

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 town-folk, 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 Napoléon 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 Haidarâbâd, under the treaties of 1853 and 1861. These districts are Amrâotî, Elichpur, Wûn, Akolâ, Buldânâ, 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 Ajantâ range intersects the whole province from W. to E., and divides it into two distinct sections—the Payanghât or lowland country, bounded on the N. by

the Gâwilgarh range of the Sâtpurâ hills, which form the northern boundary between Berar and the Central Provinces, and on the S. by the Ajantâ range, and the Bâlgâhât or upland country of the Ajantâ hills, occupying the whole southern part of the province. The Payanghât is a wide valley running up eastward from the Ajantâ range and the Gâwilgarh 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 *regâr*, 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 Pûrnâ, 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 Bâlgâhât 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 Taptî, which forms a portion of its north-western boundary; the Pûrnâ, which intersects the valley of the Payanghât; the Wardhâ, forming the whole western boundary line; and the Pân-gangâ, marking the southern boundary for nearly its whole distance. The only natural lake is the Salt Lake of Sunâr. 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 *jadû* or millet. The acreage under the different crops in 1869-70 is thus returned—*Jadû*, 1,812,693 acres; cotton, 1,409,430; wheat, 478,438; pulses, 403,009; *bajrâ*, 117,273; rice, 44,793; linseed, 61,894; hemp, 8978; *keardî*, 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 Amrâotî to Elichpur, 31 miles; (2), from Badnerâ to Morsî, 38½; (3), from Karinjâ to Murtizâpur, 21; (4), from Badnerâ to Amrâotî, 5; (5), from Akolâ to Bâsim, 60; (6), from Akolâ to Akot, 31 miles. The Nâgpur 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 Khamgôn and Amrâotî.

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; Parsîs, 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, Ands, Korkus, Kolis, and Kolâms. 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.) Amrâotî, the richest town in the province, and a rising and flourishing seat of commerce, pop. 23,410; (3.) Akolâ,

pop. 12,236; (4.) Akot, a large cotton mart, pop. 14,606; (5.) Karinjâ, pop. 11,750; (6.) Khamgôn, 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 Haidarâbâd 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 Amrâotî and Akolâ. The provision for education consisted in March 1870 of 341 schools, attended by 14,893 pupils. Of these 2 are high schools, one at Akolâ and one at Amrâotî, 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 Payanghât 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 Bâlgâhât country above the Ajantâ 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 Bâlgâhât 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 Akolâ 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 Marhattâ power about 1650, the province became a favourite field of plunder. In 1671 the Marhattâ general, Pratâp Râo, extended his ravages as far east as Karinjâ, and exacted from the village officers a pledge to pay *chauth*. In 1704 things had reached their worst; the Marhattâs swarmed through Berar "like ants or locusts," and laid bare whole districts. They were expelled in 1704 by Zulfikâr Khan, one of Aurangzeb's best generals, but they returned incessantly, levying black-mail in the shape of *chauth* and *sardeshmukhî*, with the alternative of fire and sword. Upon the death of Aurangzeb the Marhattâs consolidated their predominance in Berar, and in 1817 their demand for *chauth*, or a fourth, and *sardeshmukhî*, 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 Haidarâbâd dynasty. The Marhattâ 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 *pargânâs* ceded to the Peshwâ, the Nizam maintained his title as *de jure* sovereign of the country, and it was always admitted by the Marhattâs. In the Marhattâ war of 1803, the British under General Wellesley, afterwards the duke of Wellington, assisted by the Nizam, crushed the Marhattâ power in this part of the country, by utterly defeating them at Argôn on the 28th November 1803, and a few days afterwards at Gâwilgarh. On the 19th December

