

though these occupations afford them but a precarious subsistence. Some tribes also go about exhibiting wild beasts, or offering for sale mats fabricated by themselves. Before the establishment of the British Government in Bengal, the Bázigars were subject to the arbitrary exactions of a tax-gatherer, whom they greatly dreaded, and the apprehension of the renewal of that officer's powers has proved a considerable impediment to investigating their manners and customs.

The Bázigars are supposed to present many features analogous to the gipsies scattered over Europe and Asia, where they subsist as a race distinct from all the other inhabitants of the countries frequented by them. The Bázigars, as well as the gipsies, have a chief or king; each race has a peculiar language, different from that of the people among whom they reside; and the analogy of the languages is so decided, that it is difficult to deny that they have had a common origin. Another resemblance, which has probably been lost in the lapse of time, is supposed to consist in the three-stringed viol introduced into Europe by the jugglers of the 13th century, which is exactly similar to the instrument now used in Hindustán. Disjoined, these analogies may not carry conviction of the identity of the European gipsies with the Indian Bázigars; but, on combining the whole, it does not seem unlikely, that if Asia was their original country, or if they have found their way from Egypt to India, they may also have emigrated farther at a period of remote antiquity, and reached the boundaries of Europe.

BAZZI, GIOVANNI. See SODDOMA.

BDELLIUM, a fragrant gum-resin of a dark-reddish colour, bitter and pungent to the taste. It is closely allied to myrrh, and like it is produced from one or more species of *Balsamodendron*,—the Googul resin, or Indian bdellium, yielded by *B. mukul*, being considered by Dr Birdwood to be the bdellium of Scripture, and the $\beta\delta\epsilon\lambda\lambda\iota\omicron\nu$ of Dioscorides. Bdellium is little imported into Europe, but it is extensively used in Indian pharmacy, both human and veterinary; and it is, like myrrh, employed for incense in temples. A variety of the gum-resin known as African bdellium is produced on the East African coast, but nothing is certainly known regarding its botanical source.

BEACHY HEAD, a promontory on the coast of Sussex, between Hastings and Brighton, near which the French defeated the English and Dutch fleet in 1690. It consists of a perpendicular chalk cliff 530 feet high. A lighthouse, with a revolving light 285 feet above high-water mark, was erected in 1828 on the second cliff to the westward, in long. $0^{\circ} 1' E.$, lat. $50^{\circ} 44' N.$

BEACONSFIELD, a market-town in the county of Buckingham, 23 miles from London, on the road to Oxford. It consists of four streets crossing each other at right angles, and before the opening of the railways was rather a busy place. At one time, indeed, it was the seat of a considerable manufacture of ribbons. The poet Waller and Edmund Burke lived in the neighbourhood, and both are buried in the town. Beaconsfield gave the title of viscountess to the late wife of the Right Hon. B. Disraeli. Population of parish in 1871, 1524.

BEAD, a small globule or ball used in necklaces, and made of different materials, as pearl, steel, garnet, coral, diamond, amber, glass, rock-crystal, and seeds. The Roman Catholics make great use of beads in rehearsing their *Ave-Marias* and *Pater-nosters*, and a similar custom obtains among the religious orders of the East. A string of such beads is called a rosary. Glass beads were used by the Spaniards to barter with the natives of South America for gold when they first established themselves on that continent, and to this day they are a favourite article of traffic with all savage nations. Beads of glass are sent in enormous quantities to Zanzibar, and to all other ports

from which a trade with the interior of Africa is carried on, as they form almost the only convenient medium of exchange with the native tribes. The qualities and varieties recognized in the Zanzibar market are said to number more than 400, and the trade there is almost entirely in the hands of the Banyans. Large quantities are also sent to India, the Eastern Archipelago, and the Polynesian Islands; and in the more primitive parts of Europe beads are in considerable demand. Under the name of bugles a very great quantity of small, mostly cylindrical, beads are used in lace-making, and for the ornamentation of ladies' dresses, the demand in this form fluctuating greatly according to the demands of fashion. Venice is the principal centre of the manufacture of glass beads of all kinds. The exports therefrom during the ten years ending with 1871 amounted to 313,201 quintals, of the value of 61,240,296 Italian lire. In the manufacture of ordinary beads, as conducted at Venice, rods or canes of glass of the colour and quality desired first are drawn out, either pierced or unpierced. The rods may either be of transparent glass, or of opaque coloured enamel glass (*smalti*), or may have complex patterns produced by the twisting of threads of coloured glass through a transparent body, characteristic of Venetian glass. From these rods rounded beads are pinched off, and the more costly kinds, made in imitation of precious stones, &c., are cut and faceted. Imitation pearls, the making of which forms an important part of the bead industry, are blown by the blow-pipe from a milky-white glass. The pearly lustre is communicated by the infiltration of a substance obtained from the scales of the bleak *Leuciscus alburnus*. The more costly imitation pearls receive several coats of the pearly substance, and have weight and solidity added by filling up the interior of the pearl with wax. Gold, silver, and various coloured lustres are frequently substituted for the pearly substance in the manufacture of blown beads.

