

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 forbaw 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

general attention was not much directed to them. It was otherwise when a more distinguished victim was selected in the person of George Wishart. This preacher, whose ecclesiastical opinions resembled those of Patrick Hamilton and Hamilton's teacher, Francis Lambert, returned to Scotland after an absence of several years about the end of 1544. His sermons produced a great effect, and he was protected by several of the barons who were leading men in the English faction. These barons, with the knowledge and approbation of King Henry, were engaged in a plot against the cardinal, in which his assassination was contemplated as the speediest mode of removing the chief obstacle to the influence of England. Of the reality of the plot and the intentions of the conspirators there can be no doubt: whether Wishart was aware of these has been a matter of controversy during the present century. There are strong suspicions against him but no sufficient evidence; and all the presumptions which may be drawn from his personal character are entirely in his favour. The cardinal, though ignorant of the details of the plot, perhaps suspecting Wishart's knowledge of it, and in any event desirous to seize one of the most eloquent supporters of the new opinions, endeavoured, with the aid of the regent, to apprehend him, but was baffled in his efforts for some time. He was at last successful in seizing the preacher, and bringing him a prisoner to his castle of St Andrews. On the 28th of February 1546 Wishart was brought to trial within the cathedral church, before the cardinal and other ecclesiastical judges, the regent declining to take any active part. He defended his opinions with temper and moderation; but as he admitted certain of them which were held by his judges to be heretical, he was condemned to death and burnt.

The persecution of Wishart, and the meekness with which he bore his sufferings, produced a deep effect on the mind of the Scottish people, and the cardinal became an object of general dislike. Those who hated him on other grounds were encouraged to proceed with the design they had formed against him. Naturally resolute and fearless, he seems to have undervalued the strength and character of his enemies, and even to have relied on the friendship of some of the conspirators. He crossed over to Angus, and took part in the magnificent ceremonials of the marriage of his illegitimate daughter with the heir of the Earl of Crawford. On his return to St Andrews he took up his residence in the castle. The conspirators, the chief of whom were Norman Leslie, Master of Rothes, and William Kirkaldy of Grange, contrived to obtain admission at daybreak of the 29th of May 1546, and murdered the cardinal under circumstances of horrible mockery and atrocity. The assassination excited very different feelings among the partisans on either side. The zealous adherents of the Church of Rome, as a matter of course, viewed it as a cruel murder aggravated by sacrilege; the most violent of the Protestant party justified and even applauded it. Those who, without any strong feelings either way, disliked the cardinal on account of his arrogance and cruelty, spoke of the deed as a wicked one, but hardly professed to regret the victim. Ignorant of the treasonable designs of his enemies, viewing him as the champion of ecclesiastical supremacy, and attributing to him all the evils of the unsuccessful war with England, they looked upon his death as an advantage to the Scottish kingdom. The men of that age were too much accustomed to such violent deeds to entertain a great abhorrence of assassination, and such feelings and crimes were not confined to the adherents of the Reformation. A few years afterwards Martinuzzi, the cardinal archbishop of Gran, was murdered by the express command of a Roman Catholic prince, Ferdinand, king of the Romans, brother of the Emperor Charles V.

The character of Beaton has already been indicated. As a statesman he was able, resolute, and in his general policy patriotic. As an ecclesiastic he maintained the privileges of the hierarchy and the dominant system of belief conscientiously, but always with harshness and sometimes with cruelty. The immoralities of the cardinal, like his acts of persecution, were exaggerated by his opponents; but his private life was undoubtedly a scandal to religion and the church, and has only the poor excuse that it was not worse than that of most of his order at the time. The authorship of the writings ascribed to him in several biographical notices rests on no better authority than the apocryphal statements of Dempster. (G. G.)

