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Bagni, Biagio - Bebel, Balthasar

by James Strong & John McClintock

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Bagni, Biagio

an Italian theologian who flourished about 1610 as canon regular of the Congregation of San Salvator, near Terracina, was general of that congregation, and wrote, *Coeremonioe Observandoe a Recitantibus Officium Divinum et a Celebrantibus Missas Majores* (Rome, 1610): — *De Orationum Spiritualium Exercitio* (ibid. 1613): — *De Proecipuis S. R. Ecclesie Dignitatibus* (Bologna, 1625-49), and other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bagnolensians (Bagnoli, Or Bajoli)

(*Bagnolais*, or *Bazolais*), so called from the town of Bagnols, in Languedoc, were Manichaeans of the 8th century who rejected the Old Test. and part. of the New. They declared that God could do nothing of himself; that he did not create the soul of man when he created the body; that the world is eternal, etc. These heretics were also called *Concordois*, or *Cazocois*. In the 13th century there was a sect of the Cathari called by the same name.

Bagoë

a nymph who instructed the Tuscans to divine by thunder. It is pretended that she was the sibyl *Erythraca*, or *Erophyle*.

Bagot, Jean

a French Jesuit, who was born at Rennes in 1580, and died as professor of philosophy and theology at Paris, Aug. 22, 1664, is the author of, *Dissertatio de Penitentia*: — *Libertatis et Gratice Defensio contra Jansenium*: — *Defensio Juris Episcopalis et Libertatis, qua Fideles gaudent in Missis et Confessionibus de Precepto*: — *Dissertatio de Veritate unius Religionis Christianoe*. See Alegambe, *Bibliotheca Scriptorum, Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bagot, Richard

a prelate of the Church of England, was born in 1782. He was the third son of the first lord Bagot; was educated at Rugby School, thence went to Christ Church, Oxford, and in 1804 became fellow of All-Souls' College. He was consecrated bishop of Oxford in 1829, and was transferred to the

bishopric of Bath and Wells in 1845. He died at Brighton, England, May 15, 1854. He was not distinguished intellectually, but was courteous and noble-hearted. See *Amer. Quar. Church Rev.* 1854, p. 465.

Bagshaw, Christopher

an English theologian, studied logic, philosophy, and theology, and passed successively from Protestantism to Catholicism, without especially attaching himself to either religion. He died at Paris in 1525. He wrote, *Declaratio Motunu inter Jesuitas et Sacerdotes Seminariorum inz Anglia* (Rouen, 1601). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bagshaw, Edward

an English clergyman, son of the lawyer of the same name who became famous for his opposition to royalty, was born in 1629, and educated at Christ Church, Oxford. He took holy orders in 1659, and became second master of Westminster School, when the famous Dr. Busby was headmaster. Since the two could not agree, Bagshaw was displaced, and was for some time chaplain to Arthur, earl of Anglesey. He published numerous controversial works, directed against Baxter, L'Estrange, Morley, bishop of Worcester, and others. For some attack upon the government, in his later years, he was subjected to twenty-two weeks' imprisonment in Newgate. He died Dec. 28, 1671. See Wood, *Athenoe Oxonienses*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Rose, *New Biog. Dict.* s.v.

Bagshaw, Henry

an English clergyman, brother of Edward Bagshaw the younger, was born in 1632. He was educated at Westminster School and Christ Church, Oxford, and subsequently held a prebend in the Church of Durham. He died at Houghton, Dec. 30, 1709, leaving a few published sermons. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Rose, *New Biog. Dict.* s.v.

Bahaman

is the name of an angel who, according to the Persian magi, presided over oxen, sheep, and all other tame animals.

Bahed

is the name of a fast in the Ethiopic calendar, observed on Ter 10 =Jan. 5.

Bahil, Matthias,

a Hungarian theologian, who lived near the latter half of the 18th century, translated the work of Cyprian upon the origin and progressive march of the papacy in Bohemia, for which he was persecuted. Being obliged to leave Hungary, he went to Bieg, where he published his history and trials under the title *Traurige Abbildung der Protestantean in Ungarn* (1747). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bahman

in Persian mythology, was, after Ormuzd, the first created of the seven Amshaspands, chief and protector of the rest, the king of light and genius of good-will. Every second day of every month, and the entire second month of winter, are sacred to him. When Ahriman and Ormuzd shall combat for the possession of the world, Bahman, besides Mah, Gosh, and Ram, will be arrayed against the evil daemons Ashmoph, Akuman, and Tarmad.

Bahmangeh

in Persian mythology, is the great festival which is celebrated in honor of Bahman (q.v.) with great pomp on the second day of the second month of winter.

Bahn, Christian August

a German theologian and miscellaneous writer, was born May 28, 1703. He studied at Wittenberg, became preacher, then chaplain of a regiment of riflemen, which he accompanied to Poland. On his return he was made archdeacon of Frankenstein, and later pastor at Sachsenburg. He died Oct. 7, 1755. He wrote, *Schediasna de Alpha et Omega Graecorum* (Meissen, 1731), and several other works. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bahn, Hieronymus

a German theologian, native of Hamburg, died in 1744. He wrote, *Hochstverderbliche Aufzuehung der Kinder bey den Pietisten: Johann Arndius Anti-Pietista* (1712). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bahn, Nikolaus

a German- theologian, was born in 1664. He studied at Jena, and became pastor at Dobra and elsewhere. He died in 1704. He wrote, *Das unschuldig vergossene Blut* (1699): — *Das neue Lied:Die von Gott kommenden grausamen Sturmwinde, welche in 1715 viel tausende Baume in den siudlichen Wildern*, etc. (1714), and other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bahnmaier, Jonathan Friedrich,

a Protestant theologian, was born July 12, 1774, at Oberstenfeld, near Marbach, in Wurtemberg, where his father was minister. He studied theology at Tubingen, and assisted his father in his ministry until his death, in 1803. In 1805 he travelled on the Continent, and in 1806 was appointed to the Church at Marbach. In 1810 he removed to Ludwigsburg, and from 1815 to 1819 he was professor of theology at the University of Tubingen. Being unreasonably deprived of this position, he was appointed dean of Kirchheim, and in that office he died, Aug. 18, 1841. He wrote, *De Miraculis N. Test. Meletemata* (Tubingen, 1797), besides a number of sermons and ascetical works which he published; he also wrote some very fine hymns, one of which, *Valte, walte, nah undfern*, has been translated into English (*Lyra Germ.* ii, 89), "Spread, oh spread, thou mighty Word." See Winer, *Handbuch der theol. Literatur*, 1, 392; 2, 101, 130, 143, 159, 233, 326; Koch, *Gesch. des deutschen Kirchenliedes*, 7:81 sq.; Miller, *Singers and Songs of the Church*, p. 354. (B.P.)