BEAN, the seed of certain leguminous plants cultivated for food all over the world, and furnished chiefly by the genera *Faba*, *Phaseolus*, *Dolichos*, *Cajanus*, and *Soja*. The common bean, in all its varieties, as cultivated in Britain and on the continents of Europe and America, is the produce of the *Faba vulgaris*. The French bean, kidney bean, or haricot, is the seed of the *Phaseolus vulgaris*; but in India several other species of this genus of plants are raised, and form no small portion of the diet of the inhabitants. From the genus *Dolichos*, again, the natives of India and South America procure beans or pulse, of no small importance as articles of diet, such as the *D. ensiformis*, or sword bean of India, the Lima beans, &c. Besides these there are numerous other pulses cultivated for the food both of man and domestic animals, to which the name beans is frequently given. The common bean is even more nutritious than wheat; and it contains a very high proportion of nitrogenous matter under the form of legumin, which amounts on an average to 24 per cent. It is, however, a rather coarse food, and difficult of digestion, and is chiefly used to feed horses, for which it is admirably adapted. In England French beans are chiefly, almost exclusively, used in the green state; the whole pod being eaten as a table vegetable, or prepared as a pickle. It is wholesome and nutritious; and in Holland and Germany the pods are preserved in salt by almost every family for winter and spring use. The green pods are cut across obliquely, most generally by a machine invented for the purpose, and salted in barrels. When wanted for use they are steeped in fresh water to remove the salt, and broiled or stewed; they form an agreeable addition to the diet at a time when no other vegetable may be had. Under the name of carob beans or locusts, the legume of *Ceratonia siliqua* is cultivated on the shores of the Mediterranean

and used as food for cattle. The shells of the carob bean contain a large proportion of sugar, and are often consumed as a dainty by children. These beans were formerly supposed to be the locusts eaten by John the Baptist, and hence have been called St John's bread. The Tonka, or Tonquin bean, is the produce of *Dipterix odorata*, a leguminous seed with a fine odour, used in perfumery and largely for scenting snuff. The Calabar ordeal bean is a highly poisonous leguminous seed. There are also several non-leguminous seeds to which the popular name bean is attached. Among these may be mentioned the sacred Egyptian or Pythagorean bean (*Nelumbium speciosum*), and the Ignatius bean (probably *Strychnos multiflora*), a source of strychnine. For the cultivation, &c., of the common bean, see AGRICULTURE, vol. i. p. 360. The ancient Greeks and Romans made use of beans in gathering the votes of the people, and for the election of magistrates. A white bean signified absolution, and a black one condemnation. Beans had a mysterious use in the *lemuralia* and *parentalia*, where the master of the family, after washing his hands three times, threw black beans over his head nine times, continuing to repeat the words, "I redeem myself and my family by these beans."

BEAR, the common name of the *Ursidae*, a typical family of Plantigrade Mammals, distinguished by their massive bodies, short limbs, and almost rudimentary tails. With the single exception of the Honey Bear, all the species have forty-two teeth, of which the incisors and canines closely resemble those of the purely carnivorous mammals; while the molars, and especially that known as the "carnassial," have their surfaces tuberculated so as to adapt them for grinding vegetable substances. As might have been supposed from their dentition, the bears are truly omnivorous; but most of the family seem to prefer vegetable food, including honey, when a sufficient supply of this can be had. The Grizzly Bear, however, is chiefly carnivorous; while the Polar Bear, in a state of nature, is believed to be almost wholly so. The strength and ferocity of different species and of different individuals of the same species seem to depend largely on the nature of their diet,—those restricted to purely vegetable food showing an approach to that mildness of disposition characteristic of herbivorous animals.

Bears are five-toed, and are provided with formidable claws, but these are not retractile as in the cats, and are thus better fitted for digging and climbing than for tearing. Most of the bears climb trees, which they do in a slow, lumbering fashion, and, in descending, always come hind-quarters first. The Grizzly Bear is said to lose this power of climbing in the adult state. In northern countries the bear retires during the winter season into caves and the hollows of trees, or allows the falling snow to cover it, where it remains dormant till the advent of spring, about which time the female usually produces her young. These are born naked and blind, and it is commonly five weeks before they see, or become covered with hair. Before hibernating they grow very fat, and it is by the gradual consumption of this fat—known in commerce as bear's grease—that such vital action as is necessary to the continuance of life is sustained.