BEATTIE, JAMES, a Scottish poet and writer on philosophy, was born at Laurencekirk on the 25th October 1735. His father, a small farmer and shopkeeper, died when he was very young; but an elder brother took charge of the boy, and observing his aptitude for learning sent him to Marischal College, Aberdeen, where he gained a bursary. In 1753 he was appointed schoolmaster of Fordoun, at the foot of the Grampian hills, amongst splendid scenery, which impressed itself deeply on Beattie's somewhat poetical mind. In 1758 he obtained a situation as undermaster in the grammar school, Aberdeen, and two years later he was made professor of moral philosophy at Marischal College. Here he became closely acquainted with Reid, Campbell, Gerard, and others, who formed a kind of literary or philosophical society, in which speculative questions, above all the views of Hume, were canvassed and criticized. In 1770 Beattie published his *Essay on the Nature and Immutability of Truth*, in which he attacked Helvetius and Hume, and advocated the doctrine afterwards familiarly known as that of Common Sense. The work had an astonishing success, and its author, when on a visit to London in 1773, was received with the greatest honour by the king himself. About the same time he received a pension of £200 a year. In 1773 and 1774 he published the first and second parts of *The Minstrel*, which were received with great favour, and gained for the author a fresh accession of popularity. His later writings are partly literary, such as the *Essays*, 1766; *Dissertations*, 1783, partly philosophical; *Evidences of Christianity*, 1781; *Elements of Moral Science*, 1790-93. Beattie was unfortunate in his domestic life. His wife, whom he married in 1767, was afflicted with insanity, a disease which she appears to have inherited from her mother. Two sons, all his family, died just as they were attaining manhood. The elder, James Hay Beattie, a young man of great promise, who at the age of nineteen had been associated with his father in the professorship, died in 1790. The younger brother died in 1796. Beattie never recovered his second blow. His mind was nearly overthrown by it; his spirit was completely broken, and although he still lectured, he neither wrote nor studied. In 1799 he was attacked with palsy, and continued to suffer from that disease for three years. He died on the 18th August 1803. Beattie's fame rests now solely on his poems. The much celebrated *Essay on Truth* is a work of no philosophic ability, and is disfigured by the violent and intemperate language of the author. His other writings on philosophical subjects, such as the *Elements of Moral Science*, are excessively weak, and have fallen into well-deserved oblivion. *The Minstrel*, however, is a work which will always retain a considerable share of popular favour. The ground-plan is simple and well conceived,—to trace the development of poetic genius in a youth from his earliest years up to the time when he becomes able to take his place as a minstrel. There runs through the poem a fine vein of quiet reflection, interspersed with animated descriptions of natural scenery. The versification is smooth

and melodious. (See *Life of Beattie*, by his friend Sir W. Forbes, 1806.)

BEAUCAIRE (i.e., *Bellum Quadrum*, the beautiful square), a town of France, department of Gard, and arrondissement of Nîmes. Lat. 43° 48' 32" N., long. 4° 38' 50" E. It is situated on the right bank of the Rhone, opposite Tarascon, with which it is connected by a magnificent suspension-bridge of four spans and 1456 feet in length. The town is generally well built, but has no public buildings worthy of notice, and the streets are narrow and crooked. Its ancient castle of Bellicadro is now in ruins. It gives name to the canal which communicates with the sea, and also connects it with the Languedoc canal, forming part of the line of communication between the Rhone and the Garonne. It is also connected with Nîmes and Alais by a railway opened in 1839. The manufactures are few and unimportant. The town derives its celebrity from the great July fair, which has been held here annually since the 13th (or 14th) century, and to which merchants come from all parts of Europe, and even from Persia and Armenia. The extensive meadow, called Magdalen's, on the banks of the Rhone, is set apart for the gathering, and almost every kind of article, whether of convenience or luxury, is there exhibited. Though the fair is now less frequented than formerly, it is said that still as many as 100,000 persons attend. There are stone quarries in the neighbourhood of the town, and the manufacture of linen and woollen stuffs is carried on. Population in 1872, 7858.

Beucaire occupies the site of the ancient *Ugernum*, and several remains of the Roman city have been discovered, as well as (in 1734) the road that led from Nîmes. It was a fortress in the Middle Ages, and belonged in succession to the counts of Arles, the archbishops of Arles, the counts of Toulouse, and the viscounts of Narbonne. In the 12th century it is frequently mentioned by the troubadours. Presented in 1215 to Simon de Montfort, it was next year taken possession of by Count Raimund VI.; and in 1226 Louis VIII. made himself master of it. In the wars of the League it suffered severely, and in 1632 its castle was destroyed by Richelieu.

