

for his successor. He died suddenly, however, before the election took place. His principal works are, *Della Guerra di Fiandria*, 1632-39; *Relazioni di G. Bentivoglio in tempo delle sue Nanzature di Fiandria e di Francia*, 1631; *Memorie*, 1648; *Lettere*, 1631.

BENTLEY, RICHARD (born, 1662; died, 1742), was born at Oulton, a township in the parish of Rothwell, in the West Riding of Yorkshire. His grandfather had suffered in person and estate in the royal cause, and the family were in consequence in reduced circumstances. Bentley's mother, the daughter of a stonemason in Oulton, was a woman of excellent understanding and some education, as she was able to give her son his first lessons in Latin. From the grammar school of Wakefield Richard Bentley passed to St John's College, Cambridge, being admitted subsizar in 1676. He afterwards obtained a scholarship, but never succeeded to a fellowship, being appointed by his college, before he was twenty-one, headmaster of Spalding grammar school. In this post he did not remain long, being selected by Dr Stillingfleet, Dean of St Paul's, to be domestic tutor to his son. This appointment introduced Bentley at once to the society of the most eminent men of the day, threw open to him the best private library in England, and brought him into familiar intercourse with Dean Stillingfleet, a man of sound understanding, who had not shrunk from exploring some of the more solid and abstruse parts of ancient learning. The example of such a patron seconding his natural inclinations drew Bentley into a course of thorough reading, which, however, took a philological rather than a philosophical direction. The six years which he passed in Stillingfleet's family were employed, with the restless energy characteristic of the man, in exhausting the remains of the Greek and Latin writers, and laying up those stores of knowledge upon which he afterwards drew for his various occasions.

In 1689 Stillingfleet became bishop of Worcester, and Bentley's pupil went to reside at Oxford in Wadham College, accompanied by his tutor. Bentley's introductions, and his own merits, placed him at once on a footing of intimacy with the most distinguished scholars in the university—Mill, Hody, Edward Bernard. Here he revelled in the MS. treasures of the Bodleian, Corpus, and other college libraries. He projected, and occupied himself with collections for, vast literary schemes. Among these are specially mentioned a *corpus* of the fragments of the Greek poets, and an edition of the Greek lexicographers. But his first publication was in connection with a writer of much inferior note. The Oxford press was about bringing out an edition (the *editio princeps*) of the *Chronicle of John Malalas*, from the unique MS. in the Bodleian; and the editor, Dr Mill, had requested Bentley to look through the sheets, and make any remarks on the text. This originated Bentley's *Epistola ad Millium*, which occupies less than one hundred pages at the end of the Oxford *Malalas* (*e Theatro Sheldoniano*, 1691, 8vo). This short tractate at once placed Bentley at the head of all living English scholars. The ease with which, by a stroke of the pen, he restores passages which had been left in hopeless corruption by the editors of the *Chronicle*, the certainty of the emendation, and the command over the relevant material, are in a style totally different from the careful and laborious learning of Hody, Mill, or Chilmead. To the small circle of classical students it was at once apparent that there had arisen in England a critic, whose attainments were not to be measured by the ordinary academical standard, but whom these few pages had sufficed to place by the side of the great Grecians of a former age. Unfortunately this mastery over critical science was accompanied by a tone of self-assertion and presumptuous confidence, which not only checked admiration, but was

calculated to rouse enmity. Dr Monk, indeed, Bentley's biographer, has charged him with an indecorum of which he was not guilty. "In one place," writes Dr Monk, "he accosts Dr Mill as *ἰταυρίδιον*, an indecorum which neither the familiarity of friendship, nor the licence of a dead language, can justify towards the dignified head of a house." But the object of Bentley's apostrophe is not his correspondent Dr Mill, but his author John Malalas, whom in another place he playfully appeals to as "Syrisce." From this publication, however, dates the origin of those mixed feelings of admiration and repugnance which Bentley through his whole career continued to excite among his contemporaries.

In 1690 Bentley had taken deacon's orders in the Established Church. In 1692 he was nominated first Boyle lecturer, a nomination which was repeated in 1694. He was offered the appointment a third time in 1695, but declined it, being by that time involved in too many other undertakings. In these first series of lectures he endeavours to present the Newtonian physics in a popular form, and to frame them into a proof of the existence of an intelligent Creator. The second series, preached in 1694, has not been published, and is believed to be lost. Scarcely was Bentley in priest's orders before he was preferred to a prebendal stall in Worcester cathedral. And, in 1693, the keepership of the royal library becoming vacant by the death of Henri de Justel, great efforts were made by his friends to obtain the place for Bentley. But, though there was a High Church candidate (Edmund Gibson) backed by the archbishops, the court interest prevailed, and the place was given to Mr Thynne. Mr Thynne, however, wanted only the salary and not the office, and was prevailed on to cede the place to Bentley for an annuity of £130 for life, the whole emoluments being but £200 and apartments in St James's Palace. To these preferments were added, in 1695, a royal chaplaincy, and the living of Hartlebury. He was also about the same time elected a fellow of the Royal Society. And the recognition of Continental scholars came in the shape of a dedication, by Grævius (John George), prefixed to a dissertation of Albert Rubens, *De vita Th. Maltii*, published at Utrecht in 1694.