1803 the Marhattá chief signed a treaty, in which he resigned all claim to territory and revenue west of the Wardha, but retained Narnálá and Gáwilgarh in his possession. By this treaty the whole of Berar was made over in perpetual sovereignty to the Nizám. From that time till 1848 the history of the province consists of a long list of internal dissensions and civil wars. These troubles reduced the state to the verge of bankruptcy. The pay of the Nizám's irregular force, maintained under the treaty of 1800, fell into arrears, and had to be advanced by the British Government. There were also other unsatisfied claims of the Government on the Nizám, and in 1853 his whole debt amounted to £450,000. Accordingly, in that year a new treaty was concluded with the Nizám, under which the existing Haidarábád contingent force is maintained by the British Government, in lieu of the troops which the Nizám had been previously bound to furnish on demand in time of war; while for the payment of this contingent and other claims on the Nizám, districts then yielding a gross revenue of £500,000 per annum, including the present province of Berar, were assigned to our Government. By this treaty his highness was released from the obligation of furnishing a large force in time of war; the contingent ceased to be a part of the Nizám's army, and became an auxiliary force kept up by the British Government for the Nizám's use. The treaty was revised in 1860, and as a reward for services rendered by the Nizám in 1857, two of the districts formerly assigned to us were restored to him, and the territory of the Rájá of Surápur, which had been confiscated in consequence of the rebellion of the chief, was added to the Nizám's dominions.

BÉRARD, FRÉDÉRIC, a French physician and writer on psychology, was born at Montpellier in 1789. He was educated at the famous medical school of that town, and afterwards proceeded to Paris, where he was for some time employed in connection with the *Dictionnaire des Sciences Médicales*. He returned to his native city in 1816, and published a work upon the principles of the school of Montpellier. In 1823 he was called to a chair of medicine at Paris, which he held for three years, being then nominated professor of hygiene at Montpellier. His health gave way under his labours, and he died, in 1828, at the early age of 39. A posthumous work, *Esprit des Doctrines Médicales de Montpellier*, was printed in 1830. Bérard's most important production is his treatise, *Des Rapports du Physique et du Moral*. According to him, consciousness or internal perception reveals to us the existence of an immaterial thinking, feeling, and willing subject, the self or soul. Alongside of this there is the vital force, the nutritive power, which uses the physical frame as its organ. The soul and the principle of life are in constant reciprocal action, and the first owes to the second, not the formation of its faculties, but the conditions under which they are evolved. (See Dameron, *Phil. en France au XIX^{me} Siècle*.)

BERBER, or EL-MECHEREF, a town of considerable size on the east bank of the Nile, some distance below the confluence of the Atbara, in about 18° N. lat. and 34° E. long. It is of importance as one of the main stations on the direct route from Khartoum to Cairo, and as the starting place of caravans for Suakin, on the eastern coast.

BERBERA, one of the most important seaports on the coast of the Somali country, in East Africa, 160 miles E.S.E. of Zeyla, and nearly opposite Aden, in 10° 26' N. lat. and about 45° 4' E. long. It seems at one time to have been a town of some size, as there are still remains of an aqueduct extending inland for several miles; but its permanent inhabitants have for a long period been very

few. From November to April, however, it becomes the general resort of from ten to twenty thousand persons from all the neighbouring countries. The Habra-uel-Somali, in whose district the town is situated, come down to the place in the beginning of October, with poles and mats and skins, and of these slight materials erect huts and warehouses, which are rented from them by the merchants, who begin to arrive as soon as the south-west monsoon changes into the north-east wind. The chief disadvantage of the locality is that water has to be brought a distance of several miles from the wells of Baraka. (See *J. R. G. Soc.*, 1849, p. 54, *et seq.*; Petermann's *Mittheil.* 1860, p. 427, and 1873, p. 40; *Bollet. d. Soc. Geogr. Ital.*, 1873.)

BERBICE, the eastern division of British Guiana. See GUIANA.