Bahnsen, Benedict,

a Dutch theologian, was a native of Eiderstedt, in Holstein, and lived in the latter half of the 17th century. He first engaged in the occupation of book-keeper at Amsterdam. He published several Mystic works under his own name, of which the true authors were Joachim Belkuis, Julius Superbius, and Gottfried Furchenichts. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bahr, Carl Wilhelm Christian

a Protestant theologian of Germany, was born June 25, 1801, at Heidelberg. He studied at Heidelberg and Berlin from 1818 to 1822; was in 1824 appointed deacon at Pforzhelm, and in 1829 pastor at Eichstetten. Here he wrote his *Commentar zum Kolosserbrief* (Basle, 1833), and his

Symbolik des mosaischen Cultus (2 vols. Heidelberg, 1837-39; 2d ed. 1874). Thus he became known to the literary public, especially by the last work, and the degree of doctor of divinity was conferred on him. In 1838 he became a member of the Oberkirchenrath in Carlsruhe, and took an active part in the ecclesiastical affairs of the duchy of Baden till he retired, March 1, 1861. After his retirement from public affairs he wrote the commentary on the books of Kings for Lange's *Bibelwerk*. He died May 15, 1874, at Offenburg. Of his other publications we mention, *Der Salomonische Tempel nmt Berucksichtigung seines Verhdhltnisses zurheiligen Architectutr* (Carlsruhe, 1848): — *Der protestantische Gottesdienst vom Standpunkte der Gemeinde aus betrachtet* (Heidelberg, 1850): — *Begrundung einer Gottesdienst-Ordnungfur die evangel. Kirche* (Carlsruhe, 1856): *Das badische Kirchenbuch*, etc. (ibid. 1859). See *Allgemeine deutsche Biographie*, s.v.; Zuchold, *Bibl. Theol.* i, 62. (B. P.)

Bahr, Christian August

a Lutheran theologian of Germany, Was born Jan. 25, 1795, at Atterwasch, in Lower Lusatia. He studied at Leipsic; was in 1821 appointed pastor at Oppach, in Upper Lusatia; accepted a call in 1834 to Zittau; and died April 23, 1846. He is the athor of hymns, which were published in 1846: *Sechszwanzig geistliche Lieder* (Zittau). See Koch, *Gesch. d. deutschen Kirchenliedes*, 7:255 sq.; Tobias, in the preface to Bahr's hymns; *Pilger aus Sachsen*, 1846; *Schsische Kirchenzeitung*. 1841, No. 31, 36; 1846, No. 8. (B. P.)

Bahrdt, Johann Friedrich

a Protestant theologian of Germany, was born June 11, 1713, at Lilbben, in Lower Lusatia. He studied at Leipsic, and was in 1739 appointed deacon at Bischofswerda, in Lusatia. In 1741 he was called as pastor to Schbnfeld, near Dresden; and in 1745 as court preacher and superintendent at Dobrilugk. In 1747 he was called to Leipsic as catechist and preacher of St. Peter's; in 1748 he received the degree of doctor of divinity, and in 1755 he was appointed professor of theology. He died Nov. 6, 1775, as pastor primarius of St. Thomas's. He wrote, *Abhandlung von der Sterblichkeit und dem leiblichen Tode des menschlichen Geschlechts wider den Democritus Redivivus undalle andere Socinianische Schwitzer* (Budissin, 1738): *Diss. I et II de Ministerio Novi Testamenti, non Litterce sed Spiritus*, ad ~~4~~2 Corinthians 3:6 (Leipsic, 1749): — *Progr. de*

Sapientissimo Legis et Evangelii Nexu (1749): — *Progr. sistens Vindicias Dicti Classici Actor.* 15:11 (1750): *Progr. de Probabilitate Hermeneutica, Certitudini Fidei non Adversa* (1751): — *Diss. I-XII Apologice Aug. Conf. Art. i-3* (1751 sq.): — *Diss. de Applicatione Homiletica* (ibid. 1752): — *Progr. de Libertinismo, Pace Religiosa nequaquam Stabilita* (1755) — *Diss. de Miraculis Spuriis Verce Ecclesice, Notis, ad 2 Thess. ii, 9, 10* (eod.): — *De Potestate Ecclesice* (eod.): — *Diss. de Dispensione Divina ab Obligatione Legis iv et viii Decalogi* (1759): *Progr. de Messie .Characteribus, ejusque Religionis Veritate, ex Evangelio Pauperibus Nunciato, ex* ^{Matth.} Matthew 11:5 (1764): — *Paraphrastische Erkldrung des Buches Hiob* (1764-65): — *Progr. de Beneficio Reformatios nis s hodie Neglecto'* (1767): — *De Romana. Ecclesia Irreconciliabili* (1767). Besides, he published quite a number of sermons and other ascetical works. See Jocher, *Algemeines Gelehrten-Lexikon*, s.v.; Doring, *Die gelehrten Theol. Deutschlands*, i, 25 sq. (B. P.)

Bahring, Bernhard

a Protestant theologian of Germany, who died in 1876, is the author of *Thomas von Kempen, der Prediger der Nachfolge Christi* (Berlin, 1849): — *Leben Johann Wessels* (2d ed. 1852): — *Gerhard Groot und Florentius, die Stifter der Bruderschaft von genzeinsamen Leben* (Hamburg, 1849): — *Johannes Tauler und die Gottesfreunde* (ibid. 1853): — *Geschichte der vereinigten Kirche der Pfalz in den ersten dreissig Jahren ihres Bestehens, von 1818 bis 1848* (Frankfort, 1850): — *Die Enthüllung des Luther-Denkmal zu Worms* (Darmstadt, 1868): — *Bunsen's Bibelwerk nach seiner Bedeutung fuir die Gegenwart beleuchtet* (2d ed. Leipsic, 1870): *Die Naturwissenschaft, die Bibel und die christliche Gemeinde in ihrem Verhältniss zur Menschenerziehung* (Cassel, 1874): — *Die Refbrm des christlichen Religionsunterrichts* (Berlin, 1872): — *Erster Unterricht von Gott* (Langensalza, 1873): — *Ueber religiose Erziehung* (Cassel, 1873). (B. P.)

Bahurim, Lieut.

Conder "accepts the Targum's identification of this place with Almon or Alemeth (now Almet), which he thinks is sufficiently near to the "top of the hill;" while the existence of numerous rockcut cisterns, with narrow mouths, illustrates the incident of the concealment of Jonathan and Ahimaz (*Quar. Statement of the "Pal. Explor. Fund.,"* January, 1881, p.

45)-a very slender ground for the conclusion, as such cisterns abound in nearly every ancient locality in Palestine.

Bai

was the name of a special Egyptian priesthood, which was attached to the worship of the god Apis. It was held. by hereditary descent. Its duties and ceremonies are as yet unknown, but were probably sacrificial, as it is hieroglyphically expressed by a knife.

Baian

is said to have been the son of Simeon, king of the Bulgarians, who was so great a magician as to be able to transform himself into a wolf, or any other ferocious beast, whenever he wished to go out among his people to test their fidelity. He also had the power of rendering himself invisible by the aid of powerful demons.

Baias

in the religious legends of India, is one of the great philosophers, the son of Porosor, and of his wife, Sotti Obotti. The time in which he lived is not known, but of his wisdom the Vedas give evidence, which he collected, arranged, and divided into chapters and books.

Baiban

in India mythology, is the shining, ethereal wagon of heaven, on which the souls of the good are carried into Paradise near the mountain Meru.

