

now of little value; all that is known with any certainty on the matter will be found in Rawlinson's *Great Monarchies*, 2d edition, vol. iii.

BELT, GREAT, and LITTLE BELT, two straits which connect the Baltic Sea with the Cattegat. The former, with a depth of from 5 to 20 fathoms, and a breadth of about 15 miles, runs, from S.S.E. to N.N.W., between the islands of Zealand and Fünen; while the Little Belt, which is only about half as wide, with a narrow entrance from the Cattegat, separates Fünen from the mainland of Schleswig. The navigation of both is rather dangerous for large vessels, owing to the number of sandbanks and small islands; and on that account the Sound, which lies to the east, is the channel preferred by shipping.

BELTANE, or BELTEIN, a festival originally common to all the Celtic peoples, of which traces were to be found in Ireland and the Highlands of Scotland down to the beginning of the present century. The name is compounded of *bel* or *beal*, the Celtic god of light, and *tin* or *teine*, meaning fire. The principal Beltane celebration was held annually in the beginning (generally on the first day) of May, though the name is also applied to a similar festival which occurred in the beginning of November. According to Cormac, archbishop of Cashel about the year 908, who furnishes the earliest notice of Beltane, it was customary to kindle, in very close proximity, two fires, between which both men and cattle were driven, under the belief that health was thereby promoted and disease warded off. (See *Transactions of the Irish Academy*, xiv. pp. 100; 122, 123.) Of the celebration in more recent times an account is given by Armstrong in his *Gaelic Dictionary*, s. v. "Bealtainn." The whole subject is fully treated by J. Grimm in his *Deutsche Mythologie*, c. xx.

BELUCHISTAN. See BALUCHISTAN.

BELVEDERE, a town of Italy, in the province of Calabria Citra, on the Mediterranean, 32 miles N.W. of Cosenza. It possesses a castle and a maidens' hospital, and is beautifully situated on the slope of a hill. Population between 5000 and 6000.

BELZONI, GIOVANNI BATTISTA, one of the most enterprising and successful Egyptian explorers, was born of humble parentage at Padua in 1778. When about eighteen years of age he appears to have removed to Rome, and for a short time became a monk. In 1798 the occupation of the city by the French troops drove him from Rome. He wandered through Holland, and in 1803 came to England. Here for some time he was compelled to find subsistence for himself and his wife, an Englishwoman, by exhibiting on the streets athletic exercises and feats of agility. Through the kindness of Mr Salt, who was ever afterwards his patron, he was engaged at Astley's amphitheatre, and his circumstances soon began to improve. In 1812 he set out on his travels, passing through Lisbon and Madrid to Egypt, where his friend, Mr Salt, was British consul. He was desirous of laying before the pasha Mehemet Ali a hydraulic machine for raising the waters of the Nile. Though the experiment with this engine was successful, the design was abandoned by the pasha, and Belzoni resolved to continue his travels. He visited Thebes and removed with great skill the colossal statue, commonly called young Memnon, which he shipped for England. He also pushed his investigations into the great temple of Edfoo, visited Elephantina and Philæ, discovered the temple of Abusimbel, made excavations at Carnac, and opened up a splendid tomb in the Beban-el-Molouk. He was the first to penetrate into the second great pyramid of Ghizeh, and the first to visit the oasis west of Lake Mœris. In 1819 he returned to England and published in the following year a most interesting account of his travels and discoveries. He also exhibited for some time at the Egyptian Hall fac-

similes of the great tomb at Beban-el-Molouk. In 1823 he again set out for Africa, intending to penetrate to Timbuctoo. He reached Benin, but was seized with dysentery at a village called Gato, and died December 3, 1823.

BEMBO, PIETRO, Cardinal, was born at Venice on the 20th of May 1470. While still a boy he accompanied his father to Florence, and there acquired a love for that Tuscan form of speech which he afterwards cultivated in preference to the dialect of his native city. Having completed his studies, which included two years' devotion to Greek under Lascaris at Messina, he chose the ecclesiastical profession. After a considerable time spent in various cities and courts of Italy, where his learning already made him welcome, he accompanied Julio de' Medici to Rome, where he was soon after appointed secretary to Leo X. On the Pontiff's death he retired, with impaired health, to Padua, and there lived for a number of years engaged in literary labours and amusements. In 1529 he accepted the office of historiographer to his native city, and shortly afterwards was appointed librarian of St Mark's. The offer of a cardinal's hat by Pope Paul III. took him in 1539 again to Rome, where he renounced the study of classical literature and devoted himself to theology and classical history, receiving before long the reward of his conversion in the shape of the bishoprics of Gubbio and Bergamo. He died on the 18th of January 1547. Bembo, as a writer, is the *beau idéal* of a purist. The exact imitation of the style of the genuine classics was the highest perfection at which he aimed. This at once prevented the graces of spontaneity and secured the beauties of artistic elaboration. One cannot fail to be struck with the Ciceronian cadence that guides the movement even of his Italian writings.