The bear family is widely distributed, being found in every quarter of the globe except Australia, and in all climates, from the highest northern latitudes yet reached by man to the warm regions of India and Malaya. In the north-west corner of Africa the single representative of the family found on that continent occurs. Of the remaining species described in Gray's recent monograph of this family, three are European, six American, and eight Asiatic; while one species—the Polar Bear—is common to the Arctic regions of both hemispheres. In addition to these, the

best known species are peculiarly rich in varieties. Bears have been recently divided into three groups,—sea bears, land bears, and honey bears.

(1.) Sea bears, of which the Polar or White Bear (*Thalassarctos maritimus*) is the only species known, are distinguished from the other groups by having the soles of the feet covered with close-set hairs,—a beautiful instance of special adaptation to the wants of the creature, the bear being thereby enabled to walk more securely on the slippery ice. In the whiteness of its fur also, it shows such an assimilation in colour to that of surrounding nature as must be of considerable service in concealing it from its prey. The food of the White Bear consists chiefly of seals and fish, in pursuit of which it shows great power of swimming and diving, and a considerable degree of sagacity. It also feeds on the carcasses of whales, and on birds and their eggs, and is said to eat berries when these can be had. That it can sustain life on a purely vegetable diet is proved by instances on record of its being fed for years on bread only, in confinement. These bears are strong swimmers, Captain Sabine having found one "swimming powerfully forty miles from the nearest shore, and with no ice in sight to afford it rest." They are often carried on floating ice to great distances, and to more southern latitudes than their own, no fewer than twelve Polar bears having been known to reach Iceland in this way during one winter. The female always hibernates, but the male may be seen abroad at all seasons. In bulk the White Bear exceeds all other members of the family, measuring nearly 9 feet in length, and often weighing 1600 lb.

(2.) Land bears have the soles of the feet destitute of hair, and their fur more or less shaggy. Of these the Brown Bear (*Ursus arctos*,—*ἄρκτος* of Aristotle) is found in one or other of its varieties all over the temperate and north temperate regions of the eastern hemisphere, from Spain to Japan. Its fur is usually of a brownish colour, but there are black, blackish-grey, and yellowish varieties. It is a solitary animal, frequenting the wooded parts of the regions it inhabits, and living on a mixed diet of fruits, vegetables, honey, and the smaller animals. In winter it hibernates, concealing itself in some hollow or cavern. It does not seek to attack man; but when baited, or in defence of its young, it shows great courage and strength, rising on its hind legs and endeavouring to grasp its antagonist in an embrace. Bear-baiting, till within comparatively recent times, was a favourite sport throughout Europe, but along with cock-fighting and badger-baiting, has gradually disappeared before a more humane civilization. It was a favourite pastime among the Romans, who imported their bears from Britain, a proof that the animal was then comparatively abundant in that country; indeed, from reference made to it in early Scottish history, the bear does not appear to have been extirpated in Britain before the end of the 11th century. It is now found in greatest abundance in Norway, Russia, and Siberia, where the bear hunt is the favourite sport, and where, when dead, its remains are highly valued. Among the Kamchatkans "the skin of the bear," says a traveller, "forms their beds and their coverlets, bonnets for their heads, gloves for their hands, and collars for their dogs. The flesh and fat are their dainties. Of the intestines they make masks or covers for their faces, to protect them from the glare of the sun in the spring, and use them as a substitute for glass, by extending them over their windows. Even the shoulder-blades are said to be put in requisition for cutting grass." In confinement the Brown Bear is readily tamed; and advantage has been taken of the facility with which it can sustain itself on the hind feet to teach it to dance to the sound of music. It measures 4 feet in length, and is about $2\frac{1}{2}$ feet high.

The American Black Bear (*Ursus americanus*) occurs

throughout the wooded parts of the North American continent, whence it is being gradually driven to make room for man. It is similar in size to the Brown Bear, but its fur is of a soft even texture, and of a shining black colour, to which it owes its commercial value. At the beginning of the present century Black Bears were killed in enormous numbers for their furs, which at that time were highly valued. In 1803 the skins imported into England numbered 25,000, but the imports have since decreased to one-half of that number. They are chiefly used for military accoutrements. This is a timid animal, feeding almost solely on fruits, and lying dormant during winter, at which period it is most frequently killed. It is an object of superstitious reverence to the Indians, who never kill it without apologizing and deploring the necessity which impels them to do so.

The Grizzly Bear (*Ursus ferox*) approaches the Polar Bear in size, while it exceeds that, and all other American mammals, in ferocity of disposition and in muscular strength. It is said to attack the bison, and has been known to carry off a carcase weighing 1000 lb for a considerable distance to its den, there to devour it at leisure. It also eats fruit and other vegetables. Its fur is usually of a yellowish brown colour, coarse and grizzled, and of little value commercially, while its flesh, unlike that of other bears, is uneatable even by the Indians. It is found in greatest abundance on the eastern slopes of the Rocky Mountains. The Syrian Bear (*Ursus syriacus*) occurs on Mount Lebanon and throughout Syria, and is probably the species mentioned in Scripture as having destroyed the "forty-and-two children" who mocked Elisha. It is of a dirty yellowish colour, and feeds mainly on vegetables. The Bruang or Malayan Bear (*Helarctos malayanus*) is of a jet black colour, with a white semilunar mark on the chest, and attains a length of 4½ feet. Its food consists almost solely of vegetables and honey, but the latter is its favourite food,—the extreme length and pliability of the tongue enabling it to scoop out the honey-combs from the hollows of trees. It is found in the Malay Peninsula and Islands, and is readily tamed.