Baibey, Lewis

an English bishop and theologian, died in 1632. He wrote *Praxis Pietatis*, a work which had, in 1732, ninety editions. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baier, Johann David

a Lutheran theologian of Germany, younger brother of Johann Wilhelm, was born at Jena, Dec. 30, 1681. In his native city, where he also studied, he received, in 1702, the magister degree. In 1706 he commenced his lectures in the philosophical faculty; but was called, in 1710, as deacon of St. Peter and Paul, at Weimar, and in 1716 as superintendent at Dornburg

and Burgeln. In 1729 he succeeded his brother at Altorf, having at the same time received the degree of doctor of divinity. He died Sept. 11, 1752. He wrote, *Disputatio de Erroribus Politicis Constantino Magno Imputatis* (Jense, 1705): *Disp. de Phoenicibus, eorumque Studiis et Inventis.* (ibid. 1709): — **Ζήτημα** *de Pietate Qucestuosa ad Tit. 3, 5, 6* (Altorf, 1732): — *Probl. Theol. utrum Johannes Baptista fuerit Thaumaturgus* (ibid. 1734): — *Spec. Philol.-theol. quo Literalis Sensus Eccles. 17:1, 6, de Agricultura I Vndicatur* (ibid. 1737): — *Disp. de Nithinceis, Levitarum Famulis* (ibid. 1745). See Will, *Nurnberger Gelehrten-Lexikon*; Gottens, *Gelehrtes Europa*, pt. ii; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Baier, Johann Wilhelm

a Lutheran theologian of Germany, oldest son of the writer of the same name, was born at Jena, June 12, 1675. He studied at his native place and at Halle; was in 1703 appointed adjunctus to the philosophical faculty at Jena, and in 1709 professor of theology and preacher at Altorf. He received the doctorate of divinity in 1710; and died May 24, 1729. He wrote, *De Excideo Sodomca: — De Quaestione- an Tenmpore Transitus Israelitarum fuerit Ordinarius. Fluxus et Refluxus Maris: — De Odore Vestium Esavi: — De Systemate Mundi Jobceo: — De Behemot' et Leviathan Elephante et Balena: — De Variantium Lectionum Novi Testamenti Usu et Abusu: — De λόγῳ ἐμφύτῳ: — De Verbis Christi πάντες ὅσοι πρὸ ἐμοῦ.*: *Analysis et Vindicatio Illustr. Script. S. Dictorum.* See Zeltner, *Vitæ Theologorum AltorJinorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bail, Johann Samuel

a Protestant theologian of Germany, was bori Oct. 27, 1760, at Grünberg, in Silesia; and died, as first pastor and superintendent, at Glogau, Oct. 27, 1760. He published, *Ueber die Religiositdt unsers Zeitalteras* (Leipsic, 1803): — *Neues Archiv fur Prediger* (Liegnitz, 1808-12, 3 vols.): — *Archiv flir die Pastor alwissenschat/* (1819-21, 3 vols.): — *CasualReden* (Glogau, .1801, 2d ed): — *Unterhaltungenfür nachdenkende Christen* (Hanover, 1817-19, 3 vols.): — *Entwurf eines kurzen und fasslichen katechetischen Unterrichts in der Lehre Jesu*, etc. (11th ed. 1841). See Winer, *Handbuch der theolog. Lit.* i. 486; ii, 38, 65, 163, 173, 205, 318, 337, 359, 362, 374; Zuchold, *Bibl. Theol.* i, 63. (B.P.)

Bail, Louis

a French theologian, a native of Abbeville, was doctor of the Sorbonne (1628), rector of Montmartre, and sub-penitentiary of Paris, where he died in 1669. He wrote, *Summa Concilidrum* (1659): — *De Triplici Examine Ordinandorum Confessorum et Paenitentium* (1651): — *Theologia Affectiva*. (1672): — *De Beneficio Crucis* (1653). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bailey

(Lat. *ballium*), a name given to the courts or wards of a castle formed by the spaces between the circuits of walls or defences which surrounded the keep: sometimes there were two or three of these courts between the outer wall and the keep, divided from each other by embattled walls. The name is frequently retained long after the castle itself has disappeared; as the Old Bailey in London, St. Peter's-in-the-Bailey in Oxford.

Bailey, Dudley P.

a Baptist minister, was born in Yarmouth, Me., about 1810, and was a graduate of Bowdoin College in the class of 1829. Having received a license from the Church in Yarmouth, he began his ministry in Greene, Me., in 1833, of which Church he was ordained pastor in 1835, where he remained one year, and then removed to Wayne, Me., where his ministry continued for two years (1836-38). Resigning at Wayne, he went to Cornville, Me., where he was pastor from 1839 to 1843. In 1844 he became pastor of the Church in St. Albans, Me., where he remained many years. His death occurred about the year 1875. See Millet, *Hist. of the Baptists of Maine*, p. 433. (J. C. S.)

Bailey, Giles

a Universalist minister, was born in Acworth, N. H., May 7, 1815. He received a liberal education; began teaching school at the age of seventeen.; took private instruction in theology; was licensed to preach in 1839, and ordained in 1840. He labored successively two years in Winthrop, seven years in Brunswick, three years in Oldtown, three in Dexter, Me.; two in Claremont, N. H.; eight in Gardiner, two in Belfast, Me.; and then removed to Reading, Pa., where, after nine years of faithful labor, he closed his life, May 14, 1878. Mr. Bailey was an able, energetic,

instructive, and interesting preacher, often thrilling his hearers with his impressive powers. He was a frequent and valuable contributor to his denominational papers, and was for some time editor of the *Universalist*, and three years editor of the *Register*. See *Universalist Register*, 1879, p. 92.

Bailey, Haman

a Methodist Episcopal minister, was born in Tennessee, but the date is unrecorded. He received a careful religious training; experienced conversion at a very early age, and in 1840 united with the Alabama Conference, and labored with unprecedented usefulness and acceptability until his decease, Jan. 11, 1845. Mr. Bailey was a thorough Bible student, a diligent preacher, a laborious pastor, and a devout Christian. See *Minutes of Annual Conferences*, 1845, p. 594.

Bailey, J.

a Scotch Baptist minister, was born in 1785. That he was a minister of ability and established reputation appears from the circumstance that he was called to be pastor of the Scotch Baptist Church in Nottingham, in Park Street. His death took place at Lenton, June 7, 1840. See (Lond.) *Baptist Handbook*, 1841, p. 31. (J. C. S.)

Bailey, James W.

a Universalist minister, was born in New Hampshire about 1814. He spent his youth in Claremont working upon *The Impartialist*, a Universalist paper, and preparing for the ministry. The date of his entrance into the ministry is not recorded. He had various stations in New Hampshire, Vermont, and New York, and died at Lima, N. Y., in May, 1864. Mr. Bailey was a practical Christian; was modest and cheerful, ardent and earnest. See *Universalist Register*, 1865, p. 32.

Bailey, John M.

a Free-will Baptist minister, was born in August, 1764. When a little more than twenty years of age, he became a Christian under the preaching of Rev. Benjamin Randall. Not long afterwards he began to preach, and continued to serve his Master through a very long term of years. He retained his mental faculties till the close of his long and useful life, and

died in Woolwich, Me., Oct. 5, 1857. See *Freewill Baptist Register*, 1859, p. 86. (J. C. S.)

Bailey, Luther

a Unitarian minister, was born in Canton, Mass., and was a graduate of Brown University in the class of 1808. He pursued his theological studies with Rev. Dr. Richmond, of Dorchester, Mass. Before settling as a pastor he was engaged in teaching in Wrentham and Bradford, Mass., and for three years had charge of the Bristol Academy, Taunton, Mass. He was ordained pastor of the Church in East Medway, Mass., in November, 1816, where he, remained twentyseven years. On retiring from the pastorate, he continued to reside in East Medway. Although solicited to take charge of other churches, he declined, but acted as a supply of destitute churches until the close of life. He lived in the period of the Unitarian controversy in Massachusetts, and became a moderate Socinian. classing himself, however, in most of his religious sentiments with evangelical Christians. He. published a few occasional sermons. His death occurred at East Medway, Dec. 19, 1861. (J. C. S.)