BEAUCHAMP, ALPHONSE DE, French historian and man of letters, was born at Monaco in 1767, and died in 1832. In 1784 he entered a Sardinian regiment of marines, but on the outbreak of war with the French Republic, he refused to fight in what he considered an unjust cause, and was imprisoned for several months. After being liberated he took up his residence in Paris, where he obtained a post in one of the Government offices. On the fall of Robespierre, Beauchamp was transferred to the *bureau* of the minister of police, and charged with the superintendence of the press. This situation opened up to him materials of which he made use in his first and most popular historical work, *Histoire de la Vendée et des Chouans*, 3 vols., 1806. The book, received with great favour by the people, was displeasing to the authorities. The third edition was confiscated; its writer was deprived of his post, and in 1809 was compelled to leave Paris and take up his abode in Rheims. In 1811 he obtained permission to return, and again received a Government appointment. This he had to resign on the Restoration, but was rewarded with a small pension, which was continued to his widow after his death.

Beauchamp wrote extensively for the public journals. His historical and biographical works are numerous and important. The best known of them are:—*Histoire de la Conquête du Pérou*, 1807; *Histoire du Brésil*, 1815; *Histoire de la Révolution du Piémont*, 1823; *Vie de Louis XVIII.*, 1821. The *Mémoires de Fouché* have also been ascribed to him.

BEAUHARNAIS, EUGENE DE, step-son of Napoleon I. was born at Paris, September 3, 1781. His father, the Vicomte Alexander de Beauharnais, had been a member of the National Convention, and for some time commanded the republican army of the north. His want of success in

the field, however, brought him under the suspicion of the Revolutionary leaders; he was tried on a charge of treason, and was executed on 23d June 1794. After the marriage of Napoleon with the Vicomtesse Josephine Beauharnais, her son Eugène accompanied the army of Italy and acted as aide-de-camp to his step-father, by whom he was treated with the greatest affection and favour. He was rapidly promoted; and after the establishment of the empire, was made prince and viceroy of Italy. In 1806 he was adopted by Napoleon. During the great campaign of 1809 he had the command of the Italian army, and by his skilful conduct materially contributed to the success of the emperor. In 1812 he commanded a corps of the grand army; and after the departure of Napoleon and flight of Murat, had the entire charge of the broken French forces. The disastrous campaigns of 1813 and 1814 deprived him of his vicerealty, and he retired to Munich, the capital of the king of Bavaria, whose daughter he had married in 1806. There he continued to reside, with the title of duke of Leuchtenberg, till his death in 1824.

BEAUMANOIR, PHILIPPE DE, a distinguished writer on French law, was born in the early part of the 13th century, and died in 1296. The few facts known regarding his life are to be gathered from legal documents in which his name occurs. From these it appears that in 1273 he filled the post of *bailli* at Senlis, and in 1280 held a similar office at Clermont. He is also occasionally referred to as presiding at the assizes held at various towns. His great work is entitled *Coutumes de Beauvoisis*, and was first published by De la Thaumassière in 1690. A second edition, with introduction, was published by Beugnot in 1842. It is regarded as one of the best works bearing on old French law, and was frequently referred to with high admiration by Montesquieu.

BEAUMARCHAIS, PIERRE AUGUSTIN CARON, better known by his acquired title DE BEAUMARCHAIS, the most distinguished French comic dramatist next to Molière, and a man of much importance during the pre-Revolutionary period, was born at Paris in 1732. His father, who was a watchmaker, brought him up to the same trade. He was an unusually precocious and lively boy, shrewd, sagacious, and, like his sisters, passionately fond of music, and imbued with a strong desire for rising in the world. At the age of twenty-one he invented a new escapement for watches, which was pirated by a rival maker. Young Caron at once published his grievance in the newspapers, and had the matter referred to the Academy of Sciences, who decided in his favour. This affair brought him into notice at court; he was appointed, or at least chose to dub himself, watchmaker to the king, who had called him in to examine Mme. de Pompadour's watch. His handsome figure and cool assurance soon began to make their way at court, where he so earnestly desired to obtain a footing. Nor was it long before his wish was accomplished. The wife of an old court official, conceiving a violent passion for young Caron, persuaded her husband to make over his office to his rival, and on her husband's death, a few months later, married the handsome watchmaker. Caron at the same time assumed the title De Beaumarchais; and four years later, by purchasing the office of secretary to the king, obtained a title of nobility.