(3.) Honey bears are distinguished from the other groups by the absence of two upper incisors, and the very extensile character of the lips. Of these there is but one species, the Sloth or Honey Bear (*Melursus labiatus*). This animal, from its striking outward resemblance to a sloth, was, when first brought to this country, described as a species of *Bradypus*. It is about the size of the Brown Bear, is covered with long, black hair, and is of extremely uncouth aspect. It inhabits the mountainous regions of India, is readily tamed, and is the bear usually exhibited by the Hindoo jugglers. It feeds on fruits, honey, and white ants.

Fossil remains of extinct bears first occur in strata of the Pliocene age. Those of the Great Cave Bear (*Ursus spelæus*), found abundantly in certain caverns of Central Europe and Asia, show that it must have exceeded in size the Polar Bear of the present day. Its remains are also found in similar situations in Britain associated with those of an allied species (*Ursus priscus*).

BEAR LAKE, GREAT, an extensive sheet of fresh water in the north-west of Canada, between 65° and 67° N. lat., and 117° and 123° W. long. It is of a very irregular shape, has an estimated area of 14,000 square miles, and is upwards of 200 feet above the sea. The Bear Lake River carries its waters into the Mackenzie River.

BEARD. The tradition that Adam was created with a beard (which may be described as bushy rather than flowing), is recorded on ancient monuments, and especially on an antique sarcophagus, which is one of the ornaments of the Vatican. The Jews, with the Orientals generally, seem to have accepted the tradition for a law. The beard

was a cherished and a sacred thing. Israel brought it safe out of the bondage of universally shaven Egypt, and the beard was the outward and visible sign of a true man. To rudely touch his beard was to cruelly assail his dignity. Children and other kinsfolk might gently touch it as a sign of love; a fugitive might reverentially raise his hand to it when praying for succour; and he who put his hand on his own beard and swore by it bound himself by the most solemn of oaths, to violate which would render him infamous among his fellow-men. To touch the beard in the allegiance of love established peace and trustfulness between the two parties. When Joab went in to Amasa he took the beard of the latter to kiss him, saying the while, "Art thou in health, my brother?" Therefore it was that Amasa took no heed of the sword in Joab's hand, which Joab at once thrust beneath the other's fifth rib. The Scriptures abound with examples of how the beard and its treatment interpreted the feelings, the joy, the sorrow, the pride, or the despondency of the wearer.

Although the Jews carried their beards with them from their bondage in Egypt, the Egyptians were not at all insensible of the significance of that appendage. They did not despise the type of manhood. Accordingly, on days of high festival they wore false beards, as assertions of their dignity in the scheme of creation, and they represented their male deities with beards "tip-tilted" at the ends. The general reader having laudable curiosity on this matter may be safely referred to the pages of Herodotus,—a writer who has much to say pertinently to the subject, and who, after being maligned as the second father of lies, is now praised for his modesty, and relied on for his trustworthiness.

The modern Mahometans, especially those who have most come in contact with Europeans, have a good deal fallen away from old conservative ideas respecting the beard. Once, this glorious excrescence, as it was held to be, was made, by the followers of Islam, a help to salvation. The hairs which came from it in combing were preserved, broken in two, and then buried. The breaking was a sort of stipulation with some angel who was supposed to be on the watch, and who would look to the safe passage of the consigners of the treasure into the paradise of never-failing sherbet and ever-blooming houris. The first sultan who broke through the orthodox oppression of beardedness was Selim I. (1512-20). This act was a violent shock to the whole body of the faithful, and especially of the Mufti. The very highest priest alone could dare to remonstrate with so absolute a monarch. Selim put aside the remonstrance with a joke. "I have cut off my beard," he said, "in order that my vizier may have nothing to lead me by!" But a crafty minister can find on the face of the most beardless and cruel of despots wherewithal to lead him in the way the minister would have him go. Still, the fact that the Prophet never let razor reap a harvest on his chin, for possession of the hairy produce of which all Islam would have fought with affectionate fury, long made, and still makes, the beard a part of religion. The sultan and the shah, chiefs of the two parties in their church, have pretty fair apologies for beards; but this is far below the bearded glories of the days before the Prophet, when the kings of Persia tied up their bearded plaits with gold thread, and the princes of Nineveh went abroad with beards curled and oiled, like the Assyrian bulls themselves. It has been said that in Asia wars have been proclaimed on alleged grievances connected with shaving. Tartars and Persians, and Chinese and Tartars, are reported to have resorted to sanguinary arbitration on the question of clipping or shaving. Probably they who declared the war were as clever in finding a pretext as the more civilized aggressors of much later days.