Bailey, Phineas

a Congregational minister, was born in Landaff, N. H., Nov. 6, 1787. He was in the watchmaker's trade when, in 1818, he commenced the study of theology with a view to the ministry. He was licensed in 1823, preached for a short time at Richmond and Waterbury, Vt., and was ordained pastor of the churches at East and West Berkshire in 1824. After a pastorate of nearly ten years, he removed to Beekmantown, N. Y., and in 1841 to Hebron, N. Y., returning four years after to East Berkshire. His next charge was Albany, Vt. (1852-57), where he died, Dec. 14, 1861. Mr. Bailey's ministry was very successful. Energy was his distinguishing characteristic; his mind was vigorous, his sermons original and clear, his theology was ultra-Calvinistic, and his morality rigidly Puritanical. See *Cong. Quarterly*, 1862, p. 217.

Bailey, Robert

an Irish Wesleyan minister, was born in the County of Fermanagh. He was converted while young; called to the ministry in 1800; labored successfully for thirty-three years, fifteen of them as a missionary, and died suddenly of

cholera, Oct. 18, 1832, aged sixty years. He was zealous and persevering. See *Minutes of the British Conference*, 1833.

Bailey, Rufus C.

a Methodist Episcopal minister, was born in 1799. He was converted at the age of twenty-three, and entered the Maine Conference in 1826. In 1842 he became superannuated, and in 1858 resumed his labors, which he continued till stricken down in 1865 by paralysis, of which he died, Oct. 24, 1866. Many conversions attest Mr. Bailey's fidelity and Christian zeal. See *Minutes of Annual Conferences*, 1867, p. 133.

Bailey, Rufus William D.D.,

a Congregational minister, was born at Yarmouth, Me., April 13, 1793. He graduated at Dartmouth College in 1813; taught in two academies; commenced the study of law with Daniel Webster; and entered Andover Theological Seminary, completing his studies under Rev. Francis Brown, D.D., president of Dartmouth. His first charge was Norwich, Conn., where he was ordained in 1819. . He was at the same time professor of moral science in the Military School. In 1823 he succeeded president Humphrey of Amherst College at Pittsfield, Mass. His health failing, by medical advice he sought a warmer climate. The remainder of his life was spent in the South in teaching and literary pursuits. He also travelled six years in Virginia as agent of the Colonization Society. In 1854 he was elected professor of languages in Austin College, Huntsville, Texas, and in 1858 president, in which office he continued till his death, April 25, 1863. Mr. Bailey was the author of a volume on slavery entitled *The Issue* (N. Y. 1837, 12mo): — eight sermons entitled *Domestic Duties; or, The Family on Earth a Nursery for Heaven* (Philadelphia, 1838): — *Daughters at School: — The Beginnings of Evil* (Am. Tract Soc.): *Primary Grammar* and *Manual of English Grammar*, two works which have been extensively introduced into Southern schools. See *Cong. Quarterly*, 1863, p. 350.

Bailey, Silas D.D., LL.D.

a Baptist minister, was born in Sterling, Mass., June 12, 1809. and was a graduate of Brown University in the class of 1834. After leaving college, he had charge of the Worcester (Mass.) Academy for five years. In December, 1839, he was settled as pastor of the Baptist Church in East Thompson, Conn., and afterwards for a time in Westborough, Mass. While

residing in the latter place, he was appointed to a professorship in Granville College, O., of which institution he was afterwards the, president. In 1852 he was elected president of Franklin College, Ind., holding the office for eleven years, at the end of which time he became pastor of the Baptist Church in Lafayette, Ind. Resigning his pastorate in this place, he became a professor in the Kalamazoo (Mich.) Theological Seminary, and for some time acted as president of Kalamazoo College. He returned to Lafayette in 1869 with impaired health, to recruit which he made an extended tour to Europe and the East in 1873. On his way home he died in Paris, June 30, 1874. (J. C. S.)

Bailey, William (1),

an English Baptist minister, was born at Bourton, Gloucestershire, May 18, 1771. After having worked at a trade for some time, he removed to Gosport, where he was converted under the ministry of Rev. David Bogue. Subsequently he took up his residence in London, where he was baptized Oct. 9, 1796. His first membership was with an Independent Church in Windsor, to which place he had removed. He joined a Baptist Church in Datchet in 1811, and soon after was appointed a deacon, and was licensed to preach. The pastor being laid aside, he supplied the pulpit for four years, and at length was ordained. He now relinquished his business and devoted himself solely to his ministerial work. His pastorate with the Church at Datchet continued from August, 1819, to the close of 1843, when, on account of the infirmities of age, he resigned. His death took place June 30, 1844. See (Lond.) *Bapt. Handb.*, 1845, p. 41. (J. C. S.)

Bailey, William (2),

an English Baptist minister, was born at Woodhouse Eaves, Leicestershire, Aug. 8, 1823. He was educated in the General Baptist College, Leicester, for the missionary work, and was set apart to that service May 13, 1845. He set out for Calcutta shortly afterwards, and arrived there Oct. 2 of the same year. He resided for some time at Cuttack, Khundittur, and Piplee, but for the greater portion of his missionary career he was located at Berhampoor, Ganjam. He twice returned to England on furlough, in 1855 and in 1866; and was compelled by failing health to abandon the work entirely in 1873, landing in England on May 15 of that year. He died at Leicester, Sept. 8, 1880. He was a contributor to the *Sunday at Home* and *Boys' Own Paper*, and published *The Life of Erun; or, The Dayspring in*

Southern Orissa, and Light in the Jungles. See (Lond.) *Baptist Handbook*, 1881, p.321.

Bailey, William Metherall

an English Methodist preacher, was a native of Cornwall, being born at Thorne, Jacobstow, May 21, 1795. He was vivacious and blithesome in youth, and when converted, about the age of twenty, he was as lively and active in the service of God. He joined Mr. O'Bryan, and began to itinerate in 1818, and for fifty-two years he did the work of an evangelist in many of the Bible Christian circuits. He was a simple, earnest, self-denying, faithful pastor and preacher, and many souls were the fruit of his. ministry. He closed a long and useful life at Shanklin, Isle of Wight, March 2, 1873. See *Minutes of the Conference*, 1873.

Bailey, Winthrop (1),

a Congregational minister, was born at Northborough, Mass., in 1784. He graduated at Harvard College in. 1807; was tutor in Bowdoin College in 1810-11; was ordained at Brunswick, Me., May 15, 1811; was dismissed in April, 1814; was installed at Pelham, Mass.; was afterwards dismissed and installed at Greenfield, Mass., in Oct. 1825; and died March 16, 1835. See *Sprague, Annals of the Amer. Pulpit* i, 617.

Bailey, Winthrop (2),

a Presbyterian minister, was born in Berlin, Mass., June 3, 1817. After receiving a common-school education, he entered the Theological Seminary at Princeton, N. J., where he graduated in 1847. He was licensed by the Long Island Presbytery in 1847, and was installed the same year as pastor of the Presbyterian Church at Oyster Bay, Long Island, N. Y. He died April 30, 1865. See Wilson, *Hist. Presb. Almanac*, 1866, p. 91.

Bailles, Jacques Marie Joseph

a French prelate, was born at Toulouse, March 31, 1798. Being ordained priest in 1822, he performed successively the functions of secretary-general of the bishop of Verdun, of vicargeneral, and of superior of the Seminary of Bayonne and vicar-general of Toulouse. He was appointed bishop of Lucon by the royal ordinance of Aug. 15, 1845, and took possession of his see, Jan. 11, 1846. In 1849 M. Lanjuinais, then minister of public instruction and public worship, having sent an Israelitish professor of

philosophy to the College of Napoleon-Vendee, the bishop of Luçon ordered the prohibition of the chapel of the lyceum, and the authority of the latter was maintained in that city, where Catholicism had so strong a hold. A conflict of ecclesiastical jurisdiction occurred between Bailles and the archbishop of Bordeaux concerning the conduct of a rector of the diocese of Luçon, in which the judgment of the bishop of Luçon prevailed. He published, on this occasion, a work entitled *Des Sentences Episcopales*. He died at Rome, Nov. 9, 1873. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baillio, David,

a Dutch painter, was born at Leyden in 1584. His principal works were portraits and interior views of temples and churches. He died in 1638.

