

## FOURTH PERIOD—Continued.

A.D.	A.H.	Governors of Bengal.	Emperors of Hindustan.	Kings of England.
1608	1017	Shaikh Islám Khán	Jahángir	James I.
1613	1022	Kasim Khán	Do.	Do.
1618	1028	Ibrahim Khán	Do.	Do.
1622	1032	Sháh Jahán	Do.	Do.
1625	1033	Khanazád Khán	Do.	Charles I.
1626	1035	Mukarram Khán	Do.	Do.
1627	1036	Fidai Khán	Do.	Do.
1628	1037	Kasim Khán Jabuni	Sháh Jahán	Do.
1632	1042	Azim Khán	Do.	Do.
1637	1047	Islam Khán Mushedí	Do.	Do.
1639	1049	Sultán Shuja	Do.	Do.
1660	1070	Mír Jumlá	Aurangzeb	Charles II.
1664	1074	Shaistá Khán	Do.	Do.
1677	1087	Fidai Khán	Do.	Do.
1678	1088	Sultán Muhammad Azim	Do.	Do.
1680	1090	Shaista Khán	Do.	Do.
1689	1099	Ibrahim Khán II.	Do.	William III.
1697	1108	Azim Ushán	Do.	Anne
1704	1116	Murshid Kulí	Do.	George II.
1725	1139	Shujá Uddin Khán	Muhammad Sháh	Do.
1739	1151	Sarfaraz Khán	Do.	Do.
1740	1153	Ali Vardi Khán	Do.	Do.
1756	1170	Siraj Ud Daulá	Aiamgir	Do.

The above chronology is taken from Stewart's *History of Bengal*.

## FIFTH PERIOD

## Governors of Bengal and Governors-General of India under the East India Company, 1765–1854.

1765, Lord Clive; 1767, Harry Verelst; 1769, John Cartier; 1772, Warren Hastings; 1785, Sir John Macpherson; 1786, Marquis Cornwallis; 1793, Sir John Shore (Lord Teignmouth); 1798, Sir Alured Clarke (*pro tem.*); 1798, Marquis Wellesley; 1805, Marquis Cornwallis; 1806, Earl of Minto; 1813, Marquis of Hastings; 1823, John Adam (*pro tem.*); 1823, Earl Amherst; 1828, Lord William Cavendish Bentinck; 1835, Sir Charles Metcalf; 1836, Earl Auckland; 1842, Earl of Ellenborough; 1844, Viscount Hardinge; 1848, Marquis of Dalhousie.

## SIXTH PERIOD.

## Bengal under Lieutenant-Governors, 1854–1874.

Sir Frederic Halliday; Sir John Peter Grant; Sir Cecil Beadon; Sir William Grey; Sir George Campbell; Sir Richard Temple.

*English connection with Bengal.*—The East India Company formed its earliest settlements in Bengal in the first half of the 17th century. These settlements were of a purely commercial character. In 1620 one of the Company's factors dates from Patná; in 1624–36 the Company established itself, by the favour of the emperor, on the ruins of the ancient Portuguese settlement of Pippli, in the north of Orissa; in 1640–42 the patriotism of an English surgeon, Mr Gabriel Boughton, obtained for us establishments at Balasor, also in Orissa, and at Húglí, some miles above Calcutta. The vexations and extortions to which the Company's early agents were subjected more than once almost induced them to abandon the trade, and in 1677–78 they threatened to withdraw from Bengal altogether. In 1685, the Bengal factors, driven to extremity by the oppression of the Mughul governors, threw down the gauntlet; and after various successes and hair-breadth escapes, purchased from the grandson of Aurangzeb in 1696, the villages which have since grown up into Calcutta, the metropolis of India. During the next fifty years the English had a long and hazardous struggle alike with the Mughul governors of the province and the Marhattá armies which invaded it. In 1756 this struggle culminated in the great outrage known as the Black Hole of Calcutta, followed by Clive's battle of Plassey and capture of Calcutta, which avenged it. That battle, and the subsequent years of confused fighting, established our military supremacy in Bengal, and procured the treaties of 1765, by which the provinces of Bengal, Behar, and Orissa passed