If we turn to Europe and begin with classical times, having—

the wealth of Ormus and of Ind,
Or where the gorgeous East, with richest hand,
Showers on her kings barbaric pearl and gold,—

we may remember that the Greeks and Romans once styled as barbarians, or bearded, unshaven savages, all nations who were out of the pale of their own customs and religion. Nevertheless, the young Roman, anxious for beard and moustache, used to apply the household oil to his chin and cheeks, in order to bring thereon that incipient fringe which would entitle him to be called "barbatulus." The full-furnished man was "barbatus." It was not till the beard ceased to be universally worn, and Sicilian barbers set up in Rome (about 300 B.C.), that the Romans began to apply the word, translated "barbarous," to the rude men and manners of the early ages, and of the beard universal. But, after all, we may still see, in old counterfeit presentations, that the fashionable, clipped beard of young Roman "swells" in the last days of the Republic, and of some of the emperors from the time of Hadrian, is not nearly so majestic as the flowing hair depending from the chin of Numa Pompilius. Nero offered some of the hair of his beard to Jupiter Capitolinus, who could have furnished a dozen emperors from his own. Homer, Virgil, Pliny, Plutarch, Strabo, Diodorus, Juvenal, Persius, are among the writers who furnish material for a volume on beards. One Roman emperor, Julian, wrote a work on the subject, which is commonly supposed to be as fierce a denunciation against beards, as King James's *Blast* was against tobacco; but Julian in his *Misopogon*, or *Enemy of the Beard*, descants satirically "with pleasure and even with pride," says Gibbon, "on the length of his nails and the inky blackness of his hands, protests that although the greatest part of his body was covered with hair, the use of the razor was confined to his head alone, and celebrated with visible complacency the shaggy and populous beard which he fondly cherished, after the example of the philosophers of Greece." Persius undoubtedly associated wisdom with the beard. He exhausted the whole vocabulary of praise when he designated Socrates by the term *Magister Barbatus*. In this, however, there is less wit than in the rejoinder of the young ambassador to a king, who had expressed his wrath at having a beardless youth sent to him as an envoy. "If," said the latter, "my master had thought you would have laid so much account on a beard, he would have sent you a goat."

The most notable circumstance in the history of the beard among the Greeks is that of its abolition,—in the Macedonian army, at least, for strategic reasons. Alexander the Great abolished the beards of his soldiers, for the sufficient reason that they gave handles to their enemies whereby to lay hold of them. The Macedonian warriors probably obeyed with reluctance; but obedience was as much a matter of course as it was with the Ephori who, by Lacedæmonian law, had to undergo what seemed the ridiculous ceremony of being shaved, merely to show their ready obedience to legal enactment. As they were mortal men, it may be supposed that acquisition of office was happy compensation for the loss of a beard.

Goth is equivalent for the older term of *Barbarian*. One is about as unjust in its application as the other. Gothic rudeness is often illustrated by the case of the "ugly rush" made by the northern warriors into the Capitol, where the conscript fathers sat in silence and fearlessness, waiting events. One of these unlettered soldiers lifted his hand to the beard of an old legislator, who, taking it for insult, smote the Goth to the ground. Let us do the Goth the justice of believing that, awed by

the stern mute majesty of the senators, he raised his hand reverentially to the beard. At all events, the taking it with such prompt and painful action was dearly paid for—the swift retaliation which followed.

If the phrase be not too light for use, we would say that as beards existed before barbers, the Europeans, like all other people, were originally a bearded people. The beard is perhaps more general now in Germany than elsewhere in Europe; and Germany affords an example of the longest beard known, out of fairy story, in the person of the painter Johan Mayo, whose beard was so long that when he stood upright it still trailed on the ground; accordingly, he often doubled it up in his girdle. Germany knows him as John the Bearded, just as it does one of its emperors as Frederick Barbarossa; but many nations, ancient and modern, can boast of men and monarchs who have been nicknamed from their beards.

When Peter the Great levied a tax on Russian beards, he was only following a precedent which once existed in England. Noble chins were assessed at a rouble; your commoner chin at a copeck. It caused commotion, and there was much compulsory shaving of those who did not pay. Beards are not now valued in Russia. He who wears one seems to acknowledge that he has no very high place in the social scale. On the other hand, beards were highly treasured in Spain till the time of Philip V., who was unable to cultivate one. As was to be expected, this infirmity set the fashion of affecting the infirmity; but beardless dons were wont to exclaim with a sigh, "Since we have lost our beards, we have lost our souls!" Thus, they unconsciously adopted something akin to the superstition of the Roskolniki, a sect of schismatics who obstinately maintained that the divine image resided in the beard. Portugal was not behind Spain in appreciating the beard. When the Portuguese admiral, Juan de Castro, borrowed a thousand pistoles from the city of Goa, he lent in pledge one of his whiskers, saying, "All the gold in the world cannot equal this natural ornament of my valour." In these modern days one would not think much of the security of such a material guarantee, nor of the modesty of the admiral who might have the face to offer it.