Baillu (Or Balliu, Also Baleau), Bernard

a Dutch engraver, was born about 1625. One of his best works is *Christ between St. d'Alcanta and St. Mary Magdalene*. His plates are executed entirely with the graver.

Baillu (Or Bailliu), Pierre De

a Flemish engraver, was born at Antwerp about the year 1614. He studied the works of the great masters in Italy. Returning to Antwerp about the year 1635, he engraved several works of celebrated Flemish masters John Backer (Dutch painter), John Byler, Honore Urphee, and others. The following are the principal: *The Crucifixion*: — *The Reconciliation of Jacob and Esau*: — *Christ Praying in the Garden*.: — *Christ Bound to the Pillar*.

Bailon, Pascal,

a Spanish monk and theologian, who died at Villareal in 1592, wrote, *Principales Mysteries de la Vida de Christo*, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baily, John

a Congregational minister, was born near Blackburn, in Lancashire, England, Feb. 24, 1644. After studying under the celebrated Dr. Thomas Harrison, he commenced his ministry in Chester, England, at the age of twenty-two; but after a short time, on account of his Congregational

principles, he was imprisoned in Lancashire jail. When he was released, he travelled through Ireland, preaching so constantly as to injure his constitution. About fourteen years he spent in Limerick, where he enjoyed a happy and useful ministry. While here he was offered, in case he should conform to the Established Church, a duke's chaplaincy, with a deanery and a bishopric whenever a vacancy should occur; but he rejected the offer. Notwithstanding his irreproachable character, he was again thrown into prison. During his imprisonment, his Church, divided into seven companies, were accustomed to visit him every day, each company in turn, until it was prohibited. No release would be granted unless he promised to leave the country. In 1684, accordingly, he came to New England, accompanied by Thomas, a younger brother, who was also a minister. At first he resided in Boston. In August, 1685, the Church at Watertown corresponded with him concerning a settlement in that place. The next year he was formally called, and Oct. 6 he was constituted their pastor. In November, 1687, his brother Thomas removed to Watertown as his assistant. In 1692 John removed to Boston, although the reasons of his removal are unknown: mental depression, in consequence of his brother's death, probably formed a part of them. In July, 1693, he was invited to assist Mr. Allen, pastor of the First Church in Boston, as public teacher, and here he remained until the close of his life, which occurred Dec. 12, 1697. A volume of his discourses was printed in Boston in 1689. Cotton Mather describes him as a man of eminent holiness, and of remarkably tender conscience. His preaching was of a spiritual cast, and he was unquestionably an able man. See Sprague, *Annals of the Amer. Pulpit*, 1, 201.

Bain, George A.

a minister in the Methodist Episcopal Church South, was born near Baltimore, Md. July 6, 1798. He was left an orphan when about nine years of age; experienced conversion in 1818; and in 1820 received license to preach, and was admitted into the Baltimore Conference, and immediately transferred to the Virginia Conference. He died May 27, 1850. Mr. Bain's acquirements were thorough, Biblical, and Methodistic. His piety was deep and fervent. See *Minutes of Annual Conferences of the M. E. Church South*, 1850, p. 282.

Bain, Hope

a Universalist minister, was born in Aberdeen, Scotland, May 30, 1795. He removed soon after, with his parents, to the West Indies; later, to Baltimore, Md.; served in the war of 1812, in a Baltimore company of volunteers; was a member of the Presbyterian Church for several years; and became agent of the American Sunday-school Union for the Mississippi Valley in 1830. He embraced Universalism in 1847, and was ordained a preacher of that faith in 1848, at Norfolk, Va. In 1851 he moved to North Carolina, wherein before the Rebellion he preached in twenty counties, and afterwards in six. He died at his home in Goldsborough, N. C., Oct. 5, 1876. See *Universalist Register*, 1877, p. 116.

Bain, James

an Irish Congregational minister, was a native of Dundee, Scotland, but removed to Belfast; Ireland, while yet a young man, and decided to consecrate himself to the ministry. He was educated at the Belfast College, and spent the two years succeeding the completion of his studies (1837-38) in evangelistic work in the County Antrim, preaching at two principal stations, Straid and Ballycraigg. In 1839 he was ordained over the Church at Straid, which he succeeded in building up to a large extent by earnest labors. A new chapel was built in 1858, and afterwards enlarged, the whole being completed in 1861. His pastorate continued in this Church for more than forty years, with eminent success in all its departments. His health failed in 1878, and he was compelled to resign his charge in 1880. He removed to Londonderry the following year, and died July 17, 1881, having been in the ministry forty-two years. See (Lond.) *Cong. Yearbook*. 1882, p. 284.

Bain, John

a Methodist Episcopal minister, was born in the Highlands of Scotland, Jan. 3, 1804. He emigrated to the United States in 1823; soon after became a local preacher; and in 1835 entered the Pittsburgh Conference, in which he labored vigorously and with faithfulness until his death, in 1872. Mr. Bain was learned, pious, and affable. See *Minutes of Annual Conferences*, 1872, p. 86.

Bain, William Ira

a Methodist Episcopal minister, was born near Norfolk, Va., Oct. 30, 1844. His early advantages were limited. He was a remarkably wellread young man, and being bright, in possession of a good memory and an irrepressible perseverance, he trained himself to be a good thinker and fine preacher. He was converted in 1867, immediately joined the M. E. Church, and was shortly afterwards licensed to preach. In 1870 he was admitted to the Virginia Conference, and ordained deacon in 1871. He served Hillsborough Circuit as junior preacher. He was preacher in charge at Manassas three years, after which he served similar terms at Princess Anne and Fairmount respectively. His last appointment was Pocomoke City, Md., where, after a few weeks' labor, he died, on May 13, 1880. Success attended his work. As a preacher, he was studious, prayerful, and laborious. His sermons were clear, logical, and spiritual. See *Minutes of Annual Conferences*, 1881.

Bainbridge, Thomas,

a Methodist Episcopal minister, was born in Appleby, England, Oct. 26, 1792. He received a careful religious training from his pious mother; did not experience conversion, however, until his twenty-fourth year; became a local preacher three years later; soon afterwards emigrated to the United States; and in 1833 united with the New York Conference. He espoused the antislavery and temperance causes with great zeal. He became superannuated in 1853, and died March 10, 1862. See *Minutes of Annual Conferences*, 1862, p. 73.

Baine, Joseph,

an English Baptist minister, was born in Downshire, Scotland, about 1755. Early in life he removed to England, and about the year 1800 was called to the pastorate of a Church at Portsmouth, Hampshire. After remaining here for a time, he took charge, for a brief period, of a Church in Davenport, in the same county, and then removed to Harlow, where le was pastor for twenty-seven years. While minister in this place, he rendered efficient service to his denomination by raising funds for the erection of chapels in Cornwall. He died Feb. 3, 1830. He was "a good minister of Jesus Christ;" the style of his preaching being plain, experimental, and affectionate. He is represented as having a liberal, catholic spirit. See Haynes, *Baptist Cyclopedia*; i, 77. (J. C. S.)

Bainerd, Nehemiah,

a Presbyterian minister, was a native of Haddam, Conn. He graduated at Yale College in 1732; was ordained pastor of the Second Congregational Church in Glastenbury, Conn., in April, 1740; and died Nov. 9, 1842. See Sprague, *Annals of the Amer. Pulpit*, 3, 149.