BERCHEM, or BERGHEM, NICHOLAS, an eminent painter, born at Haarlem in 1624. He received instruction from his father, and from the painters Van Goyen, Wils, and Weeninx. His pictures, of which he produced an immense number, were in great demand, as were also his etchings and drawings. His landscapes are highly esteemed; and many of them have been finely engraved by John Visscher, an eminent artist in his own line. The distinguishing characteristics of Berchem's works are—breadth and just distribution of lights, grandeur of the masses of shadow, truth and simplicity of the figures, just gradation of distances, brilliancy and transparency of colouring, correctness of design, and elegance of composition. He died in 1683.

BERCHTESGADEN, or BERCHTOLSGADEN, a small town, beautifully situated on the south-eastern confines of Bavaria, and long celebrated for its extensive mines of rock-salt, which were worked as early as 1174. Fresh water is brought into the mine, and, acting upon the salt rock, becomes brine. It is then run off in pipes to a reservoir in the vicinity; whence, by two hydraulic machines, it is raised 1500 feet, and conducted to Traunstein and Rosenheim, about forty miles farther inland. The town contains three old churches, and some good houses. Its inhabitants, amounting to 1760, are principally employed in the mines and in the manufacture of salt, while others are engaged in making those toys and other small articles of wood, horn, and ivory, for which the place has long been famous. The vicinity comprehends the most picturesque portion of Bavaria. The district of Berchtesgaden was formerly an independent spiritual principality, founded in 1109, and secularized in 1803. The abbey is now a royal castle, and in the neighbourhood a hunting-lodge was built by King Max II. in 1852.

BERDIANSK, a seaport town of Russia, in the government of Taurida, situated on the north-west shore of the Sea of Azoff, near the entrance of the River Berdianska into the Berdiansk Gulf, in 46° 45' N. lat. and 36° 47' E. long. Berdiansk was founded in 1827, at the suggestion of Vorontzoff, and by the following year was a regular settlement, which in 1835 was recognized as a town, and raised in 1842 to be capital of a circle. In 1838 its population was 3200, which had, in spite of the damage done to the town in 1855 by the English fleet, increased in 1860 to 9762. At that time it possessed two Greek churches and one Lutheran, and a Jewish and a Karaite synagogue. Its secular buildings comprised a custom-house, a hospital, a public library, and a theatre. The principal industries of the place are the making of bricks and tiles, the boiling of tallow, and the manufacture of macaroni. As a port it is of great importance. The roads are protected from every wind, except the south, which occasions a heavy surf; but this disadvantage has been lessened by the formation of a mole in 1863. Another inconvenience of the situation, however, is the rapid filling up of the port, which renders necessary

the removal of the wharves from time to time nearer to the sea. The chief articles of export are wheat, barley, linseed, rapeseed, rye, and oats; and the imports include hardwares, fruits, oil, and petroleum, the last-named being used for the lighting of the town. Large deposits of coal exist in the basin of the Azoff, and Berdiansk would afford the greatest facilities for its exportation. In the immediate neighbourhood are valuable salt-lagoons. Population in 1867, 12,223.

BERDICHEFF, a town of Russian-Poland, in the government of Kieff, 24 miles from Jitomir, on the Gnilopyat, and not far from the borders of Volhynia, to which it historically belongs. It consists of about a dozen main streets and a large number of cross lanes, by far the largest proportion of the houses being built of wood or brick. Besides the cathedral of the Assumption, finished in 1832, there are three or four other Greek churches, several synagogues, and places of worship for Roman Catholics and others, besides a Carmelite convent. The market, the exchange, the theatre, the Jewish almshouse, and the Elizabeth hospital, are among the most important secular buildings. A large number of schools are maintained. An extensive trade is carried on, both with the surrounding country and with Germany, in peltry, silk goods, iron and wooden wares, salt-fish, grain, cattle, and horses. Five great markets are held yearly, the most important being on 12th June and 15th August. Among numerous minor industries may be mentioned the manufacture of tobacco, soap, candles, oil, bricks, and leather. The population amounted in 1867 to 52,563, the Jews forming about 50,000 of the whole number.