While employed at court his musical talents brought him under the notice of the king's sisters, who engaged him to teach them the harp. In this way he obtained access to the best society of the court, and by a fortunate accident was enabled to make use of the princesses' friendship to confer a slight favour on the great banker Paris-Duverney. Duverney testified his gratitude in a most substantial manner; he bestowed shares in several of his speculations upon Beaumarchais, and the latter, whose business talents,

were of a high order, soon realized a handsome fortune. In 1764 he took a journey to Spain, partly with commercial objects in view, but principally on account of the Clavijo affair, which was afterwards made famous by the Goezman memoirs, and by Goethe's drama. Four years later he made his first essay on the stage with the sentimental drama *Eugénie*, which was followed after an interval of two years by *Les Deux Amis*. Neither had more than moderate success, and it was clear that, though the author might be unaware of it, his strength did not lie in the grave and sentimental. Meantime the clouds of the first great storm in Beaumarchais's life were gathering round him. He was very generally disliked as an upstart, and there were many ready to seize the first opportunity of hurling him from the position he had attained. Duverney, his great benefactor, died in 1770; but some time before his death a duplicate settlement of the affairs between him and Beaumarchais had been drawn up, in which the former acknowledged himself debtor to the latter for 16,000 francs. Duverney's heir, Count la Blache, a bitter enemy of Beaumarchais, denied the validity of this document, though without directly stigmatizing it as a forgery. The matter was put to trial. Beaumarchais gained his cause, but his adversary at once carried the case before the parliament, and in the early part of 1773 that body was preparing to give its decision on the report of one of its members, M. Gozman. Beaumarchais was well-nigh in despair; ruin stared him in the face; he was looked upon not only with dislike but with suspicion and contempt. Worst of all, he was unable to obtain an interview with Gozman, in whose hands his fate rested. At last, just before the day on which the report was to be given in, he was informed privately that, by presenting 200 louis to Mme. Gozman and 15 to her secretary, the desired interview might take place; if the result should prove unfavourable the money would be refunded. The money was sent and the interview obtained; but the decision was adverse, and 200 louis were returned, the 15 going as business expenses to the secretary. Beaumarchais, who had learned that there was no secretary save Mme. Gozman herself, insisted on restitution of the 15 louis, and the lady, in her passion, denied all knowledge of the affair. Her husband, who seems not to have been cognisant of the transaction at first, and who, doubtless, thought the defeated litigant would be easily put down, at once brought an accusation against him in parliament for an attempt to corrupt a judge. The battle was fought chiefly through the *Mémoires*, or reports published by the adverse parties, and in it Beaumarchais's success was most complete. All his best qualities were drawn forth by the struggle; his wit, energy, and cheerfulness seemed to be doubled; and for vivacity of style, fine satire, and broad humour, his famous *Mémoires* have never been surpassed. Even Voltaire was constrained to envy them. Nor was the effect of the struggle apparent only in Beaumarchais himself. He was attacking the parliament through one of its members, and the parliament was the universally-detested body formed by the chancellor Maupeou. The *Mémoires* were, therefore, hailed with general delight; and the author, from being perhaps the most unpopular man in France, became at once the idol of the people. The decision in the case, however, so far as law went, was against him. The parliament condemned him *au blâme*,—i.e., to civic degradation; but he obtained restitution of his rights within two years, and finally triumphed over his adversary La Blache.

During the next few years his employment was of a somewhat singular nature. He was engaged by the king in secret service, principally to destroy certain scurrilous pamphlets concerning Mme. du Barry, the publication of which had been threatened. His visits to England, on