Baines, Thomas Duckle

an English Wesleyan minister, was born at Doncaster, Yorkshire, in 1803. When young he indulged a naturally gay and pleasure-loving disposition, at the same time regularly attending the parish church. At the age of twenty-seven he heard a Methodist preacher, was converted, declined proposals for education for the ministry of the Establishment, was received by the Wesleyan Conference, and sent as a supply to Grimsby in 1833. At the conference of 1864 he was appointed to Wisbeach, and on Sunday, Jan. 28, 1866, while riding from one appointment to another, he was killed by a fall from his horse. Baines was painstaking, cheerful, and generous. His style of preaching was argumentative, and he possessed considerable theological knowledge. See *Minutes of the British Conference*, 1866, p. 19.

Baines, William

one of Wesley's early helpers, was for some time master of Kingswood School, near Bristol. He afterwards procured ordination from the friendly bishop of Bath and Wells, and for several years preached in churches near Bristol. Mr. Wesley invited him to London to assist as curate in his chapels there. For some time he continued in connection with Wesley's work. He seems to have been much agitated by the political contests which stirred the English mind during the time of the American Revolution; He died Dec. 27, 1777. His talents were not great, but he was a sensible and pious man. His name does not appear in Hill's "list of ministers who have died in the work." See Atmore, *Meth. Memorial*, s.v.

Bainham, James,

an English martyr, was a son of Master Bainham, a knight of Gloucestershire. He was a good Greek and Latin scholar, and a very pious man. He was taken and whipped at the tree, and afterwards sent to the Tower to be racked. After he had thus been tortured, he was brought

before the bishop of London and examined, Dec. 15, 1531. Again he was brought before the bishop, Feb. 1, 1532. This examination proved unsatisfactory, and he was again confined in the prison until Feb. 8. Then the sentence of condemnation was given against him, and he was taken to Newgate and burned in Smithfield, April 30, 1532. While in prison he was very cruelly handled: for two weeks he lay in the bishop's coal-house in the stocks, with irons upon his legs; then he was carried to the lord chancellor's house, and there chained to a post for two nights; thence he was carried to Fulton, where he was cruelly handled for a week; then to the Tower, where he lay a fortnight, scourged with whips to make him revoke his opinions. From here he was carried to Barking, previous to his martyrdom. — See Fox, *Acts and Monuments*, 4:697.

Baini, Giuseppe,

an Italian musical critic and composer of church music, was born at Rome in 1775. He took priest's orders, and was instructed by his uncle, Lorenzo Baini, and by Jannaconi. He served for several years as one of the bass singers in the choir of the pontifical chapel, and in 1814 became musical director. He died at Rome in 1844. His compositions were very favorable specimens of the severe ecclesiastical style. His *Miserere* was long performed in the services of the Sistine Chapel during Passion week. His *Lije of Palestrina* (1828) ranks very high as a work on musical history and criticism. See *Encyclop. Brit.* (9th ed.), s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bainians

in the religion of India, are priests of the Mariatale, belonging to the pariah caste. Their name was given them from the instrument (*baini*) with which they accompany their singing, begging before the temple of their goddess.

Bainmadu

is an idol of India, worshipped in a pagoda on the banks of the Ganges. It is held in so great veneration that as soon as the pagoda is opened the Indian priests, or Brahmins, fall flat on their faces, and some, with large fans, keep away the flies from the object of their devotion.

Baion

(Βάιον), or Bai's (Βαίς), a Greek term for a *palm-branch*. *SEE PALM-TREE*.

Bairam

SEE BEIRAM.

Baird, Thomas D.

a Presbyterian minister, was born near Guilford, County of Down, Ireland, Dec. 26, 1773. His early education was guarded by religious parents. In 1812 he was licensed to preach by the South Carolina Presbytery, and accepted a call to the Broadanay congregation, which was in Pendleton District. He held several responsible positions in the Church, all of which he discharged faithfully. He died in January, 1839. He was the author of *The Science of Praise*. See Sprague, *Annals of the Amer. Pulpit*, 3, 480.

Baird, Thomas F.

a Presbyterian minister, was born at Antrim, Ohio, Sept. 14, 1824. He was educated at Madison College, Antrim, and studied theology in Allegheny Seminary, Pa. He was licensed by Muskingum Presbytery, and ordained by Big Spring Presbytery in 1861 as pastor of Clanford Church, Pa. Here he labored until June 14, 1865, when he died. See Wilson, *Presb. Hist. Almanac*, 1866, p. 257.

Baird, William S.

a minister of the Methodist Episcopal Church South, was born at New Liberty, Pa., Nov. 4, 1815. He experienced religion in early life; graduated at Allegheny College in 1841; and in 1842 entered the Baltimore Conference. Between 1860 and 1866 he had charge of the Wesleyan Female Institute at Staunton, Va. During the following years he was presiding elder of Winchester. In March, 1872, he took charge of the *Baltimore Episcopal Methodist*, in connection with which he died, Aug. 13, 1874. Mr. Baird was meek and quiet in spirit, frank and genial in disposition, a devoted parent, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1875, p. 136; Simpson, *Cyclop. of Methodism*, s.v.

Baithen

a name of many forms, and frequent occurrence in Irish hagiologies. *SEE BAEDAN*. Several appear as mere names, or with a simple designation; but others have a history, more or less distinct, such as

- (1.) *Son OF ALLA*, of Cluain-de-an, in Down, commemorated Oct. 6, is believed to have flourished at the close of the 6th century, as he is mentioned in company with three other Baithens, who were connected with St. Columba, or lived about the same time. He is perhaps the Baithen commemorated at Tech-Baithin, in Artech. See Colgan, *Acta SS.* p. 369; Lanigan, *Eccles. Hist. Ire.* ii, 413.
- (2.) Baitan (or Boetan) OF CLUAIN-AN-DOBHAIR, situated in the present King's County. Aengus and Marianus, in the Festologies, commemorate him Dec. 1. Little is known of him; the *Mart. Doneg.* (p. 335) identifying him with *Mobaioi* (Dec. 13) of Cluain-fionnabhair, while Colgan (*Acta SS.* p. 598, c.3, App.) mentions "Beodan, who is also Mobecus, son of Sinell, etc., abbot of Cluain-dobhair (Dec. 13)."
- (3.) Boetan (or Baotan), abbot OF CLUAIN-MICNOIS (A.D. 663, March 1), was descended from an ancient Connaught family, and succeeded Aedlugh, 651, as abbot of Clonmacnoise, now called also "The Seven Churches."
- (4.) *Son OF CUANA*. and given in *Mart. Doneg.* as bishop of Teach-Baoithin. Both Colgan (*Acta SS.* p. 370) and Lanigan (*Eccles. Hist. Ire.* p.413) assign him to Tech-Baithin, Westmeath; Feb. 19. He flourished about 640, as he was a disciple of Columba, and a contemporary of St. Mochcemocus, who died March 13, 655. He was revered in many churches named after him, Tech-Baithin, "house of Baithen," and is identified with the bishop *Baitanus*, addressed, among others, in the letter on the proper time of Easter and on the Pelagian heresy by pope John IV, A.D. 640. See Colgan, *Acta SS.* p. 17; Belde, *Hist. Eccl.* ii, 19; Lanigan, *Eccles. Hist. Ire.* ii, 413.
- (5.) *Son OF FINNACH*, commemorated May 22, was the son of Conall Clarnach, and had his church at Inisbaithin, now "within the townland of Inishboheen (or Inishboyne), parish of Dunganstown, barony of Arklow, County Wicklow." Colgan thinks he was a disciple of St. Ciaran (q.v.), and thus to have flourished about A.D. 550. The exact date of his death is unknown. See O'Donovan, *Four Masters*, 1, 374.