As Spaniards denuded their chins because their king could not grow a beard, so the French grew beards, long after they had gone out of fashion, because their king found it necessary to do so. Francis the First, having wounded his chin, concealed the ugly scar by covering it with a beard; and all loyal chins forthwith affected to have scars to conceal. But when fashion and loyalty were united the beard was carefully tended. It was not as in the time of the idle, helpless, and long haired kings, who were less potential than their chief officers, when the wild, dirty, and neglected beard was a type of that majesty, made up of shreds and patches, which used to be paraded before the people on a springless cart. Three hairs from a French king's beard under the waxen seal stamped on royal letter or charter, were supposed to add greater security for the fulfilment of all promises made in the document itself. In course of time fashion complimented majesty; a certain sort of moustache was called a "royale," and the little tuft beneath the lower lip was known by the term "imperiale." As a rule, the French chin assumed the appearance of that of the king for the time being. The royal portrait reflects a general fashion from which only the disloyal or the indifferent departed. On the subject of shaving, Talleyrand once drew a fine distinction. Rogers asked him if Napoleon shaved himself. "Yes," replied the statesman; "one born to be a king has some one to shave him; but they who acquire kingdoms shave themselves." Tradition has exaggerated accounts of bearded prisoners in the Bastille, but there was an official there whose duty consisted in

keeping the captives without beards. Some years before the Revolution the celebrated lawyer and political writer Linguet was incarcerated there. On the morning after his being locked up, an individual entered his room who announced himself as the barber of the Bastille. "Very well," said the sharp-witted Linguet, "as you are the barber of the Bastille—rasez-la."

Among the men of whom it was said of old that they would be known by their love for one another, the beard has been a cause of much fierce uncharitableness. The Greek Church, advocating the beard, and the Roman Church, denouncing it, were not more forgetful of ever-blessed charity than the Belgian Reformers, the close-shaven of whom wished the bearded members to be expelled as non-Christians. The tradition concerning the Master whom both proposed to follow was logically pleaded by the wearers of beards. As a general rule, in the earlier time, the man who wore his hair short and his beard long, was accounted as at least bearing the guise of respectability,—looking like a priestly personage. There is a series of medals of the popes at Naples, from Clement VII. (1523-34) to Alexander VIII. (1689-91). All these are bearded. Clement's beard is long and dark; Alexander wears beard and moustaches. Perhaps Clement Giulio de' Medici set the fashion. Certain it is that a few years before, his kinsman, Giovanni de' Medici, Leo X. (1513-22), was always close-shaven, and beards were not to be seen on the chin of Leo's clerics and courtiers.

In the 13th century beards are said to have first come into fashion in England. If we may judge from the 15th century brasses in England, few men of distinction enough to be so commemorated wore beards. Hotspur's fop had his "chin new reaped." In the reign of Henry VIII. the fashion had so revived among lawyers that the authorities of Lincoln's Inn prohibited wearers of beards from sitting at the great table, unless they paid double commons; but in all probability this was before that sovereign ordered (1535) his courtiers to "poll their hair," and he let that crisp beard grow which is familiar to us all. Thence came a fiscal arrangement; beards were taxed, and the levy was graduated according to the condition of the wearer. In the Burghmote Book of Canterbury (quoted in *Notes and Queries*) there is the following entry:—"2nd Ed. vi. The Sheriff of Canterbury and another paid their dues for wearing beards, 3s. 4d. and 1s. 8d." In the next reign, and in the year 1553, Queen Mary sent four agents to Moscow; all were bearded, but one of them, a certain George Killingworth, was especially distinguished by a beard 5 feet 2 inches long, at sight of which a smile crossed the grim features of Ivan the Terrible himself. George's beard was thick, broad, and yellow; and, after dinner, Ivan played with it, as with a favourite toy. Most of the Protestant martyrs were burnt in their beards. Sir Thomas More, on the other hand, put his out of the way, as he laid his head on the block, with the innocent joke so well known. Elizabeth introduced a new impost with regard to beards. Every beard of above a fortnight's growth was subject to a yearly tax of 3s. 4d. The rate was as heavy as the law authorizing it was absurd. It was made in the first year of her reign, but it proved abortive. Fashion stamped it out, and men laughed in their beards at the idea of paying for them. The law was not enforced, and the Legislature left the heads of the people alone till much later times, when necessity and the costs of war put that tax on hair-powder which even now contributes a few thousands a year to the British Exchequer. The Vandyke beard, pointed (as Charles the First and the illustrious artist, with most cavaliers, wore it), was the most universally worn for a time. Beaumont and Fletcher, in the *Queen of Corinth*, make allusion, doubtless, to a fashion of wearing

moustache and beard, common to the reign of the first James as well as that of Charles.