While these distinctions were being accumulated upon Bentley, his energy was making itself felt in many and various directions. His first care was the royal library, the queen's library, as it was commonly called. He made great efforts to retrieve this collection from the dilapidated condition into which it had been allowed to fall. He employed the mediation of the earl of Marlborough to beg the grant of some additional rooms in the palace for the books. The rooms were granted, but Marlborough characteristically kept them for himself. Bentley enforced the law against the publishers, and thus added to the library nearly 1000 volumes which had been neglected to be delivered. He was commissioned by the University of Cambridge to obtain Greek and Latin founts for their classical books, and he had accordingly cast, in Holland, those beautiful types which appear in the Cambridge books of that date. He assisted Evelyn in his *Numismata*. All Bentley's literary appearances at this time were of this accidental character. We do not find him settling down to the steady execution of any of the great projects with which he had started. He designed, indeed, in 1694, an edition of Philostratus, but easily abandoned it to Olearius, "to the joy," says F. A. Wolf, "of Olearius and of no one else." He supplied Grævius with collations of Cicero, and Joshua Barnes with a warning as to the spuriousness of the *Epistles of Euripides*, which was thrown away upon that blunderer, who printed the epistles and declared that no one could doubt their genuineness but a man "perfrictæ

frontis aut judicii imminuti." Bentley supplied to Grævius's *Callimachus* a masterly collection of the fragments.

The *Dissertation on the Epistles of Phalaris*, the work on which Bentley's fame in great part rests, originated in the same casual way. Wotton being about to bring out a second edition of his book on *Ancient and Modern Learning*, claimed of Bentley the fulfilment of an old promise to write a paper exposing the spuriousness of the *Epistles of Phalaris*. This paper was resented as an insult by the Christchurch editor of Phalaris, Hon. Charles Boyle, afterwards earl of Orrery. Assisted by his college friends, Boyle wrote a reply, "a tissue," says Mr Dyce, "of superficial learning, ingenious sophistry, dexterous malice, and happy railery." The reply was hailed by the public as crushing, and went immediately into a second edition. It was incumbent on Bentley to rejoin. This he did, in what Porson styles "that immortal dissertation," to which no answer was, or could be, given.

In the year 1700, Bentley, then in his 38th year, received that main preferment which, says De Quincey, "was at once his reward and his scourge for the rest of his life." The six commissioners of ecclesiastical patronage unanimously recommended Bentley to the Crown for the headship of Trinity College.

Trinity College, the most splendid foundation in the University of Cambridge, and in the scientific and literary reputation of its fellows the most eminent society in either university, had, in 1700, greatly fallen from its high estate. It was not that it was more degraded than the other colleges, but its former lustre made the abuse of endowments in its case more conspicuous. The eclipse had taken place during the reaction which followed 1660, and was owing to causes which were not peculiar to Trinity, but which influenced the nation at large. The names of Pearson and Barrow, and greater than either, that of Newton, adorn the college annals of this period. But these were quite exceptional men. They had not inspired the rank and file of fellows of Trinity with any of their own love for learning or science. Indolent and easy-going clerics, without duties, without a pursuit, or any consciousness of the obligation of endowments, they haunted the college for the pleasant life and the good things they found there, creating sinecure offices in each other's favour, jobbing the scholarships, and making the audits mutually pleasant. Any excuse served for a banquet at the cost of "the house," and the celibate imposed by the statutes was made as tolerable as the decorum of a respectable position permitted. To such a society Bentley came, obnoxious as a Johnian and an intruder, unwelcome as a man of learning, whose interests lay outside the walls of the college. Bentley replied to their concealed dislike with open contempt, and proceeded to ride roughshod over their little arrangements. He inaugurated many beneficial reforms in college usages and discipline, executed extensive improvements in the buildings, and generally used his eminent station for the promotion of the interests of learning, both in the college and in the university. But this noble energy was attended by a domineering temper, an overweening contempt for the feelings, and even for the rights, of others, and an unscrupulous use of means when a good end could be obtained. Bentley, at the summit of classical learning, disdained to associate with men whom he regarded as illiterate priests. He treated them with contumely, while he was diverting their income to public purposes. The continued drain upon their purses—on one occasion the whole dividend of the year was absorbed by the rebuilding of the chapel—was the grievance which at last roused the fellows to make a resolute stand. After ten years of stubborn, but ineffectual resistance within the college, they had recourse, in 1710, to the last remedy—an

appeal to the visitor. Their petition is an ill-drawn invective, full of general complaints, and not alleging any special delinquency. Bentley's reply (*The Present State of Trinity College, &c.*, 8vo, Lond. 1710) is in his most crushing style. The fellows amended their position, and put in a fresh charge, in which they articulated fifty-four separate breaches of the statutes as having been committed by the master. Bentley, called upon to answer, demurred to the bishop of Ely's jurisdiction, alleging that the Crown was visitor. He backed his application by a dedication of his *Horace* to the lord treasurer (Harley). The Crown lawyers decided the point against him; the case was heard, and a sentence of ejection from the mastership ordered to be drawn up, but before it was executed the bishop of Ely died, and the process lapsed.