(6.) Abbot OF IONA, June 9, was the son of Brendan, pupil, cousin, and successor of St. Columba at Iona. He was one of the twelve companions of St. Columba who came with him from Ireland, and was closely associated with that saint till his death. He is also known as *Comin*; and of him was related the curious story of three empty chairs being shown to him in heaven, for St. Ciaran, St. Columba, and himself. He ruled four years in Iona after Columba's death, and died June 6, 600. "His principal church was Teach-Baithaein, now Taughboyne, barony of Raphoe, County Donegal." See O'Curry, *Lect. on Manners and Cust. Anc. Ire.*; Bolland, *Acta.SS.* (Jun.) 2, 235.

(7.) Son of Maonan OF LANNLEIRE (June 18). *Mart. Tallaght* gives "Farodain ocus Baithin," and *Mart. Doneg.* has also this saint along with his brother Furadhran, abbot of Lannliere, now the old church of Lyn, County Westmeath. See O'Donovan, *Four Masters*, 1, 342.

(8.) Baetan OF MONU (March 23) was, according to Colgan (*Acta SS.* p. 728), abbot of Kilboedain, son of Eugenius, and one of the six brothers of St. Corbmac. He followed his elder brothers, Corbmac and Diermit, into the scene of their missionary labors in the north of Ireland. Afterwards he took up his abode and built his church at Kilboedain, under the patronage of the three noble families of Cinel-Decil, Clann-Scoba, and Silmiridhin. He, perhaps, returned to his native province of Munster, and died abbot of Moin. He is supposed to have lived about the beginning of the 6th century. See Colgan, *Acta SS.* p. 728; Kelly, *Cal. Ir. Saints*, p. 103.

(9.) Baithonus, Bathanus, or Bothanus, a ScotchIrish bishop (Dec. 25, 639), and especially connected with SHETLAND and THULE. The register of the priory of St. Andrews, giving the taxation of the churches in the archdeaconry of the Lothians, assigns one mark to the "Ecclesia St. Boythani." The parish of Gifford, or Yester, in East Lothian, was anciently called St. Bothans, and that of Bowden is also supposed to take its name from this saint. It is, however, difficult to identify him with certainty.

Bains (Or De Bay), Jacques,

a Roman Catholic divine of Belgium (nephew of Michel), who died as professor of theology at Louvain. Oct. 5, 1614, is the author of *Institutio Christinnæ Religionis Lib. IV: — De Vene rabili Eucharistice Sacramento et Sacnificio Missce Lib. III.* See Antdrea *Bibliotheca Belgica*; Bayle, *Dictionnaire Historique et Critique*, s.v.; Jocher,

Allgemeines Gelehrten-Liexikon, s.v.; *Swertii Athence Belgicoe*; Hoefer, *Nouv. Biog. Generale*, s.v.

Baiwe

in the mythology of Lapland, is the sun, of feminine sex, worshipped by the Lapps. The moon is thought to be her husband. She is the mother of all animals, and the protectress of the reindeer. Female calves of reindeer were offered to her. The bones of such animals were laid upon the table as her symbol.

Baize, Noel Philippe,

a French clergyman, was born at Paris, Oct. 28, 1672. He was director of the house of St. Charles, and edited the catalogue of the library of this house. He died in his native city, Jan. 4, 1746. He wrote a eulogy of P. le Semelier, published in the *Mercure* of July, 1725, and other articles found in the supplement to Moreri, as well as an abridged history of the Christian sects for the *Gallia Christiana*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bajardo, Giovanni Battista,

an Italian painter, was born at Genoa about 1620. He executed several fine pieces for the churches and public edifices of Genoa, particularly for the cloister of Sant Agostino, and for the portico of San Pietro. Soprani says he died in 1657.

Bajas

in the mythology of India, is the third incarnation of Brahma in the third periodic age. His mother was Ghandari, who gave birth to him four hours after the embrace of a Rishi. Immediately after birth he went into a wood. His father, having received a revelation of his whereabouts, sought him, and made him a prophet. As such he is called *Muny*. He is the author of the *Mahabharata*, *Bhagavata*, and other poems, which he wrote under the name of *Viasa*. His son, Sukadewa, excelled the father in purity and virtue, so, that the heavenly Apsaras, six hundred millions of beautiful ethereal maidens, were not at all concerned at bathing in his presence; but they quickly dressed when his father appeared.

Bajulus

- (1.) A conventual officer whose duty it was to receive and distribute the legacies and money. given for divine service and obits. Bishops and abbots also had domestic servants so called.
- (2.) Persons who carried the cross, candles, etc., in processions.

Bakacs, Thomas,

an Hungarian bishop, was born at Erdid in 1450, and studied at Vienna, Bologna, and Ferrara. For a time he acted as secretary to cardinal Hippolyt von Este, and thus became known to king Matthias Corvinus, who employed him in the same capacity, and placed the archives of the government under his care. In 1849 he was appointed bishop of Raab, and under Wladislav II he received the bishopric of Erlau in 1494, and three years later he was made archbishop of Gran. Pope Alexander VI made him cardinal in 1500, and pope Julius II patriarch of Conlstantinople in 1507. He died June 11, 1521. Bakacs served his church and country faithfully. and his merits were especially appreciated by the Roman see. See Danks, in Wetzer u. Welte's *Kirchenlexikon*, s.v. (1B. P.)

Bakantiboi

SEE VACANTIVI.

Bake, Henry

an English Congregational minister, was born at Bishop Monkton, near Ripon, Nov. 26, 1800. His early educational advantages were very meagre. He joined the Methodists at the age of fifteen, and soon after became a local preacher. He had strong desires for the stated ministry, and, on his marrying, joined the Congregationalists, began to preach for them, and in 1835 was ordained to the pastorate at Wetherby. In 1842 Mr. Bake entered the town mission work in Leeds, where he preached three years; and then preached successively two years at Wakefield, ten years for the combined churches of Cowick and Polling ton, six years at Malpas, in Cheshire, and six years at Wellington. In 1869 he retired to Stone, where he died, April, 1876. See (Lond.) *Cong. Year-book*, 1877, p. 342.

Bake, Reinhard

a Protestant theologian of Germany, was born May 4, 1587. In 1616 he was appointed deacon and in 1617 pastor of the Cathedral Church at Magdeburg. When Tilly (well known in the history of the Thirty Years' War) had the cathedral church opened, in which, according to some, one thousand, according to others four thousand, people had taken refuge-this happened on May 12 Bake met him with the following slightly changed verses (see Virgil, *AEn.* ii, 324):

“*Venit summa dies et ineluctabile fatum*
Magd’burgo! Fuimus Troes, fuit Ilium et ingeus
Gloria Parthenopes!”

All efforts of the Jesuits who followed Tilly to convert Bake to their faith were in vain. In Tilly’s secretary Bake found a friend, and thus succeeded in fleeing to Grimma, where he was made pastor and superintendent. In 1640 he returned, as first cathedral preacher, to Magdeburg, where he died, Feb. 19, 1657. See *Allgemeine deutsche Biographie*, s.v. (B. P.)

