilaus III., being captured and pillaged by the Persians, to whom she had appealed for assistance, while large numbers of its inhabitants were led captive to Bactria. In the time of the Ptolemies the founding of a new city, Ptolemais, on the sea-coast drew away from the older site a large part of the population; but Barca continued to exist for several centuries after the Christian era, and even seems to have risen again into importance under the Arabs. The ruins are few, and are thought to be those of the Arab city.

BARCELONA, formerly the capital of the kingdom of Catalonia, and now the chief town of the Spanish province to which it gives its name, is a flourishing city and seaport on the shore of the Mediterranean, in lat. 41° 22' N. and long. 2° 9' E., between the rivers Bésos (*Bastulo*) on the north and the Llobregat (*Rubricatus*) on the south. It stands on the sloping edge of a small but fertile plain now covered with villas and gardens. Immediately to the south-east rise the Montjuich hills to the height of 650 feet, crowned by an important fortification; while on the west, the north, and the north-east, the view is bounded by the heights of San Pedro Martio, Valcanca, and Moncada. Barcelona was formerly surrounded by a strong line of ramparts, and defended, or, more correctly, overawed by a citadel on the north-east, erected in 1715 by Philip V. on Vauban's principle; but these fortifications being felt as a painful restriction on the natural development of the city, were, in spite of the opposition of the central Government, finally abolished by the local authorities in 1845. The walls of the moat were utilized for the cellars of the houses which soon occupied the site of the ramparts, and the ground, which had been covered by the citadel, was laid out in horticultural gardens. A rapid extension of the city to the north-west took place, and in 1860 an elaborate plan for the laying out of new districts received the royal sanction. Barcelona thus comprises an old and a new town, differing from each other in many important features, the former still consisting for the most part of irregular and narrow streets, while the latter has all the symmetry and precision of a premeditated scheme. The buildings of the old town are chiefly of brick, from four to five stories in height, with flat roofs, and other Eastern peculiarities; while in the new town hewn stone is very largely employed, and the architecture is often of a modern English style. To the south-east, on the tongue of land that helps to form the port, lies the suburb of Barceloneta. It owes its origin to the marquis de la Mina, who, about 1754, did so much for the city, and is regularly laid out, the houses being built of brick after a uniform pattern. The main street or axis of the old town is the *Rambla*, a favourite resort of the higher classes, which has a fine promenade planted with plane-trees running down the middle, and contains the principal hotels and theatres of the city. Among the most important of the squares are the Plaza de Palacio, the Plaza Real, and the Plaza del Teatro. The Paseo de San Juan and the Jardin del

¹ *Cronykil of Scotland*, book viii. c. 2 and 18.

General to the north-east of the town are being removed. The site of the former is to be occupied by a large market, while the latter is to be absorbed into the Park. Barcelona is the see of a bishop, and, like most Spanish towns, has a large number of ecclesiastical buildings, though by no means so many as it once possessed. If Barceloneta on



the one hand, and Garcia, a suburban village, on the other, be included, the number of churches amounts to twenty-seven, and eighteen of these are *parroquias*, while no fewer than eighteen convents were still standing in 1873. The cathedral, erected between 1298 and 1448, but not yet finished, is a spacious building in the Pointed style, and contains the tomb of Santa Eulalia, the patron saint of the city. Its stained glass windows are among the finest in Spain, and it possesses archives of great value. Santa Maria del Mar, Santos Justo y Pastor, San Pedro de las Puellas, and San Pablo del Campo, are all churches worthy of mention. San Miguel in Barceloneta, which preserved a curious ancient mosaic and contained the tomb of the marquis de la Mina, has been taken down.