Berdicheff is a place of some antiquity. In the treaty of demarcation between the Lithuanians and the Poles in 1546, it is assigned to the former. In the 16th century the Kievan waiwode, Yanut Teeshkevitch, built a castle in the village; and in 1627 he founded a monastery for Carmelite monks, to which he shortly afterwards presented the castle. The monks built themselves a crypt, and, as Berdicheff was subject to the incursions of Cossacks and Tatars, surrounded their monastery with rampart and ditch. In 1647, however, it was taken and plundered by Chmelnetzki, and the monks who had escaped did not return till 1663, and only obtained possession of their former property in 1717. In 1765 Stanislas Augustus, at the request of Prince Radzevil, allowed the city to hold ten yearly markets, and from that date its commercial prosperity began. In 1768 Casimir Pulawski, leader of the confederacy of Barr, fled, after the capture of that city, to Berdicheff, and there, with 700 men, maintained himself during a siege of 25 days. During the Polish domination, Berdicheff was in the Vratsislau waiwodeship; after its annexation to Russia it was assigned to Jitomir and Volhynia; and in 1845 it was raised to be capital of a circle. In the beginning of the 18th century it had passed from the Teeshkevitch to the Zaypsh family, and from them was transferred by a marriage settlement to the Radzevils.

BERENGARIUS, a celebrated mediæval theologian, was born at Tours, 998 A.D. He was educated in the famous school of Fulbert of Chartres, and early acquired a great reputation for learning, ability, and piety. Appointed in 1031 superintendent of the cathedral school of his native city, he taught with such success as to attract pupils from all parts of France, and powerfully contributed to diffuse an interest in the study of logic and metaphysics, and to introduce that dialectic development of theology which is designated the scholastic. The earliest of his writings of which we have any record is an *Exhortatory Discourse* to the hermits of his district, written at their own request and for their spiritual edification. It shows a clear discernment of the dangers of the ascetic life, and a deep insight into the significance of the Augustinian doctrine of grace. About 1040 Berengar was made archdeacon of Angers. It was shortly after this that rumours began to spread of his holding heretical views regarding the sacrament of the supper. He had submitted the doctrine of transubstantiation (already generally received both