under our administration. To Warren Hastings (1772–85) belongs the glory of consolidating our power, and converting a military occupation into a stable civil government. To another member of the civil service, John Shore, afterwards Lord Teignmouth (1786–93), is due the formation of a regular system of Anglo-Indian legislation. Acting through Lord Cornwallis, then Governor-General, he ascertained and defined the rights of the landholders in the soil. These landholders under the native system had, for the most part, started as collectors of the revenues, and gradually acquired certain prescriptive rights as quasi-proprietors of the estates entrusted to them by the Government. In 1793 Lord Cornwallis declared their rights perpetual, and made over the land of Bengal to the previous quasi-proprietors or *samíndárs*, on condition of the payment of a fixed land tax. This great piece of legislation is known as the Permanent Settlement of the Land Revenue. But the Cornwallis code, while defining the rights of the proprietors, failed to give adequate recognition to the rights of the under-tenants and the cultivators. His Regulations formally reserved the latter class of rights, but did not legally define them, or enable the husbandmen to enforce them in the courts. After half a century of rural disquiet, the rights of the cultivators were at length carefully formulated by Act X. of 1859. This measure, now known as the land law of Bengal, effected for the rights of the under-holders and cultivators what the Cornwallis code in 1793 had effected for those of the superior landholders. The status of each class of person interested in the soil, from the Government as suzerain, through the *samíndárs* or superior landholders, the intermediate tenure holders, and the under-tenants, down to the actual cultivator, is now clearly defined. The Act dates from the first year after the transfer of India from the Company to the Crown; for, meanwhile, the mutiny had burst out in 1857. The transactions of that revolt chiefly took place in Northern India, and will be found under the article on the North-Western Provinces; the uprising, although fierce and for a time perilous to our supremacy, was quickly put down. In Bengal it began at BARRACKPUR (*q.v.*), was communicated to Dacca in Eastern Bengal, and for a time raged in Behar, producing the memorable defence of the billiard-room at Arrah by a handful of civilians and Sikhs,—one of the most splendid pieces of gallantry in the history of the British arms. Since 1858, when the country passed to the Crown, the history of Bengal has been one of steady and peaceful progress. The two great lines of railway, the East Indian and the Eastern Bengal, have been completed; and a third, the Northern Bengal Railway, is now in progress. Trade has enormously expanded; new centres of commerce have sprung up in spots which not long ago were silent jungles; new staples of trade, such as tea and jute, have rapidly attained importance; and the coal-fields and iron ores are beginning to open up prospects of a new and splendid era in the internal development of the country.

The best account of Bengal as at present constituted is to be found in the administration reports of Sir George Campbell, K. C. S. I., when Lieutenant-governor of Bengal, in 1871–72 and 1872–73. These reports are of an official character, and embody the results of the census of 1872. Among non-official works Colonel Dalton's great volume on *The Ethnology of Bengal* holds a conspicuous place. This splendid quarto condenses the personal observations of a long career spent among the people. Stewart's *History of Bengal*, a work which was admirable when first published, is now fifty years out of date, and stands in much need of re-editing. The journals of the Asiatic societies in London, Paris, and especially Calcutta, are still the great storehouses for original research. The *Calcutta Review* contains many valuable articles, which the index to its first fifty volumes renders easily available. The present writer has endeavoured in his *Annals of Rural Bengal*, and in his two volumes on *Orissa*; or, *The Vicissitudes of an Indian Province under Native and British Rule*, to present to the general reader the result of his researches with regard to this part of India. (W. W. II.)

BENGAZI, a seaport town on the northern coast of Africa, and capital of the province of Barca, is situated on a narrow strip of land between the Gulf of Sidra and a salt lake, in 30° 7' N. lat. and 20° 3' E. long. Though for the most part poorly built, it has one or two buildings of some pretension—an ancient castle, a mosque, a Franciscan monastery, Government buildings, and barracks. The wells in the town being brackish, drinking water has to be brought from the village of Sowani. The harbour is almost rendered useless by accumulations of sand, and ships have to discharge by means of lighters. Legitimate trade has recently been neglected by the inhabitants, who find it more profitable to furnish slaves to the Alexandrian market. The exports, which consist chiefly of sheep, wool, barley, wheat, butter, and salt, amounted in 1874 to £279,000, while the imports, of which the most important item is cloth goods, were valued at £162,600. Consuls are maintained at Bengazi by England and Italy, and France is represented by a vice-consul. The population, estimated in 1862 at 6000 or 7000, has since undergone various fluctuations, and suffered especially from an epidemic in 1872.

BENGEL, JOHN ALBERT, a celebrated Biblical scholar and critic, was born at Winnenden, in Würtemberg, on the 24th June 1687. His father, who was one of the ministers of that town, having died when Bengel was only six years old, his education was taken in hand by a friend of his father named Spindler, who having afterwards become a master in the gymnasium at Stuttgart, carried the boy thither with him, and superintended his education until he entered the University of Tübingen in the year 1703. While at the university, the works to which, among others, he gave special attention as private studies were those of Aristotle and Spinoza, and so thoroughly did he make himself acquainted with the metaphysics of the latter, that he was selected by one of the professors to prepare materials for a treatise *De Spinosismo* which the professor afterwards published. He himself used to express his "great thankfulness for the benefit which he had derived from the study of metaphysics and mathematics, in respect of the clearness of thought which they imparted, which was of the utmost value to him in the analysis and exposition of the language of Scripture." After taking his degree, Bengel devoted himself to the study of theology, to which the grave and religious tone of his mind, deepened and strengthened by his early training and discipline, naturally inclined him. Like other young men of thoughtful character, before and since, he had to struggle with doubts and difficulties of a religious nature, and he alludes, with much feeling, to the "many arrows which pierced his poor heart, and made his youth hard to bear." It is interesting to know that at this early date his attention was directed to the various readings of the Greek New Testament, and that one cause of his mental perplexities was the difficulty of ascertaining the true reading among the great number of those which were presented to his notice. In 1707 Bengel entered the church, and was appointed to the parochial charge of Metzigen-unter-Urach. Here he remained only one year, and during that time devoted himself to the study of the writings of Spener, Arndt, A. H. Franke, and Chemnitz. The profound impression which the works of these men made upon his mind was never effaced, and may be traced in that vein of devotional, not to say pietistic, feeling which runs through all his religious compositions. In 1708 Bengel was recalled to Tübingen to undertake the office of *Repetent* or theological tutor. Here he remained until 1713, when he was appointed the head of a seminary recently established at Denkendorf and intended as a preparatory school of theology. Before entering on his duties there, he made a literary journey