"His beard
Which now he puts i' the posture of a T,—
The Roman T. Your T beard is the fashion,
And twofold doth express th' enamoured courtier
As full as your fork-carving traveller."

John Taylor, the water-poet, notices the T beard, and mentions at least a score of the various ways of wearing beards in his time, not forgetting the contemporary proverb, "Beard natural, more hair than wit." Hudibras, in text and notes, affords numerous illustrations of this subject. The general idea that beards did not come back with the monarchy does not seem to be correct, if the old song (date 1660) is to be trusted—

"Now of beards there be such a company,
Of fashions such a throng,
That 'tis very hard to treat of the beard,
Tho' it be never so long."

Soon after this time, however, the beard in England was everywhere kept down by the razor. At the close of last century the second Lord Rokeby (Mat. Robineau) endeavoured to restore the fashion. "His beard," says a contemporary, "forms one of the most conspicuous traits of his person." But too short a period had elapsed since Lord George Gordon, the hero of "the Riots," had turned Jew and let his beard grow, to allow of any favour being awarded to an appendage which seemed a type of infamy. To the literature of the beard a remarkable addition was made in the present century by James Ward, R.A., the celebrated animal painter. Mr Ward published a *Defence of the Beard*, on Scriptural grounds; he gave eighteen reasons why man was bound to grow a beard, unless he was indifferent as to offending the Creator and good taste; for the artist asserted himself as much as the religious zealot, and the writer asked, "What would a Jupiter be without a beard? Who would countenance the idea of a shaved Christ!" Mr Ward had what the French call "the courage of his opinions," and wore a beard of the most Jupiter-like majesty. Mr Muntz, M.P. for Birmingham, followed the example, but it was not adopted by many others. A new champion, however, appeared in 1860, but on peculiar ground. "Theologos" expressed his views in the title-page of his work, namely,—*Shaving: a breach of the Sabbath, and a hindrance to the spread of the Gospel*. A carrying out of the views of the writer would lead to the full practice which prevailed among the Essenes, who never did on the Sabbath anything whatever that they were in the regular habit of doing on other days. "Theologos" points out that God gave the beard to man as a protection for his throat and chest; and, he adds, with the most amusing simplicity, "Were the beard in any other position its benefit and purpose might be doubted; but situated where it is, no physiologist will dare to deny its intention." Since this naive assertion was made, the beard, but not as a consequence, has grown into favour; and though not universal, it is at least general, and a familiar sight to us all.

There is a disagreeable branch of the subject, demanding only a passing word, namely, bearded women, hermaphroditic creatures, who have occasionally been found in all conditions of life, from princesses in "marble halls" to objects shown in exhibition-rooms or in vans at country fairs.

"You should be women,"

says Macbeth,

"And yet your beards forbear me to interpe
That you are so."

Sir Hugh Evans expressed the suspicion which attached to a bearded woman, when he said of Falstaff, disguised as Mother Prat, "By yea and no, I think the 'oman is a witch

indeed; I like not when a 'oman has a great peard; I spy a great peard under her muffler." The detestation with which a bearded woman and a red-haired man were visited in France is almost savagely illustrated in the following old lines:—

"Homme roux et femme barbe,
De trente pas loin le salue,
Avecque trois pierres au poing,
Pour t'en aider à ton besoing."

(J. DO.)

BÉARN, formerly a small frontier province in the south of France, now included within the department of Basses-Pyrénées, was bounded on the W. by Soule and Lower Navarre, on the N. by Chalosse, Tursan, and Astarac, E. by Bigorre, and S. by the Pyrenees. Its name can be traced back to the town of Beneharnum, which first appears in the Antonine Itinerary. The population is mainly of Basque origin, with possibly a certain mixture of Greek blood from the ancient colonies of that people. The Basque language, in spite of the diffusion of French, is still maintained in the district; and it is asserted that traces of old Hellenic names are not infrequent. Béarn begins first to take rank as a separate viscounty under Louis the Pious. From its first viscounts, who were descended from the dukes of Gascony, it passed about 1134, by failure of the male line, to the Catalonian family of Moncado; and after the people, who were hostile to all connection with Spain, had several times chosen their own leaders, it passed to the family of Foix, from whom it was transmitted through the houses of Grailly and D'Albret to the Bourbons, who, in the person of Henry, IV., made it an appanage of the crown of France. It was not till 1620, however, that it was formally incorporated; and even till 1790 it continued to be governed by its own constitution or system of *Fors*, which only exists in the form in which it was drawn up in 1288, though mention is made of it as early as 1080. The parliament of Béarn consisted of two sections, the first composed of the clergy and the nobles, and the second of mayors and councillors (or *jurats*) from forty-two towns or communities. It met every year, and was always presided over by the bishop of Lescar. A body of commissioners, called the *abrégé des états*, or epitome of parliament, was selected from the members—twelve from the nobles and twelve from the third estate—for the purpose of deciding any business that might demand attention during the time between the regular sessions. The administration of justice devolved in the last resort on a *cour majour*, or greater court, which was changed by Henry d'Albret into a sovereign council under the presidency of the chancellor of Navarre and Béarn, and afterwards, by Louis XIII., into a *parlement* of the ordinary type. Histories of Béarn have been written by Belloy (1608), Marea (1640), D'Olhagaray (1609), Faget de Baure (1818), Mazure (1839).