This process, though it had lasted nearly five years, was only a prologue to the great feud, the whole duration of which was twenty-nine years. Space will not allow of its vicissitudes being here followed. It must suffice to say that Bentley was sentenced by the bishop of Ely (Greene) to be ejected from the mastership, and by Convocation to be stripped of his degrees, and that he foiled both the visitor and the university.

Bentley survived the extinction of this thirty years' war, two years. Surrounded by his grandchildren, he experienced the joint pressure of age and infirmity as lightly as is consistent with the lot of humanity. He continued to amuse himself with reading; and though nearly confined to his arm-chair, was able to enjoy the society of his friends, and several rising scholars, Maitland, John Taylor, his nephews Richard and Thomas Bentley, with whom he discussed classical subjects. He was accustomed to say that he should live to be 80, adding that a life of that duration was long enough to read everything worth reading. He fulfilled his own prediction, dying, of a pleurisy, 14th July 1742, when he was a few months over 80. Though accused by his enemies of being grasping, he left not more than £5000 behind him. A few Greek MSS., brought from Mount Athos, he left to the college library; his books and papers to his nephew, Richard Bentley. Richard, who was a fellow of Trinity, at his death in 1786, left the papers to the college library. The books were acquired, by purchase, by the British Museum.

Of his personal habits some anecdotes are related by his grandson, Richard Cumberland, in vol. i. of his *Memoirs* (Lond. 1807). The hat of formidable dimensions, which he always wore during reading to shade his eyes, and his preference of port to claret, are traits embodied in Pope's caricature (*Dunciad*, b. 4), which bears in other respects little resemblance to the original. He did not take up the habit of smoking till he was 70. He held the archdeaconry of Ely with two livings, but never obtained higher preference in the church. He was offered the (then poor) bishopric of Bristol, but refused it, and being asked what preferment he would consider worth his acceptance, replied, "That which would leave him no reason to wish for a removal."

Dr Bentley married, in 1701, Joanna, daughter of Sir John Bernard of Brompton. Their union lasted forty years. Mrs Bentley died in 1740, leaving a son, Richard, and two daughters, one of whom married, in 1728, Mr Denison Cumberland, grandson of Richard Cumberland, bishop of Peterborough, and father of Richard Cumberland the dramatic author.

The *Life of Richard Bentley*, by Bishop Monk (4to, Lond. 1830; 2d ed., 2 vols. 8vo, 1833), gives in full detail an interesting account of the Trinity College feud, and the other incidents of his hero's life. But, though himself a Greek scholar of celebrity and an editor of Euripides, Dr Monk appears to have had but an imperfect compre-

hension of the consummate genius and vast acquirements of the subject of his biography. He regrets that Bentley wasted his time upon conjectural criticism, instead of applying himself to the deistical controversy. The *Remarks upon a late Discourse of Freethinking*, by Phileleutherus Lipsiensis, 8vo, 1713, to which Dr Monk alludes, is indeed a very characteristic piece of writing; but it gives no more idea of what Bentley was as a master of ancient learning than does his pamphlet, *The Present State of Trinity College*, quoted before. Indeed, of all Bentley's publications there is not one which can be taken as an adequate sample of the critic, as a work at once monumental and characteristic. Bentley is most imperfectly represented by any one of his books. They have all the same occasional stamp. This is the case not only with the most popular of these, the *Dissertation on Phalaris*. The *Horatius* of 1712 was brought out to propitiate public opinion at a critical period of the struggle with the fellows of Trinity; the proposals for a recension of the New Testament text, 1720, had a similar origin; the *Terentius* of 1725 was occasioned by his resentment of Hare's conduct. The *Milton* was undertaken at the request of Queen Caroline, but also at an anxious conjuncture of the great quarrel. Nearly all his lesser performances were called forth by friends invoking his aid for their own schemes. What he wrote, he wrote with rapidity, rather with precipitation. If we try to form our idea of the man, not from this or that extempore effusion, but from all that he did or was, we shall find that Bentley was the first, perhaps the only Englishman who can be ranked with the great heroes of classical learning. Before him we have only Selden to name, or, in a more restricted field, Gataker and Pearson. But Selden, with stupendous learning, wanted that which Bentley shared with Scaliger or Wolf, the freshness of original genius and confident mastery over the whole region of his knowledge. "Bentley is not," says Mähly, "one among the great classical scholars, but he inaugurates a new era of the art of criticism. He opened a new path. With him criticism attained its majority. When scholars had hitherto offered suggestions and conjectures, Bentley, with unlimited control over the whole material of learning, gave decisions." The modern German school of philology, usually so unjust to foreigners, yet does ungrudging homage to the genius of this one Englishman. Bentley, says Bunsen, "was the founder of historical philology." And Bernays says of his corrections of the *Tristia*, "corruptions which had hitherto defied every attempt even of the mightiest, were removed by a touch of the fingers of this British Samson." The English school of Hellenists, by which the 18th century was distinguished, and which contains the names of Dawes, Markland, Taylor, Toup, Tyrwhitt, Porson, Dobree, Kidd, and Monk, was the creation of Bentley. And even the Dutch school of the same period, though the outcome of a native tradition, was in no small degree stimulated and directed by Bentley's example. Ruhnken has recorded the powerful effect produced upon the young Hemsterhuys by Bentley's letter to him on the occasion of his *Pollux*; at first humiliated to despair by the revelation to him of his own ignorance; then stimulated to higher effort by the consideration that commendation from such a man was not words of mere compliment.