through the greater part of Germany, to acquaint himself with the various systems of education which were in use, in order to qualify himself for the better discharge of his official duties. In prosecuting the journey he visited with laudable impartiality the seminaries of the Jesuits as well as those of the Lutheran and Reformed Churches. Among other places he visited Heidelberg and Halle, and had his attention directed at the former city to the canons of Scripture criticism published by Gerhard von Mästricht, and at the latter to Vitringa's *Anacrisis ad Apocalypsin*. The influence exerted by these upon his theological studies will be apparent when we come to notice his works upon the criticism and interpretation of Scripture. For twenty-eight years—from 1713–1741—he discharged his important duties as head of the school of Denkendorf with distinguished ability and success, devoting all his energies to the religious and intellectual improvement of his students. It is impossible to read the extracts from his diary and correspondence, which have been preserved, without being struck with the spirit of fervent piety, combined with sagacity and good sense, which characterized his management of the institution. These twenty-eight years were the period of Bengel's greatest intellectual activity, many of the works on which his reputation rests being included within them. In 1741 he was appointed prelate of the cloister of Herbrechtingen, an office which he held for eight years. In 1749 he was raised to the dignity of consistorial counsellor and prelate of Alpirsbach, with a residence in Stuttgart. Bengel henceforth devoted himself to the discharge of his duties as a member of the consistory. A question of considerable difficulty was at that time occupying the attention of the church courts, viz., the manner in which those who separated themselves from the church were to be dealt with, and the amount of toleration which should be accorded to meetings held in private houses for the purpose of religious edification. The civil power (the duke of Würtemberg was a Roman Catholic) was disposed to have recourse to measures of repression, while the members of the consistory, recognizing the good effects of such meetings, were inclined to concede a considerable degree of liberty. Bengel exerted himself on the side of the latter. The admirer of Spener, the founder of the *collegia pietatis*, could not but show himself favourably disposed to meetings held for religious purposes, and while maintaining the rights and privileges of the church, he was an advocate for all reasonable freedom being accorded to those who felt themselves bound on grounds of conscience to withdraw from her communion. The good effects of this policy may be seen at this day in the attitude taken up by those who in Würtemberg have separated from the church. Bengel's public position necessarily brought him into contact with many individuals of celebrity, by whom he was consulted on all important theological and ecclesiastical questions. In a single year he received no fewer than 1200 letters. In the year 1751 the University of Tübingen, his own *alma mater*, conferred upon him the degree of doctor of divinity. Bengel's life was now drawing to a close. He died, after a short illness, in 1752, aged sixty-five years and four months. He himself is reported to have said, "I shall be forgotten for a while, but I shall again come into remembrance;" and his favourite pupil Oetinger remarked of him, "His like is not left in Würtemberg."

The works on which Bengel's reputation rests as a Biblical scholar and critic are, his edition of the Greek New Testament, and his *Gnomon* or *Exegetical Commentary* on the same.

(A.) His edition of the Greek Testament was published in 4to at Tübingen in 1734, and in 8vo at Stuttgart in the same year, but without the critical apparatus. So early as 1725 he had given an account in his *Prodromus Novi Testamenti Græci recte castique adornandi* of the principles on which his intended edition was to be based. In preparation for his work Bengel was able to avail himself of the collations of upwards of twenty MSS., none of them, however,



of great importance, twelve of which had been collated by himself. In constituting the text, he imposed upon himself the singular restriction of not inserting any various reading which had not already been printed in some preceding edition of the Greek text. From this rule, however, he deviated in the case of the Apocalypse, where, owing to the corrupt state of the text, he felt himself at liberty to introduce some readings on manuscript authority. In the lower margin of the page he inserted a selection of various readings, the relative importance of which he denoted by the first five letters of the Greek alphabet in the following manner:— $\alpha$  was employed to denote the reading which in his judgment was the true one, although he did not venture to place it in the text;  $\beta$ , a reading better than that in the text;  $\gamma$ , one equal to the textual reading;  $\delta$  and  $\epsilon$ , readings inferior to those in the text. Stephens's division into verses was retained in the inner margin, but the text was divided into paragraphs. The text was followed by a critical apparatus, the first part of which consisted of an introduction to the criticism of the New Testament, in the thirty-fourth section of which he laid down and explained his celebrated canon, "*Proclivi Scripturæ præstat ardua*" ("The more difficult reading to be preferred to that which is more easy"), the soundness of which, as a general principle, has been recognized by succeeding critics, although it was objected to by his great opponent Wetstein, who, nevertheless, found "himself ultimately obliged to lay down something nearly to the same effect" (Scrivener). The second part of the critical apparatus was devoted to a consideration of the various readings, and here Bengel adopted the plan of stating the evidence both *against* and *in favour* of a particular reading, thus placing before the reader the materials for forming a judgment. It is a proof of Bengel's great critical sagacity that he was the first definitely to propound the theory of families or recensions of MSS. His investigations had led him to see that a certain affinity or resemblance existed amongst many of the authorities for the Greek text—MSS., versions, and ecclesiastical writers; that if a peculiar reading, e.g., were found in one of these, it was generally found also in the other members of the same class; and this general relationship seemed to point ultimately to a common origin for all the authorities which presented such peculiarities. Although disposed at first to divide the various documents into three classes, he finally adopted a classification into two—the African, or older family of documents, and the Byzantine, or more recent class, to which he attached only a subordinate value. The theory was afterwards adopted by Semler and Griesbach, and worked up into an elaborate system by the latter critic. Bengel's labours on the text of the Greek Testament were received with great disfavour in many quarters. Like Walton and Mill before him, he had to encounter the opposition of ignorant and fanatical individuals who believed that the certainty of the Word of God was endangered by the importance attached to the various readings, as if the received text were possessed of infallible authority. One of his opponents, Provost Kohlreiff, publicly challenged him to put the enemies of criticism to silence by admitting that even the various readings were given by inspiration; in order to meet the necessities of various classes of readers! Wetstein, on the other hand, accused him of excessive caution in not making freer use of his critical materials. In answer to these strictures, Bengel published a *Defence of the Greek Text of his New Testament*, which he prefixed to his *Harmony of the Four Gospels*, published in 1736, and which contained a sufficient answer to the misrepresentations, especially of Wetstein, which had been brought against him from so many different quarters. The text of Bengel long enjoyed a high reputation amongst scholars, and was frequently reprinted.