The educational institutions of Barcelona have from an early period been numerous and important. The university (*Universidad Literaria*) was originally founded in 1430 by the magistracy of the city, and received a bull of confirma-

tion from Pope Nicholas V. in 1450, possessing at that time four faculties and thirty-one chairs, all endowed by the corporation (*vide Capmany's Memorias*). It was suppressed in 1714, but restored in 1841, and now occupies an extensive building in the new town. There are, besides, an academy of natural sciences, a college of medicine and surgery,—confirmed by a bull of Benedict XIII. in 1400,—an academy of fine arts, a normal school, a theological seminary, an upper industrial school, an institution for the education of deaf-mutes, a school of navigation, and many minor establishments. Gratuitous instruction of a very high order is afforded by the Board of Trade to upwards of two thousand pupils. The principal charitable foundations are the *Casa de Caridad*, or House of Industry, the Hospital General, dating from 1401, and the Foundling Hospital. The *Montes de Piedad* are, in fact, mutual benefit societies; and that of Nostra Señora de la Esperanza has this peculiarity, that loans on deposits are made without interest to necessitous persons, thousands of whom yearly avail themselves of its advantages. The principal civic and commercial buildings are the *Casa Consistorial*, a fine Gothic hall, the *Lonja*, or Exchange, dating from 1383, and the *Aduana*, or Custom-house, built in 1792. At the seaward end of the *Rambla* is a large ancient structure, the *Atarazanas*, or Arsenals, which was finished about 1243. A portion of it was recently taken down to give a better view to the promenade. Remains of the former royal state of Barcelona are found in the Palacio Real of the kings of Aragon, and the Palacio de la Reina. At the highest part of the city, in the Calle del Paradis, are some magnificent columns, and other Roman remains, which, however, are hidden by the surrounding buildings.

The inhabitants of Barcelona are not only an intelligent and industrious, but a gay and pleasure-loving people. Means of public recreation are abundantly supplied. There are no fewer than fourteen theatres of more or less pretension, the two most important being the Teatro Principal and the Teatro del Liceo. The latter is a very fine building, originally erected in 1845 on the site of a convent of Trinitarian monks, and capable of containing 4000 spectators. A striking feature in Barcelona society is the development of social life; and the number of restaurants and similar places of evening resort is very great. A pleasant promenade is furnished not only by the *Rambla* but by the *Muralla del Mar*, or sea-wall, which was largely due to the marquis de la Mina, and is now undergoing extensive alteration by the reclaiming of a strip of land from the port.

Barcelona has long been the industrial and commercial centre of Eastern Spain—a pre-eminence which dates from the 12th and 13th centuries. It was the rival of Genoa and Venice, and in renown its hardy mariners were second to none. The origin of the famous code of maritime laws known as the *Consolado del mar* is usually, though not with absolute certainty, ascribed to its merchants; and it is pretty well established that they were the first to employ the method of marine insurance. We find them at an early period trading, not only with the ports of the Mediterranean, but with the Low Countries and England, on the one hand, and with Constantinople and Damascus, Egypt and Armenia, on the other,—entering into treaties with kings and magistracies, and establishing in all important places consuls to look after their interests. The prosperity so deeply rooted continued through numerous vicissitudes till the emancipation of the Spanish American colonies, when a comparative decline set in. This, however, proved only temporary, and, in spite of the disastrous consequences of the French invasion, and the various revolutions of the country since then, Barcelona has no need to look back with regret to the past. A great variety of

industries are now carried on—the most important being the spinning and weaving of wool, cotton, and silk. Of the numerous guilds that were anciently formed in the city an interesting list is to be found in Capmany. It carries on a large shipping trade. In 1872 between 700 and 800 foreign vessels, with a tonnage of 360,000 tons, discharged their cargoes in the port. Of these 160 were British. The imports from the colonies are sugar, cotton, tobacco, rum, wax, dye-wood, &c.; machinery, coals, coke, cotton, wool, thread, and other stuffs, are brought from England; articles of silk, chemical preparations, pastes and flours of all sorts, objects of fashion, wines and liquors, from France; petroleum, cotton, and staves from North America; cotton from the Brazils and Smyrna; hides from the River Plate; salt-fish from the North Sea. The export trade is not so extensive, consisting largely of fruits and vegetables, oil, silk, wines, salt, &c. The so-called port of Barcelona was at first only an open beach, slightly sheltered by the neighbouring hills, but at an early period the advantage of some artificial protection was felt. In 1438 we find Don Alphonso V. granting the magistracy a licence to build a mole; and in 1474 the *Moll de Santa Creu* was officially commenced. Long after this, however, travellers speak of Barcelona as destitute of a harbour; and it is only in the 17th century that satisfactory works were undertaken. Down to a very recent period all the included area was shut off from the open sea by a sand-bank, which rendered the entrance of large vessels impossible. An extension of the former mole, and the construction of another from the foot of Montjuich, have embraced a portion of the sea outside of the bank, and a convenient shelter is thus afforded for the heaviest men of war. The depth in this part is about 40 feet, while within the sandbank it is from 18 to 20. Barcelona is well supplied with inland communication by rail, and the traffic of its own streets is largely facilitated by tramway lines running from the port as far as Garcia.