BEATON, DAVID, archbishop of St Andrews and cardinal, was a younger son of John Beaton of Balfour in the county of Fife, and is said to have been born in the year 1494. He was educated at the universities of St Andrews and Glasgow, and afterwards studied at Paris. His first preferment was the parsonage of Campsie and the chancellorship of the church of Glasgow, to which he was presented in the year 1519 by his uncle James Beaton, then archbishop of Glasgow. When James Beaton was translated to St Andrews he resigned the rich abbacy of Arbroath in his nephew's favour, under reservation of one half of the revenues to himself during his lifetime. The great ability of Beaton and the patronage of his uncle ensured his rapid promotion to high offices in the church and kingdom. He was sent by King James V. on various missions to France, and in 1528 was appointed keeper of the privy seal. He took a leading part in the negotiations

connected with the king's marriages, first with Magdalen of France and afterwards with Mary of Lorraine. At the French court he was held in high estimation by King Francis I., and was presented to the bishopric of Mirepoix in Languedoc, to which he is said to have been consecrated on 5th December 1537. On the 20th of December 1538 he was appointed a cardinal priest by Pope Paul III., under the title of St Stephen in the Coelian Hill. He was the only Scotsman who had been named to that high office by an undisputed right, Cardinal Wardlaw, bishop of Glasgow, having received his appointment from the Antipope Clement VII. On the death of Archbishop James Beaton in 1539, the cardinal was raised to the primatial see of Scotland. He showed his sense of the additional responsibility he had now undertaken by requesting the Pope to relieve him, to some extent, by the nomination of a suffragan or coadjutor in the diocese of St Andrews; and this was effected by the appointment to that office of William Gibson, dean of Restalrig, who received consecration as titular bishop of Libaria.

Beaton was one of King James's most trusted advisers, and is said to have taken a part in dissuading him from his proposed interview with Henry VIII. at York. On the death of James in December 1542 he attempted to assume office as one of the regents for the infant sovereign Mary, founding his pretensions on an alleged will of the late king; but his claims were disregarded, and the Earl of Arran, head of the great house of Hamilton, and next heir to the throne, was raised to the regency. The cardinal was imprisoned by order of the regent, but after some time was set at liberty. He was subsequently reconciled to Arran, and in September 1543 crowned the young queen at Stirling. Soon afterwards he was raised to the highest office under the regent, that of Chancellor of Scotland, and was appointed legate *a latere* by the Pope. The cardinal, in virtue of the latter dignity and of his primatial authority, claimed precedence over Archbishop Dunbar of Glasgow, even within the precincts of the cathedral of St Kentigern. This led to an unseemly brawl between the attendants of the two archbishops, as set forth in a formal complaint made by the cardinal to the Pope, and related at more length and with characteristic glee by Knox. The attention, however, of the cardinal was directed to matters of more importance than disputes with a brother metropolitan.

The two questions which agitated Scotland at this time were the struggle for ascendancy between the supporters of English and French influence, and that between the friends of the hierarchy and the teachers of the Reformed opinions,—questions which frequently became complicated in consequence of the assistance given by France to the bishops, and the encouragement which, for political reasons, the king of England secretly gave to the adherents of the Reformation. In this contest the cardinal supported the interests of France, resolutely opposing the selfish intrigues of King Henry and his party, which had for their object the extinction of the ancient independence of the Scottish kingdom and its subjection to the supremacy of England. Had he been content with this he would have won for himself the gratitude of his countrymen; but his evil deeds as an ecclesiastic made them overlook his patriotic exertions as a statesman. During the lifetime of his uncle he had taken his share in the persecuting policy of the hierarchy, and the same line of conduct was still more systematically adopted after his elevation to the primacy. Having won over the regent to his opinions he became more open and severe in his proceedings. The popular accounts of the persecution are no doubt exaggerated, and it sometimes ceased for considerable periods so far as capital punishments were concerned. When the sufferers were of humble rank