(B.) The other great work of Bengel, and that on which his reputation as an exegete is mainly based, is his *Gnomon, or Exegetical Annotations on the New Testament*, published in 1742. It was the fruit of twenty years' labour, and exhibits with a pregnant brevity of expression, which, it has been said, "condenses more matter into a line than can be extracted from pages of other writers," the results of his study of the sacred volume. He modestly entitled his work a *Gnomon* or index, his object being rather to guide the reader to ascertain the meaning for himself, than to save him from the trouble of personal investigation. The principles of interpretation on which he proceeded were, to import nothing into Scripture, but to draw out of it everything that it really contained, in conformity with grammatico-historical rules; not to be hampered by dogmatical considerations; and not to be influenced by the symbolical books. Bengel's hope that the *Gnomon* would help to rekindle a fresh interest in the study of the New Testament was fully realized. It has passed through many editions (latest 1850), has been translated into German and into English, and is still one of the books most highly prized by the expositor of the New Testament. It is a striking testimony to its value that John Wesley largely availed himself of it in writing his *Expository Notes upon the New Testament*, 1755, saying that he "believed he would much better serve the interests of religion by translating from the *Gnomon* than by writing many volumes of his own notes." Later commentators have not failed to follow Wesley's example.

Besides the two works already described, Bengel was the editor or author of many others, classical, patristic, ecclesiastical, and expository, which our limits do not allow us to discuss. We can only name two, viz., *Ordo Temporum*, a treatise on the chronology of Scripture, in which he enters upon speculations regarding the end of the world, and an *Exposition of the Apocalypse*, which enjoyed for a time extraordinary popularity in Germany, and was translated into several foreign languages.

For full details regarding Bengel the reader is referred to the *Memoir of his Life and Writings*, by J. C. F. Burk, translated into English by Rev. R. F. Walker, London, 1837. (F. C.)

BENGUELA, a country on the western coast of Africa, situated to the south of Angola, between 10° and 17° S. lat., and extending from the River Coanza to the Cunene, which is otherwise known as Nourse, Rio das Trombas, Rio dos Elephantes. The country rises from the coast inwards till it attains a decidedly mountainous character. There is great abundance both of vegetable and animal life; and the higher regions contain mines of copper, silver, iron, and salt. The inhabitants belong to the Congo race and speak the Bunda language. In 1617 the Portuguese under Manoel Cerveira Pereira founded the town of S. Felipe de Benguela near the mouth of the Cavaco, on the Bahia das Vacas (Santo Antonio, or Cone's Bay), in 12° 34' S. lat. and 13° 20' E. long. It was long the centre of an important trade, especially in slaves, but has now greatly declined. There is but little traffic, and no manufactures. Besides the churches of S. Felipe and S. Antonio, the hospital, and the fortress, there are only a few stone-built houses. The negro town of Catombela, about 8 miles distant, is in a more flourishing condition. A short way below Benguela is Bahia Tarta, where salt is manufactured and sulphur excavated. The town of Old Benguela is situated about 130 miles to the N.; and about 80 miles in that direction lies the Presidio of Novo Redondo, where fortifications were erected in 1769. Among the more important inland towns are Bihé, Bailundo, and Caconda, in the last of which the Portuguese have long had a fortress. The southern portion of Benguela forms the separate government of Mossamedes, of which the capital of the same name is situated on the Bay of Mossamedes at the mouth of the River Béro (Rio das Mortes). The bay was formerly called Angra do Negro, and received its present designation in honour of Baron Mossamedes about 1785. The town, which is known to the natives as Mossongo-Bittolo, was not founded till 1840. The population of the whole territory of Benguela is estimated at about 140,000.

BENICARLO, a city of Spain, in the province of Castellon, on the coast of the Mediterranean. It is surrounded by ancient walls, and has a ruined castle. The manufacture of brandy is carried on, and the town is celebrated for its red wine, which is annually exported to Bordeaux for mixing with clarets and other French wines. The value of wine exported in 1869 was £9500. Population, 7000.