His works include a *History of Venice* from 1487 to 1513, dialogues, poems, and what we would now call essays. Perhaps the most famous are a little treatise on Italian prose, and a dialogue entitled *Gli Asolani*, in which Platonic affection is explained and recommended in a rather long-winded fashion, to the amusement of the reader who remembers the relations of the beautiful Morosina with the author. The edition of Petrarch's *Italian Poems*, published by Aldus in 1501, and the *Terzerime*, which issued from the same press in 1502, were edited by Bembo, who was on intimate terms with the great typographer. See *Opere de P. Bembo*, Venice, 1729; *Casa, Vita di Bembo*, in 2d vol. of his works.

BENARES, a division, district, and city of British India, under the jurisdiction of the Lieutenant-Governor of the N.W. Provinces. BENARES DIVISION lies between 24° and 28° N. lat., and 82° and 85° E. long. It is bounded on the N. by Oudh, the Duáb, and Bundelkhand; on the E. by Nepál; on the S. by Bengal; and on the W. by Ríwa. It comprises the districts of Mirzápur, Gházipur, Azimgarh, Bastí, and Gorakhpur; has an area of 18,314 square miles; and a total population in 1872, of 8,178,147, of whom 7,286,415, or 89.1, were Hindus; 889,335, or 10.9, Mahometans; 1797 Christians and others.

BENARES, a DISTRICT of British India, in the division of the same name, under the jurisdiction of the Lieutenant-Governor of the N.W. Provinces, lies between 25° 7' and 25° 32' N. lat., and 82° 45' and 83° 38' E. long. It is bounded on the N. by the British district of Jaunpur, on the N.E. by Gházipur, on the S.E. by Sháhábád, on the S. and S.W. by Mirzápur, and on the W. by Mirzápur and Jaunpur. The surface of the country is remarkably level, with numerous deep ravines in the calcareous conglomerate. This substratum when burnt affords good lime, and forms an excellent material for roads in its natural state. The soil is a clayey or a sandy loam, and very fertile, except in the tracts called Usur, which are impregnated with soda, nitre, and other salts.

Principal rivers—the Ganges; the Karamnáá, which separates Benares district from that of Sháhábád; the Gumti, separating it from Jaunpur and Gházipur; the Barna-nála, which falls into the Ganges near Benares city. Area, 996.19 square miles, of which 738 are under cultivation, 33.39 cultivable but not actually under cultiva-

tion, and the rest uncultivable waste. Population in 1872, 793,699, —30 per cent. being Hindus, 10 per cent. Mahometans, and Christians, &c., numbering 345. Principal crops—wheat, barley, pulse of various kinds, millet, maize, oil-seeds, tobacco, safflower, opium, sugar-cane, and castor-oil seed. Manufactures—sugar, opium, indigo, cotton cloth, coarse woollens, silk, and leather. Principal roads—(1), From Calcutta to Benares, and thence towards Allahábád; (2), a continuation of the Calcutta road through the town of Benares to the Sikrol cantonment, and thence towards Jaunpur; (3), from Gházipur to Mirzápur by Sikrol; and (4), from Benares city to Chanár. The East Indian Railway passes through the district, and the Ganges is navigable all the year round. Gross revenue in 1870-71, £140,617, of which £89,286, or 63 per cent., was derived from land. In 1872-73 the district contained 542 schools, attended by 12,782 pupils. Only two towns in the district contain above 5000 inhabitants, viz., Benares and Rámnagar. The climate of Benares is cool in winter, but very warm in the hot season. Mean temperature in 1872, 77.6° Fahr.; average annual rainfall for the nine years ending 1872, 34.03 inches.

From a very remote period Benares formed the seat of a Hindu kingdom, said to have been founded by one Kási Rájá, 1200 years B.C. Subsequently it became part of the kingdom of Kanauj, which in 1193 A.D. was conquered by Muhammad of Ghor. On the downfall of the Pathán dynasty of Dehli, about 1599, it was incorporated with the Mughul empire. On the dismemberment of the Dehli empire it was seized by Safdar Jang, the Nawáb Vazir of Oudh, by whose grandson it was ceded to the East India Company by the treaty of 1775. The subsequent history of Benares contains two important events,—the rebellion of Chait Singh, occasioned by the unjust demands of Warren Hastings for money to carry on the Marhattá war; and the mutiny of the Native regiments in 1857, on which occasion the energy and coolness of the European officials (chiefly of General Neill) carried the district successfully through the storm.

BENARES, the most populous city in the North-Western Provinces, and the headquarters of the commissioner of the division, is situated on the north bank of the Ganges, in 25° 7' N. lat. and 83° 4' E. long. According to the census of 1872, the population amounted to 175,188, viz., 89,763 males, and 85,425 females,—133,549, or 76.23 per cent. being Hindus; 41,374, or 23.77 per cent., Mahometans; others, 265. Gross municipal income in 1871, £16,069; expenditure, £14,331; average rate of municipal taxation, 1s. 10d. per head.