these missions, in which he was very successful, led him to take a deep interest in the impending struggle between the colonies and the mother country. His sympathies were entirely with the Americans; and by his unwearied exertions he succeeded in inducing the French Government to give ample, though private, assistance in money and arms to the insurgent colonists. He himself, partly on his own account, partly as an agent, carried on an enormous traffic with America. During the same period he had laid the foundations of a more enduring fame by his two famous comedies, the best of their class since those of Molière. The earlier, *Le Barbier de Seville*, after a short prohibition, was put on the stage in 1775. The first representation was a complete failure. Beaumarchais had overloaded the last scene with allusions to the facts of his own case and the whole action of the piece was laboured and heavy. But with undaunted energy he set to work, cut down and remodelled the piece in time for the second representation, when it achieved a complete success. The intrigues which were necessary in order to obtain a licence for the second and more famous comedy *Le Mariage de Figaro* are highly amusing, and throw much light on the unsettled state of public sentiment at the time. The play was completed in 1781, but the opposition of Louis XVI., who saw its dangerous tendencies, was not overcome till 1784. The comedy had an unprecedented success. The principal character in both plays, the world-famous *Figaro*, is a completely original conception; and for mingled wit, shrewdness, gaiety, and philosophic reflection, may not unjustly be ranked alongside of the great Tartuffe. To English readers the *Figaro* plays are generally known through the adaptations of them in the grand operas of Mozart and Rossini; but in France they long retained popularity as acting pieces. Beaumarchais's later productions, the bombastic opera *Tarare*, and the drama *The Guilty Mother*, which was very popular, are hardly worthy of his genius.

By his writings Beaumarchais contributed greatly, though quite unconsciously, to hurry on the events that led to the Revolution. At heart he hardly seems to have been a republican, and the new state of affairs did not benefit him. His popularity had been somewhat lessened by the affairs Bergasse and Mirabeau, and his great wealth and splendid mansion exposed him to the enmity of the envious. A speculation into which he entered, to supply the Convention with muskets from Holland, proved a ruinous failure. He was charged with treason to the Republic, and was obliged for some time to take refuge in Holland and England. His memoirs entitled, *Mes Six Époques*, detailing his sufferings under the Republic, are not unworthy of the Gozman period. His courage and happy disposition never deserted him; he was gay and hopeful up to the time of his death, which took place suddenly in May 1799.

Loménie, *Beaumarchais et son Temps*, 1856; Eng. trans. of the same by H. S. Edwards, 4 vols., 1856. Beaumarchais's works have been published by Gudin, 7 vols., 1809; and by Furne, 6 vols., 1827.

BEAUMARIS (formerly Bornovor, and deriving its present French name of Beau Marais from Edward I.), a borough and market-town of Anglesea, North Wales. It is situated on the Bay of Beaumaris, at the northern entrance of the Menai Straits, in lat. 53° 16' N., long. 4° 5' W. The town consists of several streets; and at the extremity of the principal one stands the castle. This fortress was built by Edward I. about 1295. It covers a great extent of ground, but its imposing effect is somewhat lessened by its low position, which was so designed that the fosse might communicate with the sea, so that vessels might unload beneath the walls. The chapel, dedicated to

the Virgin, is a spacious structure, containing several fine monuments. A free school was founded here in 1603. The principal buildings are the town-hall, county hall, prison, custom-house, assembly-room, and national school. Beaumaris has no manufactures and comparatively little

trade, but is much frequented as a bathing-place. It unites with Holyhead, Amlwch, and Llangefni in returning a member to parliament. The bay affords good anchorage, having seven fathoms of water at the lowest ebb. Population in 1871, 2291.