BENIN, a country, city, and river of Western Africa, to the west of the main channel of the Niger. The name was formerly applied to the whole stretch of coast from the Volta, in 0° 40' E. long., to the Rio del Rey or Riumbi, in 8° 40' E. long., including what is now known as the Slave Coast, the whole delta of the Niger, and a small portion of the country to the eastward; and some trace of this earlier application remains in the name of *Bight of Benin*, still given to that part of the sea which washes the Slave Coast. The kingdom of Benin seems at one time to have been one of the most powerful of Western Africa, and was known to Europeans in the 17th century as the Great Benin. Budagry and Lagos, now British possessions, are both Beninese colonies. Benin has now been long in a state of decline, and the territory is broken up into independent states of no individual importance. Such coherence, indeed, as still exists is rather ethnographical

than territorial; but it may be regarded as bounded on the E. by the Niger, N. by the Yoruba country, and W. by Egba. The soil is highly fertile and produces palms, rice, beans, maize, kokos, plantains, cotton, sugar, and Guinea pepper, in great abundance. The papaw and African plum grow wild, and excellent tobacco can be raised. Many parts of the country are covered with almost impenetrable forests and swamps, but towards the north there is fine pasture land, in which the natives rear both cattle and horses of considerable value. Of trees the cotton wood, the tamarind, and the mangrove are the most frequent. The population is pretty dense, and it is said that in the most flourishing state of the kingdom the king could collect 100,000 men. His rule is absolute, and he is revered by his subjects as a species of divinity. It is a crime to believe that the king either eats or sleeps; and all offences against him are punished with the utmost severity. The religion and mythology agree with the great system of Yoruba and Oro; the chief god is worshipped with human sacrifices to an appalling extent. The people, at the same time, do not indulge in wanton cruelty; they usually stupefy the victims before putting them to death. The houses, at least of the better classes, are built on a plan similar to that of the Romans, with a regular atrium and impluvium. The Beninese weave their cotton into a fine kind of muslin, which is worn in huge bulging petticoats by people of wealth, while the lower orders are content with a simple *Beluke* or kilt. The capital of the kingdom, or city of Benin, is situated about 73½ miles inland from the mouth of the Rio Formoso or Benin River, about 5° 35' E. long. and 6° 25' N. lat. It covers a large extent of ground, but is so broken up into separate portions by intervening spaces of jungle, that no proper estimate can be formed of its population. The Obwe, or King's quarter, alone is supposed to have upwards of 15,000 inhabitants; but at the time of Burton's visit in 1862 many of the houses were empty and falling to ruin. The next city in importance is Wari (Owari, Awerri, or Owheyre, called Jaku by the natives), which is situated about 130 miles S.S.E. of the capital, and some 7 or 10 miles from the sea, on an island surrounded by a branch of the Niger distinguished by the same name. It was formerly described as consisting of two parts about half a mile distant from each other, but now consists of one long and straggling line along the shore. The population previously stated at 5000 is reduced by Burton to 2000. The town, however, has its own king, who has long asserted his independence of the monarch of Benin. The houses are neatly built of clay, coloured with red ochre, and frequently ornamented with rudely carved pillars. The port of Gwato (or as it is variously called, Gato, Agatho, or Agatton) lies about 30 miles N.N.E. of the mouth of the Benin River, is a place of some importance for the palm-oil trade, and has a special interest as the place where Belzoni, the traveller, died and was buried. Numerous factories are scattered along the creeks of the delta for the purposes of trade, but all the larger European settlements have disappeared. Since the abolition of the slave trade the chief export of the country is palm-oil, in return for which salt, silk stuffs, guns and gunpowder, coral (which is the official decoration of the higher dignities), beads, iron, brass, and brandy are imported. The common internal currency is the cowrie-shell. The River Benin, called by the natives Uwo Ko Jakri, or Outlet of Jakri, is about two miles broad at its mouth; but it is crossed by a very extensive bar of mud and sand, on which there is only 12 feet of water at spring tides. Ships of 60 tons can ascend as far as Gwato.

Benin was discovered by the Portuguese about the year 1485, and they carried on for some time a brisk trade in slaves, who were

carried to Elmina, and sold to the natives of the Gold Coast. John III. of Portugal, however, prohibited this traffic; and, as the situation was found very unhealthy, the settlement was ordered to be withdrawn. Many traces of the Portuguese occupation are still to be found, and one of the most striking proofs of their influence is the fact that a corrupt Lusitanian dialect is still spoken by the older natives. The Dutch afterwards established factories, and maintained them for a considerable time, chiefly with a view to the slave trade. In 1788 Captain Landolphe founded a factory called Barodo, near the native village of Obobi, for the French Compagnie d'Oywhéré; and it lasted till 1792, when it was destroyed by the English. See Bosman's *Description of the Coast of Guinea in 1705* (in vol. xvi. of Pinkerton's *Voyages*); William Smith's *New Voyage to Guinea, 1744*; Adams's *Remarks on the West Coast of Africa, 1823*; Clapperton's *Second Expedition, 1829*; Lander's *Travels, 1832*; Burton's *My Wanderings in West Africa, 1863*.