The town of Benares—the religious centre of Hinduism—is one of the most ancient cities on the globe. The Rev. Mr Sherring, in his *Sacred City of the Hindus* (1868), states—"Twenty-five centuries ago, at the least, it was famous. When Babylon was struggling with Nineveh for supremacy, when Tyre was planting her colonies, when Athens was growing in strength, before Rome had become known, or Greece had contended with Persia, or Cyrus had added lustre to the Persian monarchy, or Nebuchadnezzar had captured Jerusalem and the inhabitants of Judea had been carried into captivity, she had already risen to greatness, if not to glory. Nay, she may have heard of the fame of Solomon, and have sent her ivory, her apes, and her peacocks to adorn his palaces; while partly with her gold he may have overlaid the temple of the Lord." Hiouen Tshang, the celebrated Chinese pilgrim, visited Benares in the 7th century A.D., and described it as containing thirty Buddhist monasteries, with about 3000 monks, and about a hundred temples of Hindu gods. Even after the lapse of so great a time the city is still in its glory, and as seen from the river it presents a scene of great picturesqueness and grandeur. The Ganges here forms a fine sweep of about 4 miles in length, the city being situated on the outside of the curve, on the northern bank of the river, which is the most elevated. It is about 3 miles in length, by 1 in breadth, rising from the river in the form of an amphitheatre, and is thickly studded with domes and

minarets. The bank of the river is entirely lined with stone, and there are many very fine *gháts* or landing-places built by pious devotees, and highly ornamented. These are generally crowded with bathers and worshippers. Shrines and temples line the bank. The internal streets are so winding and narrow that there is not room for a carriage to pass, and it is difficult to penetrate them even on horseback. Their level is considerably lower than the ground-floors of the houses, which have generally arched rows in front, with little shops behind them; and above these they are richly embellished with verandahs, galleries, projecting oriel windows, and very broad overhanging eaves supported by carved brackets. The houses are built of Chanár stone, and are lofty—none being less than two stories high, most of them three, and several of five or six stories. The Hindus are fond of painting the outside of their houses a deep red colour, and of covering the most conspicuous parts with pictures of flowers, men, women, bulls, elephants, and gods and goddesses in all the multifarious shapes known in Hindu mythology. The number of temples is very great; they are mostly small, and are placed in the angles of the streets, under the shadow of the lofty houses. Their forms are not ungraceful, and many of them are covered over with beautiful and elaborate carvings of flowers, animals, and palm branches, rivalling in richness and minuteness the finest specimens of Gothic or Grecian architecture.

Benares, having from time immemorial been a holy city, contains a vast number of Bráhmans, who either subsist by charitable contributions, or are supported by endowments in the numerous religious institutions of the city. Hindu religious mendicants, with every conceivable bodily deformity, literally line the principal streets on both sides. Some have their legs or arms distorted by long continuance in one position; others have kept their hands clenched until the finger nails have pierced entirely through their hands. But besides an immense resort to Benares of poor pilgrims from every part of India, as well as from Thibet and Burmah, numbers of rich Hindus, in the decline of life, retire thither to pass the remainder of their days, or temporarily to wash away their sins in the sacred water of the Ganges. These devotees lavish large sums in indiscriminate charity, and it is the hope of sharing in such pious distributions that brings together the concourse of religious mendicants from all quarters of the country.

Besides its religious interest, Benares is important as a wealthy city and a place of considerable trade; the bázárs are filled with the richest goods, and there is a constant bustle of business in all the principal streets. A large trade is carried on in the sugar, saltpetre, and indigo which are produced in the district. Silk and shawls are manufactured in the city; and Benares is especially famous for its gold embroidered cloths, called *Kinkáb* (Kincob), and for its gold filagree work. A large quantity of English piece goods here finds a market, being either sold for consumption in the neighbourhood, or sent to other parts of the country. The principal English institution in Benares is the Government or Queen's College, as it is called, conducted by a staff of professors from England. There are two distinct and separate departments in the college—Sanskrit and English. The Sanskrit college was founded by Government in 1791. There are three missions in Benares—the Church of England, the London, and the Baptist Missionary Society. The mission in connection with the Church of England was established in 1817. The mission has a church capable of holding between 300 and 400 persons, two normal schools for training Christian teachers, a large college, and several girls' schools. The mission of the London Missionary Society was inaugurated in 1821, and is situated in the suburbs of the city. A substantial church was erected

about 1846. The mission of the Baptist Missionary Society was founded in 1817, originally as an outpost of the Serampur mission. It maintains an orphanage for the support and education of native children. With regard to the civil station, which is situated a short distance from the town, Mr Sherring says,—

“The foreign residents of Benares live chiefly at Sikrol, an extensive suburb on the north-west side of the city. This station is divided by the Barná River, to the south of which the greater portion of the military cantonments, and buildings connected therewith, are situated, and likewise the English church, Government college, medical hall, the old mint, the residence of the Mahárájá of Benares, the missionaries of the Church of England and of the London and the Baptist Societies, the courts of the civil and sessions judge, the deputy-judge, and the judge of small causes. To the north of the river are the houses of the civil officers of Government, the courts of the commissioner of the division, and of the collector and other magistrates of the district; several bungalows inhabited by deposed Rájás and other natives; the Wards' Institution, for the residence of sons of native noblemen under special charge of Government, and while pursuing their studies at Queen's College; the beautiful public gardens, supported by subscription; the swimming bath; the jail, in which as many as 1700 prisoners are sometimes confined; the lunatic asylum, with 110 patients; the blind and leper asylum, with 130 inmates, founded in 1825 by Rájá Kálí Sankár Ghoshál; and the cemetery. A hospital and four dispensaries are situated in various parts of the city, and afford gratuitous relief to numerous patients daily.”