BEAUMONT AND FLETCHER

THE critical memoir prefixed by Mr Dyce to the only good and scholar-like edition of Beaumont and Fletcher has summed up once for all, in fulness of perfect order, what little can now be known of their lives. It may suffice here to extract from this complete and careful record a few main facts and necessary dates, taking as little note as need be of any supplementary or hypothetical matters. Six or seven years before the birth of his brother in art, John Fletcher was born in December 1579 at Rye in Sussex, and baptized on the 20th of the same month. Richard Fletcher, his father, afterwards queen's chaplain, dean of Peterborough, and bishop successively of Bristol, Worcester, and London, was then minister of the parish in which the son was born who was to make their name immortal. That son was just turned of seven when the dean distinguished and disgraced himself as the spiritual tormentor of the last moments on earth of Mary Stuart. When not quite twelve he was admitted pensioner of Bene't College, Cambridge, and two years later was made one of the Bible-clerks: of this college Bishop Fletcher had been president twenty years earlier, and six months before his son's admission had received from its authorities a first letter of thanks for various benefactions, to be followed next year by a second. Four years later than this, when John Fletcher wanted five or six months of his seventeenth year, the bishop died suddenly of over much tobacco and the displeasure of Queen Elizabeth at his second marriage,—this time, it appears, with a lady of such character as figures something too frequently on the stage of his illustrious son. He left eight children by his first marriage in such distress that their uncle, Dr Giles Fletcher, author of a treatise on the Russian commonwealth which is still held in some repute, was obliged to draw up a petition to the queen on their behalf, which was supported by the intercession of Essex, but with what result is uncertain. From this date we know nothing of the fortunes of John Fletcher, till the needy orphan boy of seventeen reappears as the brilliant and triumphant poet whose name is linked for all time with the yet more glorious name of Francis Beaumont, third and youngest son of Sir Francis Beaumont of Grace-Dieu, one of the justices of the Common Pleas,—born, according to general report, in 1586, but, according to more than one apparently irrefragable document, actually born at least a year earlier. The first record of his existence is the entry of his name, together with those of his elder brothers Henry and John, as a gentleman-commoner of Broadgates Hall, Oxford, now supplanted by Pembroke College. But most lovers of his fame will care rather to remember the admirable lines of Wordsworth on the "eager child" who played among the rocks and woodlands of Grace-Dieu; though it may be doubted whether even the boy's first verses were of the peaceful and pastoral character attributed to them by the great laureate of the lakes. That passionate and fiery genius which was so soon and for so short a time to "shake the buskined stage" with heroic and tragic notes of passion and of sorrow, of scorn and rage and slighted love and jealousy, must surely have sought vent from the first in fancies of a more ardent and ambitious kind; and it would be a likelier conjecture that when Frank Beaumont (as we know on more authorities than one that he was always called by

his contemporaries, even in the full flush of his adult fame—"never more than Frank," says Heywood) went to college at the ripe age of twelve, he had already committed a tragedy or two in emulation of *Tamburlaine*, *Andronicus*, or *Jeronymo*. The date of his admission was 4th February 1597; on April 22d of the following year his father died; and on the 3d of November 1600, having left Oxford without taking his degree, the boy of fifteen was entered a member of the Inner Temple, his two brothers standing sponsors on the grave occasion. But the son of Judge Beaumont was no fitter for success at the bar than the son of Bishop Fletcher for distinction in the church: it is equally difficult to imagine either poet invested with either gown. Two years later appeared the poem of *Salmacis and Hermaphroditus*, a voluptuous and voluminous expansion of the Ovidian legend, not on the whole discreditably to a lad of seventeen, fresh from the popular love-poems of Marlowe and Shakespeare, which it naturally exceeds in long-winded and fantastic diffusion of episodes and conceits. At twenty-two Beaumont prefixed to the magnificent masterpiece of Ben Jonson some noticeable verses in honour of his "dear friend" the author; and in the same year (1607) appeared the anonymous comedy of *The Woman-Hater*, usually assigned to Fletcher alone; but being as it is in the main a crude and puerile imitation of Jonson's manner, and certainly more like a man's work at twenty-two than at twenty-eight, internal evidence would seem to justify, or at least to excuse, those critics who in the teeth of high authority and tradition would transfer from Fletcher to Beaumont the principal responsibility for this first play that can be traced to the hand of either. As Fletcher also prefixed to the first edition of *Volpone* a copy of commendatory verses, we may presume that their common admiration for a common friend was among the earliest and strongest influences which drew together the two great poets whose names were thenceforward to be for ever indivisible. During the dim eleven years between the death of his father and the dawn of his fame, we cannot but imagine that the career of Fletcher had been unprosperous as well as obscure. From seventeen to twenty-eight his youth may presumably have been spent in such painful struggles for success, if not for sustenance, as were never known to his younger colleague, who, as we have seen, was entered at Oxford a few months after Fletcher must in all likelihood have left Cambridge to try his luck in London; a venture most probably resolved on as soon as the youth had found his family reduced by the father's death to such ruinous straits that any smoother course can hardly have been open to him. Entering college at the same age as Fletcher had entered six years earlier, Beaumont had before him a brighter and briefer line of life than his elder. But whatever may have been their respective situations when, either by happy chance or, as Mr Dyce suggests, by the good offices of Jonson, they were first brought together, their intimacy soon became so much closer than that of ordinary brothers that the household which they shared as bachelors was conducted on such thoroughly communistic principles as might have satisfied the most trenchant theorist who ever proclaimed, as the cardinal point of his doctrine, a complete and absolute community of bed and board, with