Bentley was a source of inspiration to a following generation of scholars. Himself, he sprang from the earth without forerunners, without antecedents. Self-taught, he created his own science. It was his misfortune that there was no contemporary guild of learning in England by which his power could be measured, and his eccentricities checked. In the *Phalaris* controversy his academical adversaries had not sufficient knowledge to know how absolute their defeat was. Garth's couplet—

"So diamonds take a lustre from their foil,  
And to a Bentley 'tis we owe a Boyle"—

expressed the belief of the wits, or literary world, of the time. It was not only that he had to live with inferiors, and to waste his energy in a struggle forced upon him by the necessities of his official position, but the wholesome stimulus of competition and the encouragement of a sympathetic circle were wanting. In a university where the instruction of youth, or the religious controversy of the day, were the only known occupations, Bentley was an isolated phenomenon, and we can hardly wonder that he should have flagged in his literary exertions after his appointment to the mastership of Trinity. All his vast acquisitions and all his original views seem to have been obtained before 1700. After this period he acquired little, and made only spasmodic efforts—the *Horace*, the *Terence*, and the *Milton*. The prolonged mental concentration, and mature meditation, of which alone a great work can be born, were wanting to him.

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BENZOIC ACID, an organic acid present in large quantity in gum benzoin, and found also in dragon's blood (the resin of *Calamus Draco*) and some allied substances. It is, besides, prepared by numerous reactions from organic substances, being now largely made from naphthalin, one of the products of the distillation of coal tar. Benzoic acid is extracted from gum benzoin by the process of sublimation. The resin, coarsely powdered, is submitted to a heat of 300° Fahr. in a close vessel, by which the acid is expelled and may be condensed in receivers. By the sublimation process the acid carries away with it a small portion of essential oil, which gives its peculiar sweet odour to sublimed benzoic acid. It may also be separated from gum benzoin by boiling the powdered gum in lime, filtering off the compound of resin and lime, and concentrating the remaining solution of benzoate of calcium, from which benzoic acid is precipitated by hydrochloric acid. The benzoic acid may then be purified by sublimation, but thus prepared it is destitute of odour. It crystallizes into beautiful white silky flexible needles, and yields on heating an acrid, irritating vapour which excites coughing. It is distinguished from the closely allied substance, cinnamic acid, by withstanding the action of boiling dilute nitric acid, which changes the other into bitter almond oil, the hydride of benzoyl. Benzoic acid is rarely employed in medicine alone, but in composition as benzoate of ammonia it acts as a stimulant of mucous membranes, and is occasionally given in chronic bronchial affections. It is an

ingredient in some official tinctures, such as the compound tincture of camphor, and ammoniated tincture of opium.

BENZOIN, GUM, sometimes called GUM BENJAMIN, a fragrant gum-resin obtained from *Styrax Benzoin*, a tree of considerable size, a native of Sumatra and Java, and introduced into Siam, Borneo, &c. The gum-resin is obtained by making incisions in the bark of trees after they have attained six years of age, when the benzoin exudes, and after hardening in the air is carefully scraped off with a knife. A tree produces on an average about 3 lb annually for 10 or 12 years. The produce of the first three years is known as "head" benzoin, and is esteemed the finest and most valuable; that produced in later years goes by the name of "belly" benzoin; and after the trees are cut down a small quantity of a dark-coloured and very inferior quality is obtained, which is called "foot" benzoin. In commerce the gum-resin is distinguished as Siam or Sumatra benzoin, according to the localities from which it is derived. Siam benzoin is generally regarded as the best, and of it two varieties are distinguished. The finest quality is Siam benzoin "in tear," it being in small flattened drops, from the size of an almond kernel downwards. "Lump" Siam benzoin consists of agglutinated masses of such tears, or of tears imbedded in a darker coloured resinous matrix. Tear benzoin varies in colour from a pale yellow to a reddish-brown colour, and lump benzoin has a conglomerate-like structure from the dissemination of almond-shaped tears throughout the substance. Sumatra benzoin has neither so strong nor so agreeable an odour as that of Siam, but the finest qualities are not found in the English market, being bought up for use in the religious rites of the Greek Church in Russia. Sumatra benzoin occurs in larger rectangular masses of a greyish tint, with few large tears in it, but containing small white opaque pieces, with chips of wood and other impurities, in a translucent matrix. Benzoin is composed of a mixture of three resins, distinguished by their behaviour towards solvents, and of benzoic acid, with sometimes cinnamic acid in addition; in some specimens of Sumatra benzoin cinnamic acid has been found entirely replacing benzoic acid. Usually benzoin contains from 12 to 18 per cent. of benzoic acid, the opaque white portions containing less than the brown resinous substance. It also contains traces of a highly odorous essential oil, like styrol, the aromatic oil present in storax. The quantity of benzoin exported from Sumatra in 1871 was about 16,000 cwt., while Siam sent out only 405 cwt., but very great quantities are used as incense in the religious ceremonies of the East, which indeed is the principal object for which it is brought into the commerce of Western nations. In medicine benzoin is seldom administered except as an adjunct to pectoral medicines. A compound tincture of benzoin is applied to flabby ulcers, and to excised wounds after the edges have been brought together. In these connections benzoin has a popular reputation under the name of Friars' or Monks' Balsam, which is a compound tincture of benzoin, and it forms an ingredient in court or black sticking-plaster. Benzoin diminishes the tendency towards rancidity in fats, a circumstance turned to account in the *Adeps benzoatus* of pharmacy.