BENAVENTE, a decayed town of Spain, in the province of Zamora, situated on a gentle eminence near the River Escla. It formerly gave title to the Pimentals, a powerful family of counts, which is now merged in that of the dukes of Osuña. The ancient castle still exists in a ruinous condition. Among the numerous churches, for which the town was once remarkable, are Santa Maria del Azogue, dating from the 12th and 13th centuries, and San Juan del Mercado, which once belonged to the Knights-Templars, and still contains some very old sepulchral monuments. Silk-spinning is carried on by the inhabitants, who number 4536.

BENBOW, JOHN, English admiral, the son of a Shropshire gentleman, was born at Shrewsbury about 1650. He went to sea when very young, and at the age of thirty became master of a merchantman. When trading to the Mediterranean in 1686, he beat off a Saltee pirate with such bravery that James II., who took a keen interest in ships and seamen, made him captain of a man-of-war. On the accession of William III. he was employed to protect English commerce in the Channel, a duty which he vigilantly discharged. After taking part with great intrepidity in the bombardment of St Malo (1693), and superintending the blockade of Dunkirk (1696), he sailed in 1698 for the West Indies, where he compelled the Spaniards to restore several English vessels which they had seized. On his return he was appointed vice-admiral, and was frequently consulted by the king. In 1701 he was sent again to the West Indies, a station declined by his seniors from fear of the French strength in these waters. In August 1702 his ship, the “Breda,” gave chase off Santa Martha to a French squadron under Du Casse; and although unsupported by his consorts, he kept up a running fight for five days with the most stubborn courage. While boarding the sternmost French vessel he received two severe wounds; and shortly afterwards his right leg was shattered by a chain-shot, despite which he remained on the quarter-deck till morning, when the flagrant disobedience of the captains under him, and the disabled condition of his ship, forced him reluctantly to abandon the chase. After his return to Jamaica, where his subordinates were tried by court-martial, he died of his wounds on November 4, 1702. He possessed inflexible resolution and great naval skill, and secured his high rank through his unaided merits. (Cf. Yonge's *Hist. of the British Navy*, vol. i.; Campbell's *British Admirals*, vol. iii.)

BENCH, or BANC, has various legal significations.

FREE-BENCH signifies that estate in copyhold-lands which the wife, being espoused a virgin, has, after the decease of her husband, for her dower, *dum sola et casta fuerit*, according to the custom of the manor. With respect to this free-bench different manors have different customs.

QUEEN'S BENCH is one of the three superior courts of Common Law at Westminster, the others being the Common Pleas and the Exchequer. Although for many years these tribunals have possessed co-ordinate jurisdiction, there are a few cases in which each possesses exclusive authority, and in point of dignity precedence is given to the Court of Queen's Bench, the Lord Chief-Justice of which is also styled Lord Chief-Justice of England, and is the highest permanent judge of the Crown. All three courts trace their origin to the *aula regia*. The Court of Exchequer attended to the business of the revenue, the Common Pleas to private actions between citizens, and the Queen's Bench retained criminal cases and such other jurisdiction as had not been divided between the other two courts. By 11 Geo. IV. and 1 Will. IV. c. 70, § 8, the Court of Exchequer Chamber was constituted as a court of appeal for errors in law in all three courts. Like the Court of Exchequer the Queen's Bench assumed, by means of an ingenious fiction, the jurisdiction in civil matters, which properly belonged to the Common Pleas. The functions peculiar to the Queen's Bench are its jurisdiction in criminal matters, and the general control it exercises over inferior magistrates and other public officers. Of late years the court has consisted of one Lord Chief-Justice and five *puisne* judges. Under the Judicature Act, 1873, the Court of Queen's Bench becomes the Queen's Bench Division of the High Court of Justice; and appeals will in future be taken to the Court of Appeal instead of the Exchequer Chamber.

The Court of Common Pleas is sometimes called the COMMON BENCH.

Sittings in BANC (in the courts of Common Law) are the sittings of the full court for the hearing of motions, special cases, &c., as opposed to the *nisi prius* sittings for trial of facts, where usually only a single judge presides.

BENCHERS, in the Inns of Court, the senior members of the society, who are invested with the government of the body to which they belong.