BENJAMIN (בִּנְיָמִן, Sept. *Benyamîn*), the youngest son of the patriarch Jacob, by Rachel. His mother, dying in childbirth, gave him the name Benoni, "Son of my pain," which was changed by his father to Benjamin, meaning probably "Son of the right hand," that is, "Son of prosperity" (Gen. xxxv. 16-18). Of his personal history little is recorded. He was the favourite of his father and brothers, and seems to have been of an amiable though somewhat weak character. In this respect he strikingly contrasts with the tribe, whose history was foretold in the dying prophecy of Jacob, "Benjamin shall ravin as a wolf" (Gen. xlix. 27). The tribe of Benjamin, though the least numerous of Israel, became nevertheless a considerable race. In the desert it counted 35,400 warriors (Num. i. 37), and at the entrance of Israel into Canaan even as many as 45,600 (Num. xxvi. 41). The portion allotted to this tribe was encompassed by the districts of Ephraim, Dan, and Judah. In the time of the judges the tribe of Benjamin became involved in a civil war with the other eleven tribes, which terminated in its almost utter extinction, 600 men alone escaping (Judges xix., xx.). The tribe speedily revived, however; in the time of David it numbered 59,434 able warriors, and in that of Asa, 280,000. This tribe had the honour of giving the first king to the Jews, Saul being a Benjamite. After the death of Saul, the Benjamites declared themselves for his son Ishbosheth, until, after the assassination of that prince, David became king of all Israel. David having expelled the Jebusites from Zion, and made it his own residence, the close alliance that previously existed between the tribes of Benjamin and Judah was cemented by the circumstance that, while Jerusalem belonged to the district of Benjamin, that of Judah was immediately contiguous to it. At the division of the kingdom after the death of Solomon, Benjamin espoused the cause of Judah, and they formed a kingdom by themselves. Indeed, the two tribes stood always in such a close connection as often to be included under the single name Judah.

BENJAMIN, of Tudela, in Navarre, a celebrated Jewish rabbi of the 12th century, whose *Itinerary* is a literary curiosity. He visited Constantinople, Egypt, Assyria, and Persia, penetrating to the frontiers of China. He was credulous, but his work contains some curious notices of the countries he visited. It was translated from the Hebrew into Latin by Arias Montanus in 1575, and appeared in a French version by Baratier in 1734, and again in 1830. The latest English translation is that by Asher, 1840.

BENNET, HENRY, Earl of Arlington, a distinguished statesman in the reign of Charles II., was born of an ancient family in Middlesex, in the year 1618. In the beginning of the civil war he was appointed under-secretary to Lord Digby, secretary of state. He afterwards entered himself as a volunteer for the royal cause, and did the king good service, especially at Andover in Hampshire, where he was severely wounded. He was made secretary to the Duke of York, received the honour of knighthood from Charles II. at Bruges in 1658, and was sent as envoy,



to the court of Spain. Upon the return of the king to England he was called home, made keeper of the privy purse, and principal secretary of state. In 1670 he was of the council distinguished by the title of the Cabal, and one of those who advised the shutting up of the exchequer. In 1672 he was made Earl of Arlington and Viscount Thetford, and soon after knight of the garter.

"Henry Bennet, Lord Arlington, then secretary of state, had, since he came to manhood, resided principally on the Continent, and had learned that cosmopolitan indifference to constitutions and religions which is often observable in persons whose life had been passed in vagrant diplomacy. If there was any form of government he liked, it was that of France. If there was any church for which he felt a preference, it was that of Rome. He had some talent for conversation, and some talent also for transacting the ordinary business of office. He had learned, during a life passed in travelling and negotiating, the art of accommodating his language and deportment to the society in which he found himself. His vivacity in the closet amused the king; his gravity in debates and conferences imposed on the public; and he had succeeded in attaching to himself, partly by services and partly by hopes, a considerable number of personal retainers."—(Macaulay's *Hist.*, vol. i. pp. 220-21.)

He died in 1685. His *Letters to Sir William Temple* were published after his death.

BENNETT, JAMES GORDON, American journalist, originator and editor of the *New York Herald*, was by birth a Scotchman. He was born at Newmills in Banffshire, about 1800. Destined for the priesthood in the Roman Catholic Church, he was educated in a seminary at Aberdeen. But it became evident that he was naturally unfit for the priestly calling; and his aversion ripened into a determination to escape from it. The reading of Franklin's *Autobiography* led him to resolve on emigration to America, and in the spring of 1819 he sailed for the New World. Landing at Halifax, he earned a poor living there for a short time by giving lessons in French, Spanish, and bookkeeping; he passed next to Boston, where starvation almost threatened him till he got employment in a printing-office; and in 1822 he went to New York. An engagement as translator of Spanish for a newspaper took him for a few months to Charleston, South Carolina. On his return to New York he projected a school, gave lectures on political economy, and did subordinate work for the journals. In 1825 he made his first attempt to establish a journal of his own; and the next ten years were occupied in a variety of similar attempts, which proved futile. During that period, however, he became Washington correspondent of the *Inquirer*; and his letters, written in imitation of the letters of Horace Walpole, attracted attention. Notwithstanding all his hard work and his resolutely abstemious life, he was still a poor man. It was not till 1835 that he struck the vein which was to reward and enrich him. On May 6 of that year appeared the first number of a small one-cent paper, bearing the title of *New York Herald*, and issuing from a cellar, in which the proprietor and editor played also the part of salesman. "He started with a disclaimer of all principle, as it is called, all party, all politics;" and to this he certainly adhered. By his immense industry and practical sagacity, his unscrupulousness, variety of news, spicy correspondence, supply of personal gossip and scandal, the paper became a great commercial success. Bennett continued to edit the *Herald* till his death. The successful mission of Stanley to Central Africa in search of Dr Livingstone, of whom nothing had long been heard, was undertaken by his desire and at his expense; and he thus showed in the last year of his life the inextinguishable spirit of enterprise which had animated him throughout his whole career. He died at New York, June 2, 1872.