BÉRANGER, PIERRE JEAN DE, the national song-writer of France, was born at Paris on the 19th August 1780. The aristocratic particle before the name was a piece of groundless vanity on the part of his father, which the poet found useful as a distinction. He was descended, in truth, from a country innkeeper on the one side, and, on the other, from a tailor in the Rue Montorgueil. Of education, in the narrower sense, he had but little. From the roof of his first school he beheld the capture of the Bastille, and this stirring memory was all that he acquired.

Later on he passed some time in a school at Péronne, founded by one Bellenglise on the principles of Rousseau, where the boys were formed into clubs and regiments, and taught to play solemnly at politics and war. Béranger was president of the club, made speeches before such members of Convention as passed through Péronne, and drew up addresses to Tallien or Robespierre at Paris. In the meanwhile he learned neither Greek nor Latin—not even French, it would appear; for it was after he left school, from the printer Laisney, that he acquired the elements of grammar. His true education was of another sort. In his childhood, shy, sickly, and skilful with his hands, as he sat at home alone to carve cherry stones, he was already forming for himself those habits of retirement and patient elaboration which influenced the whole tenor of his life and the character of all that he wrote. At Péronne he learned of his good aunt to be a stout republican; and from the doorstep of her inn, on quiet evenings, he would listen to the thunder of the guns before Valenciennes, and fortify himself in his passionate love of France and distaste for all things foreign. Although he could never read Horace save in a translation, he had been educated on *Telemaque*, Racine, and the dramas of Voltaire, and taught, from a child, in the tradition of all that is highest and most correct in French.

After serving his aunt for some time in the capacity of waiter, and passing some time also in the printing office of one Laisney, he was taken to Paris by his father. Here he saw much low speculation and many low royalist intrigues. In 1802, in consequence of a distressing quarrel, he left his father and began life for himself in the garret of his ever memorable song. For two years he did literary hackwork, when he could get it, and wrote pastorals, epics, and all manner of ambitious failures. At the end of that period (1804) he wrote to Lucien Bonaparte, enclosing some of these attempts. He was then in bad health, and in the last stage of misery. His watch was pledged. His wardrobe consisted of one pair of boots, one greatcoat, one pair of trousers with a hole in the knee, and "three bad shirts which a friendly hand wearied itself in endeavouring to mend." The friendly hand was that of Judith Frère, with whom he had been already more or less acquainted since 1796, and who continued to be his faithful companion until her death, three months before his own, in 1857. She must not be confounded with the Lisette of the songs; the pieces addressed to her (*La Bonne Vieille*, *Mauvit Printemps*, &c.) are in a very different vein. Lucien Bonaparte interested himself in the young poet, transferred to him his own pension of 1000 francs from the Institute, and set him to work on a *Death of Nero*. Five years later, through the same patronage, although indirectly, Béranger became a clerk in the university at a salary of another thousand.

Meanwhile he had written many songs for convivial occasions, and "to console himself under all misfortunes;" some, according to M. Boiteau, had been already published by his father; but he set no great store on them himself; and it was only in 1812, while watching by the sick-bed of a friend, that it occurred to him to write down the best he could remember. Next year he was elected to the *Caveau Moderne*, and his reputation as a song-writer began to spread. Manuscript copies of *Les Gueux*, *Le Sénateur*, above all of *Le Roi d'Yvetot*, a satire against Napoleon, whom he was to magnify so much in the sequel, passed from hand to hand with acclamation. It was thus that all his best works went abroad; one man sang them to another over all the land of France. He was the only poet of modern times who could altogether have dispensed with printing.