BENCOOLEN, the chief town of a Dutch residency in the S.W. of Sumatra. It is situated on the coast at the mouth of a river of the same name, in 3° 50' S. lat. and 102° 3' E. long. The locality is low and swampy, and most of the houses are raised on bamboo piles. The bay is a mere open roadstead fringed with coral reefs, and landing is difficult on account of the surf. A lighthouse has been recently erected by the Dutch authorities. At one time there was a very extensive trade carried on with Bengal, the Coromandel coast, and Java, but it has greatly declined. The principal exports are pepper and camphor. The town, which was formerly 6 miles to the north, was removed to its present site in 1714. It is defended by a fort; and possesses an old and a new government-house, a council chamber and treasury, a hospital, &c. The church was destroyed by an earthquake in 1833. Bencoolen was formerly the chief establishment possessed by the English East India Company in the island, and for a few years constituted a distinct presidency. In 1719 the settlers were expelled by the natives, but were soon permitted to return. In 1760 all the English settlements on the coast of Sumatra were destroyed by a French fleet under Comte d'Estaing. They were afterwards re-established and secured to the British; but in 1825 they were finally ceded to the Netherlands in exchange for the Dutch settlements on the continent of India. Population of the district in 1871, 160 Europeans and 128,343 natives.

BENDER, a town of Russia, the capital of a district in the province of Bessarabia, situated on the right bank of the Dniester, 35 miles from Kishineff, in 46° 49' N. lat. and 29° 29' E. long. It possesses three Greek churches, a Roman Catholic church, a dissenting place of worship, four synagogues, and a mosque. Its industrial establishments include a tobacco-factory, candle-works, and brick-kilns. An important trade is carried on by means of its harbour on the Dniester and the road that leads to Odessa,—the greater part of the ships discharging their cargoes here to be conveyed by land to Odessa and Jassy. The principal articles of trade are corn, wine, wool, cattle, tallow, and especially timber, which is floated down the Dniester. The citadel is separated from the town by an eminence, which bears the name of the Suwaroff mound; in its eastern part is a wooden castle with towers. There are also four suburbs to the town, which in 1867 had a population of 24,443, the greater proportion of them being Jews. As early as the 12th century the Genoese had a settlement on the site of Bender. The Moldavians called the place Teegeen, and the name of Bender was only bestowed by the Turks in the end of the 14th century. In 1709 Charles XII., after the defeat of Poltava, collected his forces here in a camp which they called New Stockholm, and continued there till 1711. Bender was thrice taken by the Russians,—by Panin in 1770, Potemkin in 1789, and Meyendorff in 1806,—but it was not held permanently by Russia till the Bucharest peace of 1812.

BENDER-ABBASI, a town of Persia in the province of Kirman, on the northern shore of the Persian Gulf, in 27° 13' N. lat. and 56° 7' E. long., about 12 miles N.W. of the island of Ormuz. It is surrounded with walls, but the houses are of a very poor description. The old Dutch factory is still standing, and serves as the occasional residence of the Imam of Mascat, to whose domain the town belongs. There is a comparatively small trade in the export of tobacco and fruits and the import of cotton-cloth and pottery. The port is shallow and inconvenient; and it is evident that changes of the coast line by silting up and denudation have considerably altered the character of the place since the time when, under the name of Gombroon, it ranked as one of the first seaports of Persia. In 1612 the Portuguese had established Fort Komoran here, but it was destroyed in 1614, and they were expelled by Shah Abbas I. The English, however, were permitted to build a factory, and about 1620 the Dutch obtained the same privilege. On the capture of the island of Ormuz in 1622 by the English and Persians, a large portion of its trade was diverted to the town, which derived its name of Bender-Abbasi, or *Harbour of Abbas*, from the shah. During the rest of the 17th century the traffic was very great, all the neighbouring nationalities and merchants from the principal countries of Europe frequenting its markets; but in the 18th century this prosperity declined, and most of the trade was removed to Bushire. In 1759 the English factory was destroyed by the French; and though it was afterwards re-established, it has long been abandoned. The ruins of the factory and other buildings lie to the west of the present town. Population about 9000.

BENEDICT, Sr, the founder of the celebrated Benedictine order, is the most illustrious name in the early history of Western monasticism. To him more than to any other the monastic system, which was destined to exercise such an influence for centuries, owes its extension and organization. Benedict was born at Nursia in Umbria about the year 480. He belonged to an old Italian family, and was early sent to Rome to be educated. But the disorder and vices of the capital drove him into solitude while still a youth. It was a time of public peril and social ruin. The Roman empire was crumbling to pieces,

shaken by the successive inroads of barbarians, and a prey to every species of violence and corruption. Young Benedict fled from the wickedness around him. He gave up his literary studies and preferred to be wisely ignorant (*scienter nesciens*). This is the statement of his biographer Gregory the Great, from whom come all the details that we know of Benedict's life. It is needless to say that many of these details are of such a character that it is impossible for modern historical criticism to accept them in their literal meaning. It is of no use, however, trying to disentangle the truth from the falsehood. The reader can easily make allowance for the imaginative exaggerations of the story.