According to traditions preserved by the Roman writers, Barcelona owed its origin, or at least its first importance, to the Carthaginians under Hamilcar Barca, after whom it was called *Barcino*. It received a Roman colony, and was known by the name of *Faventia*. After having shared in the various vicissitudes of the barbaric invasions, it became the capital of a dukedom under Louis the Pious, and not long after began to give the title of count to a family that soon made itself independent. In 985 the city was captured by the Moors, but not long after it was recovered by Count Borell. In 1151 Raymond Berenguer married the daughter of Ramiro II. of Aragon, and thus the countship of Barcelona was united to that kingdom by his son. From the successive princes of the line the city received many privileges. In 1640 Barcelona was the centre of the Catalonian rebellion against Philip IV., and threw itself under French protection. In 1652 it returned to its allegiance, but was captured by the duke of Vendôme in 1697. At the peace of Ryswick, in the same year, it was restored to the Spanish monarchy. During the War of the Succession Barcelona adhered to the house of Austria. The seizure of Montjuich in 1705 and the subsequent capture of the city by the earl of Peterborough formed one of his most brilliant achievements. In 1714 it was taken after an obstinate resistance by the duke of Berwick in the interests of Louis XIV., and at the close of the war was reluctantly reconciled to the Bourbon dynasty. At the commencement of Bonaparte's attempt on the liberty of Spain, the French troops obtained possession of the fortress, and kept the city in subjection. Since then it has shared in most of the revolutionary movements that have swept over Spain, and has frequently been distinguished by the violence of its civic commotions. By the census

of 1857 the population of the city amounted to 180,014, and by an enumeration in 1864 the city and suburbs were found to contain 252,000 persons. (See *Manifestacion de muchos relevantes servicios de Barcelona*, Barcelona, 1697; Capmany, *Memorias historicas sobre Barcelona*, 1779-92; Chantreau, *Lettres de Barcelonne*, 1793; Hare, *Wanderings in Spain*.)