His first collection escaped censure. "We must pardon

many things to the author of the *Roi d'Yvetot*," said Louis XVIII. The second (1821) was more daring. The apathy of the Liberal camp, he says, had convinced him of the need for some bugle call of awakening. This publication lost him his situation in the university, and subjected him to a trial, a fine of 500 francs, and an imprisonment of three months. Imprisonment was a small affair for Béranger. At Sainte Pélagie he occupied a room (it had just been quitted by Paul Louis Courier), warm, well-furnished, and preferable in every way to his own poor lodging, where the water froze on winter nights. He adds, on the occasion of his second imprisonment, that he found a certain charm in this quiet, claustral existence, with its regular hours and long evenings alone over the fire. This second imprisonment of nine months, together with a fine and expenses amounting to 1100 francs, followed on the appearance of his fourth collection. The Government proposed through Laffitte that, if he would submit to judgment without appearing or making defences, he should only be condemned in the smallest penalty. But his public spirit made him refuse the proposal; and he would not even ask permission to pass his term of imprisonment in a *Maison de Santé*, although his health was more than usually feeble at the time. "When you have taken your stand in a contest with Government, it seems to me," he wrote, "ridiculous to complain of the blows it inflicts on you, and impolitic to furnish it with any occasion of generosity." His first thought in La Force was to alleviate the condition of the other prisoners.

In the revolution of July he took no inconsiderable part. Copies of his song, *Le Vieux Drapeau*, were served out to the insurgent crowd. He had been for long the intimate friend and adviser of the leading men; and during the decisive week his counsels went a good way towards shaping the ultimate result. "As for the republic, that dream of my whole life," he wrote in 1831, "I did not wish it should be given to us a second time unripe." Louis Philippe, hearing how much the song-writer had done towards his elevation, expressed a wish to see and speak with him; but Béranger refused to present himself at court, and used his favour only to ask a place for a friend, and a pension for Rouget de l'Isle, author of the famous *Marseillaise*, who was now old and poor, and whom he had been already succouring for five years.

In 1848, in spite of every possible expression of his reluctance, he was elected to the assembly, and that by so large a number of votes (4471) that he felt himself obliged to accept the office. Not long afterwards, and with great difficulty, he obtained leave to resign. This was the last public event of Béranger's life. He continued to polish his songs in retirement, visited by nearly all the famous men of France. He numbered among his friends Chateaubriand, Thiers, Laffitte, Michelet, Lamennais, Mignet. Nothing could exceed the amiability of his private character; so poor a man has rarely been so rich in good actions; he was always ready to receive help from his friends when he was in need, and always forward to help others. His correspondence is full of wisdom and kindness, with a smack of Montaigne, and now and then a vein of pleasantry that will remind the English reader of Charles Lamb. He occupied some of his leisure in preparing his own memoirs, and a certain treatise on *Social and Political Morality*, intended for the people, a work he had much at heart, but judged at last to be beyond his strength. He died on the 16th July 1857. It was feared that his funeral would be the signal for some political disturbance; but the Government took immediate measures, and all went quietly. The streets of Paris were lined with soldiers and full of townfolk, silent and uncovered. From time to time cries arose:—"Honneur, honneur à Béranger!"

The songs of Béranger would scarcely be called songs in England. They are elaborate, written in a clear and sparkling style, full of wit and incision. It is not so much for any lyrical flow as for the happy turn of the phrase that they claim superiority. Whether the subject be gay or serious, light or passionate, the medium remains untroubled. The special merits of the songs are merits to be looked for rather in English prose than in English verse. He worked deliberately, never wrote more than fifteen songs a year and often less, and was so fastidious that he has not preserved a quarter of what he finished. "I am a good little bit of a poet," he says himself, "clever in the craft, and a conscientious worker, to whom old airs and a modest choice of subjects (*le coin où je me suis confiné*), have brought some success." Nevertheless, he makes a figure of importance in literary history. When he first began to cultivate the *chanson*, this minor form lay under some contempt, and was restricted to slight subjects and a humorous guise of treatment. Gradually he filled these little chiseled toys of verbal perfection with ever more and more of sentiment. From a date comparatively early he had determined to sing for the people. It was for this reason that he fled, as far as possible, the houses of his influential friends, and came back gladly to the garret and the street corner. Thus it was, also, that he came to acknowledge obligations to Emile Debraux, who had often stood between him and the masses as interpreter, and given him the key-note of the popular humour. Now, he had observed in the songs of sailors, and all who labour, a prevailing tone of sadness; and so, as he grew more masterful in this sort of expression, he sought more and more after what is deep, serious, and constant in the thoughts of common men. The evolution was slow; and we can see in his own works examples of every stage, from that of witty indifference in fifty pieces of the first collection, to that of grave and even tragic feeling in *Les Souvenirs du Peuple* or *Le Vieux Vagabond*. And this innovation involved another, which was as a sort of prelude to the great romantic movement. For the *chanson*, as he says himself, opened up to him a path in which his genius could develop itself at ease; he escaped, by this literary postern, from strict academical requirements, and had at his disposal the whole dictionary, four-fifths of which, according to La Harpe, were forbidden to the use of more regular and pretentious poetry. If he still kept some of the old vocabulary, some of the old imagery, he was yet accustoming people to hear moving subjects treated in a manner more free and simple than heretofore; so that his was a sort of conservative reform, preceding the violent revolution of Victor Hugo and his army of uncompromising romantics. He seems himself to have had glimmerings of some such idea; but he withheld his full approval from the new movement on two grounds:—first, because the romantic school misused somewhat brutally the delicate organism of the French language; and second, as he wrote to Sainte-Beuve in 1832, because they adopted the motto of "Art for art," and set no object of public usefulness before them as they wrote. For himself (and this is the third point of importance) he had a strong sense of political responsibility. Public interest took a far higher place in his estimation than any private passion or favour. He had little toleration for those erotic poets who sing their own loves and not the common sorrows of mankind, "who forget," to quote his own words, "forget beside their mistress those who labour before the Lord." Hence it is that so many of his pieces are political, and so many, in the later times at least, inspired with a socialistic spirit of indignation and revolt. It is by this socialism that he becomes truly modern, and touches hands with Burns.