by priests and people, although it had been first unequivocally taught and reduced to a regular theory by Paschasius Radbert only in 831) to an independent examination, and had come to the conclusion that it was contrary to reason, unwarranted by Scripture, and inconsistent with the teaching of men like Ambrose, Jerome, and Augustine. He did not conceal this conviction from his scholars and friends, and through them the report spread widely that he denied the common doctrine respecting the Eucharist. His early friend and school companion, Adelmann, archdeacon of Liège, wrote to him letters of expostulation on the subject of this report in 1046 and 1048; and a bishop, Hugo of Langres, wrote (about 1049) a refutation of the views which he had himself heard Berengar express in conversation. Berengar's belief was not shaken by their arguments and exhortations, and hearing that Lanfranc, the most celebrated theologian of that age, strongly approved the doctrine of Paschasius and condemned that of Ratramnus, he wrote to him a letter expressing his surprise, and urging him to reconsider the question. The letter arriving at Bec when Lanfranc was absent at Rome, was sent after him, but was opened before it reached him, and brought under the notice of Pope Leo IX. Because of it Berengar was condemned as a heretic, without being heard, by a synod at Rome and another at Vercelli, both held in 1050. His enemies in France cast him into prison; but the bishop of Angers and other powerful friends, of whom he had a considerable number, had sufficient influence to procure his release. At the Council of Tours (1054) he found a protector in the Papal legate, the famous Hildebrand, who, satisfied himself with the fact that Berengar did not deny the real presence of Christ in the sacramental elements, succeeded in persuading the assembly to be content with a general confession from him that the bread and wine, after consecration, were the body and blood of the Lord, without requiring him to define how. Trusting in Hildebrand's support, and in the justice of his own cause, he presented himself at the Synod of Rome in 1059, but found himself surrounded by fierce and superstitious zealots, who forced him by the fear of death to signify his acceptance of the doctrine "that the bread and wine, after consecration, are not merely a sacrament, but the true body and the true blood of Christ, and that this body is touched and broken by the hands of the priests, and ground by the teeth of the faithful, not merely in a sacramental but in a real manner." He had no sooner done so than he bitterly repented his weakness; and acting, as he himself says, on the principle that "to take an oath which never ought to have been taken is to estrange one's self from God, but to retract what one has wrongfully sworn to, is to return back to God," when he got safe again into France he attacked the transubstantiation theory more vehemently than ever. He continued for about sixteen years to disseminate his views by writing and teaching, without being directly interfered with by either his civil or ecclesiastical superiors, greatly to the scandal of the multitude and of the zealots, in whose eyes Berengar was "ille apostolus Satanæ," and the academy of Tours the "Babylon nostri temporis." An attempt was made at the Council of Poitiers in 1075 to allay the agitation caused by the controversy, but it failed, and Berengar narrowly escaped death in a tumult raised by fanatics. Hildebrand, now Gregory VII., next summoned him to Rome, and, in a synod held there in 1078, tried once more to obtain a declaration of his orthodoxy by means of a confession of faith drawn up in general terms; but even this strong-minded and strong-willed Pontiff, although sincerely anxious to befriend the persecuted theologian, and fully alive to the monstrous character of the dogma of transubstantiation as propounded by Pope Nicholas II. and

Cardinal Humbert at the synod held in 1059, was at length forced to yield to the demands of the multitude and its leaders; and in another synod at Rome (1079), finding that he was only endangering his own position and reputation, he turned unexpectedly upon Berengar and commanded him to confess that he had erred in not teaching a change as to substantial reality of the sacramental bread and wine into the body and blood of Christ. "Then," says Berengar, "confounded by the sudden madness of the Pope, and because God in punishment for my sins did not give me a steadfast heart, I threw myself on the ground, and confessed with impious voice that I had erred, fearing the Pope would instantly pronounce against me the sentence of condemnation, and, as a necessary consequence, that the populace would hurry me to the worst of deaths." He was kindly dismissed by the Pope not long after, with a letter recommending him to the protection of the bishops of Tours and Angers, and another pronouncing anathema on all who should do him any injury or call him a heretic. He returned home overwhelmed with shame and bowed down with sorrow for having a second time been guilty of a great impiety. He immediately recalled his forced confession, and besought all Christian men "to pray for him, so that his tears might secure the pity of the Almighty." He now saw, however, that the spirit of the age was against him, and hopelessly given over to the belief of what he had combated as a delusion. He withdrew, therefore, into solitude, and passed the rest of his life in retirement and prayer on the island of St Côme near Tours. He died there in 1088. In Tours his memory was held in great respect, and a yearly festival at his tomb long commemorated his saintly virtues.