When Benedict fled from Rome he took refuge in a solitary gorge formed by the Anio, in its picturesque course, about 40 miles from the city. There, in a dark inaccessible grotto near Subiaco, he found seclusion and shelter. A neighbouring monk supplied him with food let down by a rope, with a small bell attached, which gave notice of the approach of the food. Once the devil broke the rope, but his malice was foiled by the pious ingenuity of the monk. Other and graver dangers assailed him. The Evil One took the shape of a beautiful woman, with whose image the youthful recluse had been familiar in Rome, and so worked upon his senses that he was on the point of abandoning his solitude in search of the beauty which haunted him. But summoning all his fortitude he stripped himself of the vestment of skins which was his only covering, rushed naked amongst the thorns and briars which grew around his retreat, and rolled himself amongst them till he had extinguished the impure flame which devoured him. No impulses of sensual passion ever revisited him. But trials of a different kind assailed him. After spending about three years in retirement a neighbouring convent of monks insisted upon choosing him as their head. He warned them of the severity of the rule he would be bound to exercise, but they would not be dissuaded from their purpose. He had hardly commenced his office, however, when they broke out into fierce resentment against him, and attempted to poison him. The cup containing the poison was no sooner taken into the hands of Benedict than it burst asunder; and, calmly reproving them for their ingratitude, he left them and withdrew once more into his solitude.

By this time, however, the fame of Benedict had spread, and it was impossible for him to remain inactive. Multitudes gathered around him, and no fewer than twelve select cloisters were planted in the lonely valley of the Anio and on the adjacent heights. Young patricians from Rome and elsewhere were attracted to these fraternities; and amongst them one of the name of Maurus (St Maur), who began to share in popular esteem something of the sanctity and miraculous endowments of Benedict, and who was destined to be his successor. But with increasing fame came also jealousy of his position and duties. A renewed attempt was made by an envious priest to administer poison to the saint; and, miraculous interpositions having again come to his rescue, the same priest, by name Florentius, had recourse to the diabolical device of sending seven lewd girls within the precincts of the monastery, to seduce the monks by their gestures and sports. Benedict determined to depart from a neighbourhood so full of danger, notwithstanding the long period of thirty years during which he had laboured to consecrate it, and spread abroad the blessings of an ascetic Christianity. He journeyed southwards, and at length settled at Monte Cassino, an isolated and picturesque hill near the river Garigliano. There at this time an ancient temple of Apollo still stood, to which the ignorant peasants brought their offerings. Benedict, in his holy enthusiasm, proceeded

to demolish the temple and to erect in its place two oratories, one to St John the Baptist and the other to St Martin, whose ascetic fame had travelled to Italy from the south of Gaul. Around these sacred spots gradually rose the famous monastery which was destined to carry the name of its founder through the Christian world, and to give its laws, as Milman says, "to almost the whole of Western monasticism."

Benedict survived fourteen years after he had begun this great work. His sanctity and influence grew with his years, in illustration of which it is told how the barbarian king Totila, who made himself master of Rome and Italy, sought his presence, and, prostrating himself at his feet, accepted a rebuke for his cruelties, and departed a humbler and better man. His last days were associated with the love and devotion of his sister Scolastica, who too had forsaken the world and given herself to a religious life with an enthusiasm and genius for government hardly less than his own. She had established a nunnery near Monte Cassino; but the rules of the order permitted the brother and sister to meet only once a year. He had come to pay his accustomed visit. They had spent the day in devout converse, and, in the fulness of her affection, Scolastica entreated him to remain, and "speak of the joys of heaven till the morning." Benedict was not to be prevailed upon, when his sister burst into a flood of tears, and bowed her head in prayer. Immediately the heavens became overcast; thunder was heard, and the rain fell in torrents, so that it was impossible for Benedict to depart for the night, which was spent in spiritual exercises. Three days later Benedict saw in vision the soul of his sister entering heaven, and in a few days afterwards his own summons came. He died standing, after partaking of the holy communion, and was buried by the side of his sister.

The BENEDICTINES, or followers of St Benedict, were those who submitted to the monastic rule which he instituted. This rule will be generally described in the article on MONASTICISM. It is sufficient to say here that its two main principles were labour and obedience. It was the distinction of Benedict that he not merely organized the monks into communities, but based their community-life, in a great degree, on manual labour, in contrast to the merely meditative seclusion which had hitherto been in vogue both in the East and the West. Probably, not even the founder himself foresaw all the prospective advantages of his law, which was destined not merely to make many a wilderness and solitary place to rejoice with fertility, but to expand, moreover, into a noble intellectual fruitfulness, which has been the glory of the Benedictine order. The law of obedience was absolute, but was tempered by the necessity on the part of the superior of consulting all the monks assembled in a council or chapter upon all important business. The abbot or superior was also elected by all the monks, whose liberty of choice was unrestricted. No right of endowment properly subsisted within the monastery; and the vow of *stability* once undertaken after the expiry of the year of novitiate could never be recalled. Food and clothing were of the simplest kind, and all duly regulated; and the intervals of labour were relieved by a continually recurring round of religious service from prime to evensong. The Benedictine rule spread almost universally in the West,—not in rivalry of any other rule, but as the more full and complete development of the monastic system. In France and England especially it took rapid root; and "in every rich valley, by the side of every clear and deep stream, arose a Benedictine abbey"—a centre of local good and Christian civilization. See ABBEY. (J. T.)