The following books may be consulted:—*Ma Biographie* (his own memoirs); *Vie de Béranger*, by Paul Boiteau, 1861; *Correspondance de Béranger*, edited by Paul Boiteau, 4 vols. 1860; *Béranger et Lamennais* (by Napoleon Peyrat), 1857; *Quarante-Cinq Lettres de Béranger publiées par Madame Louise Colet* (almost worthless), 1857; *Béranger, ses amis, ses ennemis, et ses critiques*, by A. Arnould, 2 vols., 1864; J. Janin, *Béranger et son Temps*, 2 vols., 1866; also Sainte-Beuve's *Portraits Contemporains*, vol. i. (R. L. S.)

BERAR, a province of British India, forming a Commissionership, is situated between 19° 30' and 21° 46' N. lat., and 76° and 79° 13' E. long. Area, about 17,500 square miles; population, 2½ millions. The province consists of the districts assigned to the British Government by his Highness the Nizam of Haidarabád, under the treaties of 1853 and 1861. These districts are Amrâoti, Elichpur, Wún, Akolá, Buldáná, and Bâsim. Berar province is bounded on the N. and E. by the Central Provinces, on the S. by the Nizam's dominions, and on the W. by the Nizam's territory, the Bombay district of Khandesh, and by the Central Provinces. The Ajantá range intersects the whole province from W. to E., and divides it into two distinct sections—the Payanghát or lowland country, bounded on the N. by

the Gáwilgarh range of the Sátpurá hills, which form the northern boundary between Berar and the Central Provinces, and on the S. by the Ajantá range, and the Bálághát or upland country of the Ajantá hills, occupying the whole southern part of the province. The Payanghát is a wide valley running up eastward from the Ajantá range and the Gáwilgarh hills, from 40 to 50 miles in breadth. This tract contains all the best land in Berar, it is full of deep, rich, black alluvial soil, called *regár*, of almost inexhaustible fertility, and it undulates just enough to maintain a natural system of drainage. Here and there are barren tracts where the hills jut out far into the plain, covered with stones and scrub jungle, or where a few isolated flat-topped hills occur. There is nothing picturesque about this broad strip of alluvial country, it is destitute of trees except near the villages close under the hills; and apart from the Púrú, which intersects it from east to west, it has hardly a perennial stream. In the early autumn it is one sheet of cultivation, but after the beginning of the hot season, when the crops have been gathered, its monotonous plain is relieved by neither verdure, shade, nor water. The aspect of the country above the passes which lead to the Bálághát is quite different. The trees are finer and the groves more frequent than in the valley below; water is more plentiful and nearer to the surface. The highlands fall southwards towards the Nizam's country by a gradual series of ridges or steppes. The principal rivers of the province are the Taptí, which forms a portion of its north-western boundary; the Púrú, which intersects the valley of the Payanghát; the Wardhá, forming the whole western boundary line; and the Páin-gangá, marking the southern boundary for nearly its whole distance. The only natural lake is the Salt Lake of Sunár. There are no large tanks or artificial reservoirs.

The total area of the province in 1869-70 was returned at between 17,000 and 18,000 square miles, of which about one-half is cultivated, one-fourth cultivable but not cultivated, and the remaining one-fourth uncultivable waste. The great crops are cotton of a superior quality, and *jadá* or millet. The acreage under the different crops in 1869-70 is thus returned—*Jadá*, 1,812,693 acres; cotton, 1,409,430; wheat, 478,438; pulses, 403,009; *bajrá*, 117,273; rice, 44,793; linseed, 61,894; hemp, 8978; *keardá*, 57,192; tobacco, 32,284; castor oil, 2605; sugar cane, 7947; opium, 247; other crops, 829,992; total, 5,356,275 acres, or 8369 square miles. The uncultivated products consist of dyes, gums, fruits and roots of various trees and creepers, honey and beeswax, and jungle fibres. The land settlement of the province is now being made for a period of thirty years, based upon the Bombay system of survey and settlement according to fields. Manufactures are very few, and consist principally of cotton cloth, mostly of coarse quality, stout carpets, saddlery, and a little silk weaving. In 1869-70 the total value of the imports was returned at £7,350,085, and the exports at £5,755,399. For internal communication six first-class roads have been constructed out of the general revenues of the province:—(1), from Amrâoti to Elichpur, 31 miles; (2), from Badnerá to Morsá, 38½; (3), from Karinjá to Murtizápur, 21; (4), from Badnerá to Amrâoti, 5; (5), from Akolá to Bâsim, 60; (6), from Akolá to Akot, 31 miles. The Nágpur branch of the Great Indian Peninsular Railway traverses the province from east to west for about 150 miles, with short off-shoots to the great cotton marts of Khamgón and Amrâoti.