Berengar left behind him a considerable number of followers. All those who in the Middle Ages denied the substantial presence of the body and blood of Christ in the Eucharist were commonly designated Berengarians. These so-called Berengarians differed, of course, in many respects from one another, even in regard to the nature of the supper. Berengar's own views on the subject may be thus summed up:—1. That bread and wine should become flesh and blood and yet not lose the properties of bread and wine was, he held, contradictory to reason, and therefore irreconcilable with the truthfulness of God. A change which would leave behind the properties or predicates of bread and wine, yet take away their substances, the subjects of these predicates, seemed to him inherently incredible. In working out the proof of this position he showed very considerable dialectical skill. At the same time he employed so many arguments, based on what is called nominalism, that his theory of the Eucharist has been described by M. de Remusat as "nominalism limited to a single question." 2. He admitted a change (*conversio*) of the bread and wine into the body of Christ, in the sense that to those who receive them they are transformed by grace into higher powers and influences—into the true, the intellectual, or spiritual body of Christ—so as to sustain and impart the life eternal. Christ does not descend from heaven to be portioned out by the hands of priests and received into the mouths of communicants, but the hearts of true believers ascend to Christ in heaven, receive into themselves his true and imperishable body, and partake thereof in a spiritual manner. The unbelieving receive the external sign or sacrament; but the believing receive in addition, truly although invisibly, the reality represented by the sign, the *res sacramenti*. Berengar draws his reasons for this view from Scripture. In confirmation of its correctness he adduces the testimonies of the earlier church teachers. 3. He rejected the notion that the sacrament of the altar was a constantly renewed sacrifice, and held it to be merely a commemoration of the one sacrifice

of Christ. 4. He dwelt strongly on the importance of men looking away from the externals of the sacrament to the spirit of love and piety which they presuppose, and the divine power and grace, through the operation of which alone they can become channels of religious life. The transubstantiation doctrine seemed to him full of evil, from its tendency to lead men to overvalue what was sensuous and transitory in the sacrament, and to neglect what was spiritual and eternal. 5. He rejected with indignation the miraculous stories told to confirm the doctrine of transubstantiation. He saw in these legends unworthy inventions originated to awe and influence ignorant and superstitious minds. On this account he was falsely accused of denying miracles altogether. 6. Reason and Scripture seemed to him the only grounds on which a true doctrine of the Lord's supper could be rested. He had a confidence in reason very rare in the 11th century, but was no rationalist. He attached little importance to mere ecclesiastical tradition or authority, and none to the voice of majorities, even when sanctioned by the decree of a Pope. In this, as in other respects, he was a precursor of Protestantism.

The opinions of Berengar are to be ascertained from the works written in refutation of them by Adelman, Lanfranc, Guilmund, &c.; from the fragments of the *De sacr. cena adv. Lanfr. liber*, edited by Stäudlin (1820-29); and from the *Liber posterior*, edited by A. F. and F. T. Vischer (1834). See also the *Berengarius Turonensis* of Lessing (1770), and especially of Sudendorf (1850); the *Church Histories* of Gieseler, ii. 396-411 (Eng. transl.); and Neander, vi. 221-260 (Eng. transl.); Prantl's *Geschichte der Logik*, ii. 70-75, and Hauréau's *Histoire de la Philosophie Scolastique*, i. 225-238. (R. F.)

BERENICE, an ancient city on the western shore of the Red Sea, in 23° 56' N. lat. and 35° 34' E. long., near the head of the *Sinus Immundus* or Foul Bay. It was founded or enlarged by Ptolemy II., and grew into great importance as an entrepôt for the trade between Asia and Africa. Its harbour was sheltered on the north-east by an island that had topaz deposits, and in the neighbourhood were emerald mines. The ruins of a temple in the Egyptian style, but with Greek ornaments, are among the most important discovered on the site.

BERENICE, the name of several Egyptian and Jewish princesses. The two most generally known are—

1. BERENICE, the daughter of Magus, king of Cyrene, and the wife of Ptolemy Euergetes, of Egypt. During her husband's absence on an expedition to Syria, she dedicated her hair to Venus for his safe return, and placed it in the temple of the goddess at Zephyrium. The hair having by some unknown means disappeared, Conon, the mathematician, explained the phenomenon in courtly phrase, saying that it had been carried to the heavens and placed among the stars. The name *Coma Berenices*, applied to a constellation, commemorates this incident. Only a few lines remain of the poem in which Callimachus celebrated the transformation, but there is a fine translation of it by Catullus.