BENNETT, JOHN HUGHES, for twenty-six years professor of the institutes of medicine at Edinburgh University, was born in London on the 31st August 1812. He was edu-

cated at Exeter, and being destined for the medical profession was articled to a surgeon in Maidstone. In 1833 he began his studies at Edinburgh, and in 1837 graduated with the highest honours. During the next four years he studied in Paris and Germany, and on his return to Edinburgh in 1841 published a work on cod-liver oil, the recommendation of which as a remedy in all consumptive diseases made his name widely known. In 1848 he obtained the chair of institutes of medicine, having already gained high reputation as an extra-academical lecturer and teacher. In 1871 his health gave way; he retired to the south of France, and in 1874 resigned his professorship. In August 1875 he was able to be present at the meeting of the British Medical Association in Edinburgh, on which occasion he received the degree of LL.D. The fatigue he then underwent brought on a relapse, and he was compelled to have the operation of lithotomy performed. He sank rapidly and died on the 25th September. Professor Bennett was an able teacher, and his original investigations entitle him to a high place in the history of medicine. His publications are very numerous, including many articles in medical journals and several exhaustive treatises. Of these the best known are *Clinical Lectures*, 1858 (5th ed., 1868); *Treatise on Physiology*, 1858, contributed to the 8th edition of the *Encyclopædia Britannica*; *Text-book of Physiology*, 1870.

BENNETT, SIR WILLIAM STERNDALE, was considered, for more than the last 20 years of his life, the head of the musical profession in England by the unanimous verdict of both English and foreign musicians. At his death he received the highest honour England can confer upon her sons—a grave in Westminster Abbey. He was born in 1816 at Sheffield, where his father was organist. Having lost his father at an early age, he was brought up at Cambridge by his grandfather, from whom he received his first musical education. In 1826 he entered the Royal Academy of Music, and remained a pupil of that institution for the next ten years, studying pianoforte and composition under Cipriani Potter, Dr Crotch, W. H. Holmes, and C. Lucas. It was during this time that he wrote several of his most appreciated works, not uninfluenced it seems by the contemporary movement of musical art in Germany, which country he frequently visited during the years 1836-42. At one of the Rhenish musical festivals in Düsseldorf he made the personal acquaintance of Mendelssohn, and soon afterwards renewed it at Leipzig, where the talented young Englishman was welcomed by the leading musicians of the rising generation. He played at one of the celebrated Gewandhaus concerts his third pianoforte concerto, which was received by the public in a manner flattering both to the pianist and the composer. We still possess an enthusiastic account of the event from the pen of Robert Schumann, whose genial expansive nature was always open to new impressions. He never tired of Bennett's praise, whom he pronounced to be "the most musical of all Englishmen," and whom, in a private letter, he goes so far as to call "an angel of a musician." But even Schumann could not wholly conceal from himself the influence which Mendelssohn's compositions exercised on Bennett's mode of utterance, an influence which precluded the possibility of an original development to a degree almost unequalled in the history of music, excepting perhaps the case of the Danish composer Niels W. Gade, who like Bennett was attracted to Leipzig by the fame of Mendelssohn, and who like him offered his own artistic individuality at the shrine of the German composer's genius. According to a tradition, the late Professor Hauptmann, after listening to a composition by Gade, is said to have pronounced the sarcastic sentence, "This sounds so much like Mendelssohn, that one might

almost suppose it to be written by Sterndale Bennett." It would lead us too far on the present occasion to point out how, by this subserviency of the leading English musician to a foreign composer, the national development of English art was impeded in a deplorable manner. His great success on the Continent established Bennett's position in England. He settled in London, devoting himself chiefly to practical teaching. For a short time he acted as conductor of the Philharmonic Society, in which capacity, however, he earned little success. He was made musical professor at Cambridge in 1856, and in 1863 principal of the Royal Academy of Music. In 1871 he received the honour of knighthood. He died in 1875. Owing most likely to his professional duties his latter years were not fertile, and what he then wrote was not superior, scarcely equal, to the productions of his youth. The principal charm of Bennett's compositions (not to mention his absolute mastery of the musical form) consists in the tenderness of their conception, rising occasionally to sweetest lyrical intensity, but also bordering now and then on that excessive sentimentalism from which his master Mendelssohn kept not always aloof. It must, however, be acknowledged that Bennett's was a thoroughly refined nature, incapable of grand dramatic pathos, but also free from all inartistic pandering to the taste of the vulgar. Barring the opera, Bennett tried his hand at almost all the different forms of vocal and instrumental writing. As his best works in various branches of art, we mention, for pianoforte solo, and with accompaniment of the orchestra, his three sketches, *The Lake, the Millstream, and the Fountain*, and his 3d pianoforte concerto; for the orchestra, his *Symphony in G minor*, and his overture *The Naiads*; and for voices, his cantata *The May Queen*, written for the Leeds festival in 1858. He also wrote a sacred cantata, *The Woman of Samaria*, first performed at the Birmingham Musical Festival in 1867. Shortly before his death he produced a sonata called the *Maid of Orleans*, an elaborate piece of programme-music, descriptive of the deeds and sufferings and the final triumph of the French heroine according to Schiller's tragedy.