BARCLAY, ALEXANDER, an English poet, was born probably about 1476. His nationality has been matter of much literary dispute, but the evidence on the whole seems to point to the conclusion that, though he spent the greater part of his life in England, he was a native of Scotland. The place of his education is equally doubtful; he studied at one of the great English universities, but at which has not yet been settled by his biographers. He received a benefice from the provost of Oriel College, Oxford, and it might therefore be inferred that he had been a student at that place. But Oxford is nowhere referred to in his writings, whereas Cambridge is mentioned once. He appears to have travelled on the Continent after completing his university course, and on his return received an appointment as chaplain in the collegiate church at Ottery St Mary in Devonshire. He afterwards became a Benedictine monk of the monastery of Ely, and at length assumed the habit of St Francis at Canterbury. Having survived the dissolution of the monasteries, he became successively vicar of Much-Badew in Essex, and, in 1546, of Wokey in Somersetshire; and a few months before his death he was presented by the dean and chapter of Canterbury to the rectory of All-Saints in Lombard Street. As he retained some of his preferments in the reign of Edward VI., it is presumed that he must have complied with the changes of the times. He died at an advanced age in the year 1552, and was interred at Croydon. Barclay wrote at a period when the standard of English poetry was extremely low; and, as excellence is always comparative, this circumstance may partly enable us to account for the high reputation which he enjoyed among his contemporaries. At the same time his best work, being a comprehensive and easily understood satire on the manners of the times, naturally acquired a wide popularity, and was extensively read. The title given to it was the *Ship of Fools*, and it was first printed by Pinson in 1509. The original design, and many of the details, were derived from Sebastian Brandt, a civilian of Strasburg, who in 1494 published a poem entitled *Das Narren Schyff*, which was so well adapted to the taste of the age that a Latin and a French version appeared in 1497, and another French version in 1498. Barclay professes to have translated "oute of Laten, Frenche, and Doche;" but to the original cargo he has added many fools of English growth. Under the representation of a ship freighted with fools of various denominations, the poet exposes the prevalent vices and follies of the age; and although, as Warton remarks, the poem is destitute of plot and the voyage of adventures, the general design was found to possess many attractions. The work is of considerable importance, as giving a clear though by no means pleasing picture of English society and lower class life in the time of Henry VIII., and also as marking a stage in the progress of the English language. Barclay's vocabulary is essentially that of the people. His other works are—*The Castell of Laboure*, 1506; *The Mirrour of Good Manners*, translated from the poem of Mancini *De quatuor Virtutibus*; *The Egloges*; a version of Sallust; an *Introduction to Write and to Pronounce Frenche*; and some small pieces. A catalogue of all these, with full notice of the little that is known concerning Barclay, and ample bibliographical information, is supplied by Mr Jamieson in the introduction to his edition of the *Ship of Fools*, Edin., 1874.

BARCLAY, JOHN, a distinguished scholar and writer, was born, January 28, 1582, at Pont-a-Mousson, where his father William Barclay (see below) was professor of civil law. Educated at the Jesuits' college, he gave evidence of remarkable ability at an early age, and was only nineteen when he published a commentary upon the *Thebais* of Statius. The Jesuits were naturally desirous that he should enter their order, but to this both himself and his father were averse. The jealous enmity of the order was roused against them in consequence of this refusal, and in 1603 both left France and crossed over to England. In the following year they returned and settled at Angers, where Barclay's father had been appointed professor of law. Soon after the death of his father in 1605, Barclay appears to have married, and to have settled in London, where in 1606 he published the second part of his *Satyricon*, the first part having appeared on his previous visit to England. In 1610 he edited an important treatise left by his father, *De Potestate Papæ*, which involved him in controversy with the famous Cardinal Bellarmine. In 1614 appeared the wittiest and most interesting part of the *Satyricon*, entitled *Icon Animorum*, which gives a critical survey of the varied manners and characteristics of the several European nations. It has been frequently reprinted. In 1616, after a short stay in Paris, he proceeded to Rome, where he continued to reside till his death on 12th August 1621. His romance, *Argenis*, was passing through the press at the period of his death, and it appeared in the course of the same year. Barclay, from what reason is not apparent, failed to attain the position to which his talents seemed fairly to entitle him. His reputation as a writer and scholar was remarkably high among his contemporaries. Grotius and others have lavished praises on the purity and elegance of his Latin style; his romance was extremely popular; and some of his Latin poems are very happy. The idea of the *Satyricon*, one of his two extensive compositions, is borrowed from Petronius; in the details, however, the work fortunately does not follow that author so closely. It was very extensively read, and has passed through several editions. The *Argenis*, a long Latin romance, sometimes looked on as a political allegory, was very popular. It is said to have been warmly admired by Richelieu and Leibnitz, while Cowper, Disraeli, and Coleridge speak of it in terms of high admiration. The value that was put upon it by Barclay's contemporaries and immediate successors may be gathered from the critical estimate of it given in the *Vita Barclaii*, prefixed to later editions of the work. "*Habet enim*," says the anonymous writer of the life, "*heroicum Tullii vigorem, Laconismum et politicam Taciti, Livii antiquitatem, flosculos puros Petronii, sales fabulosos Nasonis, poeticam Maronica vix inferiorem*." There have been numerous editions of the book, which has been translated into almost every European language.