2. BERENICE, daughter of Agrippa I., king of Judæa, and born probably about 28 A.D. She was first married to her uncle, Herod, after whose death she lived for some years with her brother Agrippa, not without scandal. Her second husband was Polemo, king of Cilicia, but she soon deserted him, and returned again to Agrippa, with whom she was living when Paul appeared before him at Cæsarea. During the devastation of Judæa by the Romans, she fascinated Titus, whom she accompanied to Rome, and who would willingly have married her had it not been for the hatred cherished by the people against the Jewish race.

BEREZINA, a river of Russia, in the government of Minsk, forming a tributary of the Dnieper. It rises in the marshes of Boresoff, and has a course of more than 330 miles, for the most part through low-lying but well-

wooded country. Its width increases from 40 or 60 feet near Bobruisk to 100 feet at the mouth of the Svesloch, one of its western tributaries. As a navigable river, and forming a portion of the great canal system which unites the Black Sea with the Baltic, it is of great importance for the commerce of the country, but unfortunately it is subject to severe floods. The principal ports along its course are Boresoff, Berezino, Yakshetsee, Bobruisk, and Parichi. In history the river has been rendered famous by the crossing of the army of Napoleon in 1812. See Stuckenberg's *Hydrographie*, iii., and *Canäle*; Güldenstadt's *Reise*.

BEREZOFF, a town of Asiatic Russia, capital of a circle in Tobolsk, 700 miles N. of that city, situated on three hills on the left bank of the Sosna, 13 miles above its mouth, and on the Bogul, a tributary of the Sosna, in 63° 55' N. lat. and 64° 7' E. long., at a height of 297 feet above the sea-level. Berezoff was founded in 1593 for the collection of taxes near the Ostyak settlement of Sámgüt-Bozh, which means in Russian *Berezovi-Gorod*, or Birch-town. Berezoff was more than once exposed to destructive conflagrations, as, for example, in 1719. In the second quarter of the 18th century Berezoff was appointed a place of banishment for certain important royal families. In 1727 Prince Menschikoff was sent thither with his sons and two daughters, of whom the eldest, Mary, was the first bride of Peter II.; and in 1730 he was followed by Prince Ivan Dolgoruki, with his wife, father, mother, three brothers and three sisters, of whom Catherine was the second bride of Peter II. In 1742 General Osterman was sent to Berezoff with his wife, and died there in 1747. In 1782 the town was raised to the rank of chief town of a district of the Tobolsk government. In 1808 it was again burned down. In 1860 it had two stone churches, a cathedral called the Resurrection of the Lord, near which lie buried Mary Menschikoff and some of the Dolgorukis, and the church of Our Lady's Conception, built on the site of the Menschikoff building. There are in the town a departmental school, a lazaretto, and a stranger's hospital. The trade, which is of considerable importance, consists of furs, mammoth bones, dried and salted fish, &c. There is a yearly market, in which the transactions amount to £9000. Population in 1860, 1462.

BERG (*Ducatus Montensis*), a former duchy of Germany, on the right bank of the Rhine, bounded on the N. by the duchy of Cleves, E. by the countship of Mark and duchy of Westphalia, and on the S. and W. by the bishopric of Cologne. Its area was about 1188 square miles. The district was raised in 1108 to the rank of a countship, but did not become a duchy till the 14th century, after it had passed into the possession of the Jülich family. On the extinction of this house in 1609, Austria laid claim to the duchy as an imperial fief; but, in keeping with the wishes of the inhabitants, it was administered conjointly by the electors of Saxony and Brandenburg and the Elector Palatine till 1624, when by the Düsseldorf treaty the last of the three obtained the sole authority. In 1806 it was bestowed by Napoleon, along with the duchy of Cleves and other possessions, on Murat, who bore the title of grand duke of Berg; and after Murat's elevation to the throne of Naples, it was transferred to Louis, the son of the king of Holland. By the Congress of Vienna in 1815 it was made over to Prussia, and now forms a flourishing part of her territory.

BERGAMA, a town of Asia Minor, with 2500 inhabitants. See PERGAMUS.