BENSERADE, ISAAC DE, a French poet, was born in 1612 at Lions-la-Forêt in Normandy. He made himself known at court by his verses and his wit, and had the good fortune to please the cardinals Richelieu and Mazarin. He wrote—1. A Paraphrase upon Job; 2. Verses for Ballets or Interludes; 3. Rondeaux upon Ovid; 4. Several Tragedies. A sonnet of his, which he sent to a young lady with his paraphrase on Job, having been placed in competition with the *Urania* of Voiture, a dispute on their relative merits long divided the whole court and the wits into two parties, who were respectively styled the *Jobelins* and the *Uranists*. Some years before his death in 1691 Benserade retired to Chantilly, and devoted himself to a translation of the Psalms, which he nearly completed.

BENSON, GEORGE, a learned dissenting minister, was born at Great Salkeld, in Cumberland, in 1699. His mental capacity was so precocious, that at 11 years of age he was able to read the Greek Testament. He afterwards studied at an academy at Whitehaven, whence he removed to the University of Glasgow. In 1721 he was chosen pastor of a congregation of dissenters at Abingdon, in Berkshire, where he continued till 1729, when he became the choice of a congregation in Southwark; and in 1740 he was appointed by the congregation of Crutched Friars colleague to the learned Dr Lardner. His *Defence of the Reasonableness of Prayer* appeared in 1731, and he afterwards published Paraphrases and Notes on the Epistles to the Thessalonians, Timothy, Titus, and Philemon, adding dissertations on several important subjects, particularly on inspiration. In 1735 he published his *History of the*

*First Planting of Christianity*, in 2 vols. 4to, a work of great learning and ability. He also wrote the *Reasonableness of the Christian Religion*, the *History of the Life of Jesus Christ*, a Paraphrase and Notes on the Seven Catholic Epistles, and several other works, which gained him great reputation as a scholar and theologian. He died in 1763.

BENTHAM, JEREMY, was born on the 15th February 1748, in Red Lion Street, Houndsditch, London, in which neighbourhood his grandfather and father successively carried on business as attorneys. His father, who was a wealthy man, and possessed at any rate a smattering of Greek, Latin, and French, was thought to have demeaned himself by marrying the daughter of an Andover tradesman, who afterwards retired to a country house near Reading, where young Jeremy spent many happy days. The boy's talents justified the ambitious hopes which his parents entertained of his future. When three years old he read eagerly such works as Rapin's *History*, and began the study of Latin. A year or two later he learnt the violin and French conversation. At Westminster school he obtained a reputation for Greek and Latin verse writing; and he was only thirteen when he was matriculated at Queen's College Oxford, where his most important acquisition seems to have been a thorough acquaintance with Sanderson's logic. He became a B.A. in 1763, and in the same year entered at Lincoln's Inn, and took his seat as a student in the Queen's Bench, where he listened with rapture to the judgments of Lord Mansfield. He managed also to hear Blackstone's lectures at Oxford, but says that he immediately detected the fallacies which underlay the rounded periods of the future judge.

Bentham's family connections would naturally have given him a fair start at the bar, but this was not the career for which he was preparing himself. He spent his time in making chemical experiments and in speculating upon legal abuses, rather than in reading Coke upon Littleton and the Reports. On being called to the bar he "found a cause or two at nurse for him, which he did his best to put to death," to the bitter disappointment of his father, who had confidently looked forward to seeing him upon the woollack. The first fruits of Bentham's studies, the *Fragment on Government*, appeared in 1776. This masterly attack upon Blackstone's praises of the English constitution was variously attributed to Lord Mansfield, Lord Camden, and Lord Ashburton. One important result of its publication was that, in 1781, Lord Shelburne called upon its author in his chambers at Lincoln's Inn. Henceforth Bentham was a frequent guest at Bowood, where he saw the best society, and where he met Miss Caroline Fox, to whom he afterwards made a proposal of marriage. In 1785 Bentham started, by way of Italy and Constantinople, on a visit to his brother, Sir Samuel Bentham, who became a general in the Russian service; and it was in Russia that he wrote his *Defence of Usury*. Disappointed in the hope which he had entertained, through a misapprehension of something said by Lord Lansdowne, of taking a personal part in the legislation of his country, he settled down to the yet higher task of discovering and teaching the principles upon which all sound legislation must proceed. His fame spread widely and rapidly. He was made a French citizen in 1792; and his advice was respectfully received in most of the states of Europe and America, with many of the leading men of which he maintained an active correspondence. His ambition was to be allowed to prepare a code of law for his own or some foreign country. During nearly a quarter of a century he was engaged in negotiations with Government for the erection of a "Panopticon," which would render transportation unnecessary. The scheme was eventually abandoned, and Bentham received £23,000 by