BENEDICT. Fourteen popes bore the name of Benedict—

BENEDICT I. (573-8) succeeded John III., and occupied

the Papal chair during the incursions of the Lombards and during the series of plagues and famines which followed these invasions. (Paul Diacon., *De Gest. Longob.*, ii. 10.)

BENEDICT II. (684-685) succeeded Leo II., but although chosen in 683 he was not ordained till 684, because the leave of the Emperor Constantine was not obtained until some months after the election. (Paul Diacon., *op. cit.* vi. 53.)

BENEDICT III. (855-858) was chosen by the clergy and people of Rome, but the election was not confirmed by the Emperor Iothair, who appointed an anti-pope, Anastasius. Benedict was at last successful, and the schism helped to weaken the hold of the emperors upon the popes. The mythical Pope Joan is usually placed between Benedict and his predecessor Leo IV.

BENEDICT IV. (900-903).

BENEDICT V. (964-965) was elected by the Romans on the death of John XII. The Emperor Otho did not approve of the choice, and carried off the pope to Hamburg, where he died.

BENEDICT VI. (972-974) was chosen with great ceremony and installed pope under the protection of the Emperor Otho the Great. On the death of the emperor the turbulent citizens of Rome renewed their outrages, and the pope himself was strangled by order of Crescentius, the son of the notorious Theodora.

BENEDICT VII. (975-983) belonged to the noble family of the counts of Tusculum, and governed Rome quietly for nearly nine years, a somewhat rare thing in those days.

BENEDICT VIII. (1012-1024), also of the family of Tusculum, was opposed by an anti-pope, Gregory, who compelled him to flee from Rome. He was restored by Henry of Saxony, whom he crowned emperor in 1014. In his pontificate the Saracens began to attack the southern coasts of Europe, and effected a settlement in Sardinia. The Normans also then began to settle in Italy.

BENEDICT IX. (1033-1056), the son of Alberic, count of Tusculum, and nephew of Benedict VIII., obtained the Papal chair by simony. He was deposed in 1044, and Sylvester was chosen in his stead. The result was a long and disgraceful schism (*cf.* Mittler, *De Schismate in Eccl. Rom. sub Pontif. Bened. IX.*)

BENEDICT X. (1058-9) scarcely deserves to be reckoned a pope. He reigned nine months. It is important, however, to remember that his election is one of the latest made by Roman factions, and under his successor the mode of election by the cardinals was adopted.

BENEDICT XI. (1303-1304) succeeded the famous Boniface VIII., but was unable to carry out his Ultramontane policy. He released Philip the Fair of France from the excommunication laid on him by Boniface, and practically ignored the bull *Unam Sanctam*. The popes who immediately succeeded him were completely under the influence of the kings of France, and removed the Papal seat from Rome to Avignon.

BENEDICT XII. (1334-1342) succeeded Pope John XXII., but did not carry out the policy of his predecessor. He practically made peace with the Emperor Louis, and as far as possible came to terms with the Franciscans, who were then at war with the Roman see. He was a reforming pope, and tried to curb the luxury of the monastic orders, but without much success. (Baluze, *Vita Pontif. Avenion.*, i.)

BENEDICT XIII. Two popes assumed this title—(1.) *Peter de Luna*, a Spaniard, who was chosen by the French cardinals on the death of Clement VII. in 1394. On the death of Urban V. in 1389 the Italian cardinals had chosen Boniface IX.; the election of Benedict therefore perpetuated the great schism. The greater portion of the church refused to recognize him, and in 1397 the French Church, which had supported him, withdrew from allegiance to both popes, and in 1398 Benedict was imprisoned in his own palace at

Avignon. The Council of Constance brought this state of matters to an end. Benedict abdicated in 1417, but was recognized by Scotland and Spain until his death in 1424. The name does not appear in the Italian list of popes. (*cf.* Dupuy, *Hist. du Schisme*, 1378-1428). (2.) *Vincenzo Marco Orsini*, who succeeded Innocent XIII. in 1724. He at first called himself Benedict XIV., but afterwards altered the title. He was a reforming pope, and endeavoured to put down the luxury of the Italian priesthood and of the cardinalate. He died in 1730.

BENEDICT XIV. (1740-1758) belonged to a noble family of Bologna. Elected to the Papal chair in a time of great difficulties, chiefly caused by the disputes between Roman Catholic nations about the election of bishops, he managed to overcome most of them. The disputes of the Holy See with Naples, Sardinia, Spain, Venice, and Austria were settled. Perhaps the most important act of his pontificate was the promulgation of his famous laws about missions in the two bulls, *Ex quo singulari* and *Omnium sollicitudinum*. In these bulls he denounced the custom of accommodating Christian words and usages to express heathen ideas and practices, which had been extensively done by the Jesuits in their Indian and Chinese missions. The consequence of these bulls was that most of the so-called converts were lost to the church.