The census of 1867 returned the total population of Berar province at 2,231,565 souls, dwelling in 495,760 houses, comprising 5394 towns and villages; average density of population, 128 per square mile; average number of persons per house, 4.5; proportion of males in total population, 51.7 per cent. Classified according to religion, the Hindus number 1,912,561, or 85.70 per cent of the total population; Mahometans, 154,951, or 6.94 per cent.; aborigines, 163,059, or 7.36 per cent.; Christians, 903; Parsís, 75; and Jews, 16. The Mahometan population of the province is descended from the men who originally accompanied from the north the Musalman invaders of the Deccan. Among the aboriginal tribes, the most numerous are the Gonds, Andá, Korkus, Kolís, and Koláms. The principal towns in the province are—(1.) Elichpur, the capital of the old kingdom, and still the most populous town, although not a place of any commercial importance, population 27,782; (2.) Amrâoti, the richest town in the province, and a rising and flourishing seat of commerce, pop. 23,410; (3.) Akolá,

pop. 12,236; (4.) Akot, a large cotton mart, pop. 14,606; (5.) Karinjá, pop. 11,750; (6.) Khamgón, a large and prosperous cotton mart, pop. 9432.

The total imperial revenue of Berar province in 1869-70 amounted to £704,109, of which the land revenue gave £457,343; excise, £114,513; salt wells, £650; miscellaneous, £39,413; stamps, £45,947; forests, £18,462; and customs (salt), £27,780. Local funds and cesses amounted to £132,229, or a total revenue from imperial and local sources for the province of £836,338. For the protection of person and property Berar province contains 67 police stations, with 61 outposts—total strength of regular police, 2613 of all ranks, exclusive of the village watch. The only troops located in the province are those of the Haidarabád contingent. At Elichpur a regiment of infantry with a detachment of cavalry and a battery of artillery is stationed; infantry detachments are also stationed at Amrâoti and Akolá. The provision for education consisted in March 1870 of 341 schools, attended by 14,893 pupils. Of these 2 are high schools, one at Akolá and one at Amrâoti, with 217 pupils; 44 middle-class schools with 3747 pupils; 267 primary schools with 10,148 pupils; 27 female schools with 730 pupils; and 1 Normal school for the training of masters.

The climate of Berar differs very little from that of the Deccan generally, except that in the Payanghát valley the hot weather is exceptionally severe. Here the freshness of the cold season vanishes after the crops have been taken off the ground, but the heat does not very sensibly increase until the end of March. From May 1st, until about the middle of June when the rains set in, the sun is very powerful, but without the scorching winds of upper India. The nights are comparatively cool. During the rains the air is moist and cool. In the Bálághát country above the Ajantá hills the thermometer always stands much lower than in the valley. The average rainfall for the whole province is said to be about 27 inches in the valley, and above 30 inches in the Bálághát highlands. In 1869 the rainfall registered in each of the six districts averaged 33 inches for the whole province. The average mean temperature registered at Akolá in the same year was nearly 81° Fahr.

The early history of Berar belongs to that of the Deccan. The province suffered repeated invasions of Mahometans from the north, and on the collapse of the Bâhmani dynasty in 1526, Berar formed one of the five kingdoms under independent Mahometan princes, into which the Deccan split up. In the beginning of the seventeenth century the province was invaded by Prince Murad Mirza, son of the Emperor Akbar, and annexed to the Delhi empire. It did not long enjoy the blessings of tranquillity, for on the rise of the Marhattá power about 1650, the province became a favourite field of plunder. In 1671 the Marhattá general, Pratáp Ráo, extended his ravages as far east as Karinjá, and exacted from the village officers a pledge to pay *chauth*. In 1704 things had reached their worst; the Marhattás swarmed through Berar "like ants or locusts," and laid bare whole districts. They were expelled in 1704 by Zulfikár Khan, one of Aurangzeb's best generals, but they returned incessantly, levying black-mail in the shape of *chauth* and *sardeshmukhí*, with the alternative of fire and sword. Upon the death of Aurangzeb the Marhattás consolidated their predominance in Berar, and in 1817 their demand for *chauth*, or a fourth, and *sardeshmukhí*, or a tenth of the revenue of the province, was conceded by the governor. But in 1720-24 the viceroy of the Deccan, under the title of Nizam-ul-mulk, gained his independence by a series of victories over the imperial generals, and from that time till his cession to England in 1853, Berar was always nominally subject to the Haidarabád dynasty. The Marhattá rulers posted their officers all over the province, they occupied it with their troops, they collected more than half the revenue, and they fought among themselves for possession of the right to collect; but, with the exception of a few *pargánás* ceded to the Peshwá, the Nizam maintained his title as *de jure* sovereign of the country, and it was always admitted by the Marhattás. In the Marhattá war of 1803, the British under General Wellesley, afterwards the duke of Wellington, assisted by the Nizam, crushed the Marhattá power in this part of the country, by utterly defeating them at Argón on the 28th November 1803, and a few days afterwards at Gáwilgarh. On the 19th December