BERGAMO, a northern province of Italy, bounded on the N. by Sondrio, E. by Tyrol and Brescia, S. by Cremona, and W. by Milan and Como. The northern portion is mountainous and well wooded, while the southern belongs to the alluvial plain of Lombardy. To the N. and

W. of Lake Iseo there are numerous mineral wells, the most important of which are those of Trescoro. Marble is abundant in the mountains, and there are valuable iron mines. At an early period the wealth of the capital appears to have been increased by the working of copper mines in the district. (See Finazzi, *Sulle antiche miniere di Bergamo*, Milan, 1860.) The vine and flax are largely grown, and the culture of the silk-worm is extensively carried on. The people speak a rough dialect, and are liable to be laughed at by the other Italians. The two stock characters of popular Italian comedy, Harlequin or Truffaldino and the sly Brighella, were both at one time represented as natives of the Bergamo district.

BERGAMO, the capital of the above province, is situated between the Brembo and Serio, two tributaries of the Adda, 39 miles N.E. of Milan, on the railway that runs from Venice to the Lake of Como. It consists of a new and an old town, the latter known as the *Città*, or city, being built on a hill, while the former, or *Borgo S. Leonardo*, occupies the level ground below. On the eastern side there are also two important suburbs, *S. Caterina* and *Palazzo*. Bergamo is the seat of a bishop and a prefect, and possesses a school of art known as the *Accademia Carrara*, a museum, a lyceum, a library contained in the *Palazzo Vecchio* or *Broletto*, a musical institute, two theatres, and various scientific societies. There are also a lunatic asylum, a hospital, and other charitable institutions. Among its numerous churches may be mentioned *S. Maria Maggiore*, which dates from 1173, and the neighbouring *Colleoni* chapel, the old Arian church of *San Alessandro della Croce*, *S. Bartolommeo*, and *S. Grata*. The principal objects of industry in the city are silk, cotton, and woollen goods, iron-wares, waxcloth and wax candles, and playing cards. A large fair, called the *Fiera di S. Alessandro*, is annually held in the new town. It dates from the 10th century, and is of great importance, especially for the silk trade. Bergamo, or *Bergomum*, was a municipal town during the Roman empire, and, after being destroyed by Attila, became one of the most flourishing cities of the Lombard kings, who made it the capital of a duchy. In the 15th century it was appropriated and fortified by the Venetians. In 1509 it was occupied by Louis XII. of France, who retained it for seven years, and then restored it to Venice. In 1796 the French again made themselves masters of the city, and constituted it the capital of their department of Serio. Bergamo was the birthplace of Tiraboschi, Rabini, and Donizetti. Population, 37,363.

BERGAMOT, OIL OF, an essential oil obtained from the rind of the fruit of a species of *Citrus*, regarded by Risso as *C. bergamia*, but not generally believed to constitute a distinct species. The bergamot is a small tree with leaves and flowers like the bitter orange, and a round fruit nearly 3 inches in diameter, with a thin lemon-yellow smooth rind. The tree is cultivated in the neighbourhood of Reggio, in Calabria, whence the entire supply of bergamot oil is drawn. The oil is contained in small vesicles in the rind, from which it can be expressed by simple pressure in the hand. An old method of obtaining the oil, now almost superseded, is by skinning the fruit, and pressing the outside of the rind against a sponge. The rind being turned over so that the outside becomes concave, the vesicles are easily ruptured by hand pressure against the sponge, which absorbs the oil as it escapes. The oil is now obtained by placing several fruits in a saucer-shaped apparatus, the surface of which is cut into radiating sharp-edged grooves. Against the sharp edges of this dish the fruits are rapidly revolved by means of a heavy cover placed above it, which is moved by a cog wheel. The oil vessels are ruptured by pressure against the knife edges, and the oil which exudes falls through small perforations in the bottom into a vessel