BARCLAY, JOHN, M.D., an eminent anatomist, was born in Perthshire in 1760, and died at Edinburgh in 1826. After the usual routine of parochial education, he completed his academical course at the United College of St Andrews. He subsequently studied divinity there, and was licensed as a preacher by the Presbytery of Dunkeld. Having repaired to Edinburgh in 1789, as tutor to the family of Sir James Campbell of Aberuchill, he began to give his attention to the study of medicine, and particularly to human and comparative anatomy. He became assistant to Mr John Bell, and took the degree of M.D. in 1796, after having defended an inaugural dissertation, *De Anima seu Principio Vitali*, a subject which occupied his maturer powers towards the close of his life. Immediately after his graduation, he repaired to London, and studied for some time under Dr

Marshall, at that time a very distinguished teacher of anatomy in the metropolis. Soon after his return to Edinburgh, he commenced his lectures on anatomy in November 1797, and speedily attracted an audience, which increased considerably in numbers until the period of his retirement, a short time before his death.

Of Barclay's professional writings, the earliest, we believe, was the article *PHYSIOLOGY*, contributed to the third edition of this work. In 1803 he attempted a reform in the language of anatomy, with a view to render it more accurate and precise,—a task for which his acquirements as a classical scholar rendered him peculiarly well qualified. Although the *Nomenclature* which he published in that year has not been generally adopted, the profession acknowledged the importance of the object which he had in view, as well as the talent and learning with which it was executed. In 1808 he published his *Treatise on the Muscular Motions of the Human Body*, and in 1812 his *Description of the Arteries of the Human Body*, a work displaying much acute observation and laborious research, which may be considered the most practically useful of all his writings. His last publication, completed only a few years before his death, was *An Inquiry into the Opinions, Ancient and Modern, concerning Life and Organization*, a work replete with learning and sound original criticism. His introductory lectures published after his death contain a valuable abridgment of the history of anatomy.

BARCLAY, JOHN, founder of a small sect in the Scotch Church called Bereans or Barclayites, was born in Perthshire in 1734, and died at Edinburgh in 1798. He graduated at St Andrews, and after being licensed became assistant to the parish minister of Errol in Perthshire. He developed some very peculiar views, which led to a difference with the minister; and in 1763 he left and was appointed assistant to Mr Dow of Fettercairn. In this parish he became very popular, but his opinions, whether as expounded from the pulpit, or as set forth in a paraphrase of some Psalms which he published, failed to give satisfaction to his Presbytery. In 1772 he was rejected as successor to Mr Dow, and was even refused by the Presbytery the testimonials requisite in order to obtain another living. The refusal of the Presbytery was sustained by the General Assembly, and Mr Barclay thereupon left the Scotch Church. He preached in Edinburgh, London, Bristol, and other places, but with no great success. Neither his writings, which were collected in three volumes, nor the sect formed by him, are of much importance. His adherents were called Bereans, because they regulated their conduct as the inhabitants of Berea are said to have done, by diligently searching the Scriptures (Acts xvii. 11).

BARCLAY, ROBERT, one of the most eminent writers belonging to the Society of Friends, or Quakers, was born in 1648 at Gordonstown in Morayshire. He was sent to finish his education in Paris, and it appears he was at one time inclined to accept the Roman Catholic faith. In 1667, however, he followed the example of his father, Colonel Barclay of Urie, and joined the recently formed Society of Friends. He was an ardent theological student, a man of warm feelings and considerable mental power, and he soon came prominently forward as the leading apologist of the new doctrine. His greatest work, *An Apology for the True Christian Divinity*, was published in Latin in 1676, and was an elaborate statement of the grounds for holding certain fundamental positions, laid down in the *Theses Theologicæ* which had been put forward in the preceding year. The most prominent of the *Theses* was that bearing on Immediate Revelation, in which the superiority of this Inner Light to Reason or Scripture is sharply stated. Barclay experienced to some extent the persecutions inflicted on the new society, and was several times thrown into prison. He died in 1690 at the early age of forty-two. His *Apology*, which is still the most important manifesto of the Quaker society, was translated by himself into English in 1678. Translations of it into foreign languages have also appeared.