BENEFICE, a term first applied under the Roman empire to portions of land, the usufruct of which was granted by the emperors to their soldiers or others for life, as a reward or *beneficium* for past services, and as a retainer for future services. A list of all such *beneficia* was recorded in the *Book of Benefices (Liber Beneficiorum)*, which was kept by the principal registrar of benefices (*Primiscribius Beneficiorum*). In imitation of the practice observed under the Roman empire, the term came to be applied under the feudal system to portions of land granted by a lord to his vassal for the maintenance of the latter on condition of his rendering military service; and such grants were originally for life only, and the land reverted to the lord on the death of the vassal. In a similar manner grants of land, or of the profits of land, appear to have been made by the bishops to their clergy for life, on the ground of some extraordinary merit on the part of the grantee. The validity of such grants was first formally recognized by the Council of Orleans, 511 A.D., which forbade, however, under any circumstances, the alienation from the bishoprics of any lands so granted. The next following Council of Orleans, 533, broke in upon this principle, by declaring that a bishop could not reclaim from his clergy any grants made to them by his predecessor, excepting in cases of misconduct. This innovation on the ancient practice was confirmed by the subsequent Council of Lyons, 566, and from this period these grants ceased to be regarded as personal, and their substance became annexed to the churches,—in other words, they were henceforth enjoyed *jure tituli*, and no longer *jure personali*. How and when the term *beneficia* came to be applied to these episcopal grants is uncertain, but they are designated by that term in a canon of the Council of Mayence, 813.

The term benefice, according to the canon law, implies always an ecclesiastical office, *propter quod beneficium datur*, but it does not always imply a cure of souls. It has been defined to be the right which a clerk has to enjoy certain ecclesiastical revenues on condition of discharging certain services prescribed by the canons, or by usage, or by the conditions under which his office has been founded. These services might be those of a secular priest with cure of souls, or they might be those of a regular priest, a member of a religious order, without cure of souls; but in every case a benefice implied three things: 1. An obligation to discharge the duties of an office, which

is altogether spiritual; 2. The right to enjoy the fruits attached to that office, which is the benefice itself; 3. The fruits themselves, which are the temporalities. By keeping these distinctions in view, the right of patronage in the case of secular benefices becomes intelligible, being in fact the right, which was originally vested in the donor of the temporalities, to present to the bishop a clerk to be admitted, if found fit by the bishop, to the office to which those temporalities are annexed. Nomination or presentation on the part of the patron of the benefice is thus the first requisite in order that a clerk should become legally entitled to a benefice. The next requisite is that he should be admitted by the bishop as a fit person for the spiritual office to which the benefice is annexed, and the bishop is the judge of the sufficiency of the clerk to be so admitted. By the early constitutions of the Church of England a bishop was allowed a space of two months to inquire and inform himself of the sufficiency of every presentee, but by the ninety-fifth of the canons of 1604 that interval has been abridged to twenty-eight days, within which the bishop must admit or reject the clerk. If the bishop rejects the clerk within that time he is liable to a *duplex querela* in the ecclesiastical courts, or to a *quare impedit* in the common law courts, and the bishop must then certify the reasons of his refusal. In cases where the patron is himself a clerk in orders, and wishes to be admitted to the benefice, he must proceed by way of petition, instead of by deed of presentation, reciting that the benefice is in his own patronage, and petitioning the bishop to examine him and admit him. Upon the bishop having satisfied himself of the sufficiency of the clerk, he proceeds to institute him to the spiritual office to which the benefice is annexed, but before such institution can take place, the clerk is required to make a declaration of assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer according to a form prescribed in the Clerical Subscription Act, 28 and 29 Vict. c. 122, to make a declaration against simony in accordance with that Act, and to take and subscribe the oath of allegiance according to the form in 31 and 32 Vict. c. 72. The bishop, by the act of institution, commits to the clerk the cure of souls attached to the office to which the benefice is annexed. In cases where the bishop himself is patron of the benefice, no presentation or petition is required to be tendered by the clerk, but the bishop having satisfied himself of the sufficiency of the clerk, collates him to the benefice and office. It is not necessary that the bishop himself should personally institute or collate a clerk, he may issue a fiat to his vicar-general, or to a special commissary for that purpose. After the bishop or his commissary has instituted the presentee, he issues a mandate under seal, addressed to the archdeacon or some other neighbouring clergyman, authorizing him to induct the clerk into his benefice,—in other words, to put him into legal possession of the temporalities, which is done by some outward form, and for the most part by delivery of the bell-rope to the clerk, who thereupon tolls the bell. This form of induction is required to give the clerk a legal title to his "*beneficium*," although his admission to the office by institution is sufficient to vacate any other benefice which he may already possess.

By the Lateran Council of 1215, which was received by the Church of England, no clerk can hold two benefices with cure of souls, and if a beneficed clerk shall take a second benefice with cure of souls, he vacates *ipso facto* his first benefice. Dispensations, however, could be easily obtained from Rome, before the reformation of the Church of England, to enable a clerk to hold several ecclesiastical dignities or benefices at the same time, and by 25 Henry VIII. c. 21, the power to grant such dispensations, which had been exercised previously by the court of Rome, was