Baker, Abijah Richardson D.D.,

a Congregational minister, was born in Franklin, Mass., Aug. 30, 1805. He was prepared for college in Medway and Bradford, Mass., and graduated at Amherst in 1830, and at Andover Theological Seminary in 1835. From 1836 to 1837 he was a teacher in Phillips Academy, Andover, Mass.; and was ordained in 1838 as pastor of the First Trinitarian Congregational Church in Medford, continuing in that position until 1848. The following year he was agent of the Massachusetts Sabbathschool Society. In 1851 he was installed in Central Church, Lynn, Mass., remaining until 1854, when he became acting-pastor of the West Needham Church. He left in 1861, and in 1864 was acting-pastor of E Street Church, South Boston, where he continued until 1866, when he removed to Dorchester, Mass., without charge. Here he died, April 30, 1876. In addition to a number of sermons, he was the author of a *School History of the United States*; and was the editor of six volumes of *The Mother’s Assistant*, and of as many volumes of *Happy Home*. His wife was widely known by her writings, under the *nom de plume* of “Madeline Leslie.” See *Congregational Quarterly*, 1877, p. 408, 569.

Baker, Albert

a Methodist Episcopal minister, was born in the city of Baltimore, Sept. 15, 1820. He experienced religion in 1835; and in 1839 entered the Baltimore Conference, wherein he served the Church until his death, Oct. 19, 1842. Mr. Baker was a vigorous, devoted, and very promising young man. See *Minutes of Annual Conferences*, 1843, p. 353.

Baker, B. P.

a Methodist Episcopal minister, was born in Wayne County, O., May 2, 1832. He emigrated to Indiana with his parents in 1835; experienced religion at the age of fourteen; received license to preach in 1866, and was admitted into the North Indiana Conference, wherein he labored faithfully until his death in October, 1875. See *Minutes of Annual Conf.*, 1876, p. 37.

Baker, Charles

an English Congregational minister, was born at Petersfield, Hampshire, in 1705. He was converted at the age of nineteen through the prayers and influence of his sister, and joined the Independent Church. In 1844 he accepted a call from the Church at Hurstbourne Tarrant, Hants. Thence he removed to Wilton, Wiltshire, and in 1862 retired to Hurstbourne, where he died, Dec. 28, 1866. See (Lond.) *Cong. Year-book*, 1868, p. 250.

Baker, C. V.

an English Baptist minister, was born at Sainthill, Kentisbere, Devon, July 28, 1817. He was converted and baptized Sept. 2, 1838, when he began immediately to preach in the neighborhood of his home with great success. He was educated for the ministry at the Baptist Academy, Taunton, from which he went out in 1842, and was soon settled at Redruth, in Cornwall. He soon, however, removed to Grampound, in the same county. In 1845 he removed to Bradninch, Devonshire, as co-pastor, and in 1846 became sole pastor of that Church. He was engaged during the last fifteen years of his life as agent for the British and Foreign Bible Society, and continued pastor of his Church until his death, July 13, 1874. See (Lond.) *Baptist Hand-book*, 1875, p. 272.

Baker, David Augustin

an ascetic writer and convert to the Romish Church, was born at Abergavenny, in England, Dec. 9, 1575. He studied at Oxford and London, joined the Benedictines at Padua in 1605, and received holy orders at Rheims. In 1624 he was sent to Cambrai as spiritual father of the newly founded monastery of English Benedictines. In 1633 he went to Douay, and in 1638 as missionary to England, where he died, Aug. 9, 1641. He was the means of bringing many to the Church of Rome. His ascetical writings were published in extracts under the title *Sancta Sophia* (Douay, 1657). His life was written by Norbert Sweeney, and translated into German by Troxler (Einsiedeln, 1873). See Mittermuller, in Wetzer u. Welte's *Kirchenlexikon*, s.v. . (B. P.)

Baker, Elijah

a Baptist minister; was born in Lunenburg County, Va., in 1742. He made a profession of his faith in 1769, and became a member of the Church at Meherrin, in his native county. Soon after he began to preach, and was ordained pastor of the Church in Malone, Mecklenburg County, Va., where he remained a year, and then devoted himself to the work of an evangelist; and, as the result of his labors, several churches were established on the eastern shore of Virginia. For three years, 1773-76, he confined his labors chiefly to the counties of Henrico, New Kent, etc., and finally located on the eastern shore, being the first Baptist minister who preached in that section of the state. He became pastor of the Northampton Church in 1778. Subsequently he was imprisoned in Accomac jail, and an unsuccessful attempt was made to get rid of him by sending him out of the county. Finally, he was permitted to perform his ministerial duties unmolested. He died Nov. 6, 1798. Says Dr. Lemon, in whose house he died, "I found the Israelite indeed, the humble Christian, the preacher of the Gospel in the simplicity of it, and the triumphant saint in his last moments." His death was remarkably peaceful, and he seemed rather translated than to suffer pain in his dissolution. See Haynes, *Baptist Cyclop.*, i, 71, 72; Sprague, *Annals of the Amer. Pulpit*, 6:846. (I. C. S.)

Baker, Eri

a Methodist Episcopal minister, was born in Berne, N. Y., about 1833. He experienced conversion in 1856, received license to preach soon after, and in 1866 entered the Troy Conference. In 1871 failing health obliged him to

desist from active service, and he died Feb. 18, 1872. Mr. Baker's ministerial career was eminently effective, owing to his Christian zeal and devotedness. See *Minutes of Annual Conferences*, 1872, p. 43.

Baker, Francis M.

a Protestant Episcopal clergyman of the diocese of Virginia, was rector of the Church in Botetourt, Va., in 1853, to which charge was added, the following year, special work in Pattonsburg, Va. In 1858 he was chosen rector of Grace Church, Richmond, Va., where he continued to reside after his active ministry had ceased. In 1878 he was appointed secretary and general agent of the Diocesan Missionary Society, still residing in Richmond. He died April 24, 1879. See *Protestant Episcopal Almanac*, 1880, p. 170.

Baker, George

an English clergyman, was collated archdeacon of Totness March 26, 1740, and died Jan. 8, 1772, aged eighty-six. He published a sermon on the *Respect Due to a Church of God* (1773). See Lea Neve, *Fasti*, i, 404; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Baker, George W.

a Free-will Baptist minister, was born in Litchfield, Me., Oct. 22, 1803. At the age of nineteen he removed with his father's family to Marion, O., where, with the exception of one or two brief intervals, he ever afterwards resided. In 1827 he united with the Church in Marion, and soon after was impressed that he was called of God to preach the Gospel. His discouragement arising from a want of preparation for the work was very great; but he persevered, and at length was licensed to preach, resolving, however, that he would decline regular ordination. This resolution he found himself unable to keep when he saw what a blessing followed his labors. During nearly all his ministry, he had the special pastoral care of one or more churches. His preference, however, was for itinerant revival work, to which he devoted himself with great zeal and earnestness for a half-century. He died at Marion, Oct. 11, 1881. "He was endowed with fine and strong powers of mind; was vigorous and strong in thought; had a good knowledge of human nature; had genius and consequent originality in illustration; was a diligent student of the Bible, deeply pious and spiritual; had a large and unusually vigorous body and constitution; was earnest and

magnetic, and had great power in winning souls to Christ." Under his ministry it is estimated that not less than three thousand persons became professed Christians, the larger part of them being baptized by himself. Of these, over twenty-five entered the ministry. See *Morning Star*, Nov. 23, 1881. (J. C. S.)

Baker, Greenberry R.

a Methodist Episcopal minister, was born in Westmoreland County, Pa., May 1, 1825. He received a careful religious education; was converted in early life; moved to California in 1856; was licensed to preach in 1858, and in 1862 entered the California Conference. Two years later he was appointed agent of the University of the Pacific, which position he held till his decease, Oct. 28, 1869. Mr. Baker's preaching abilities were more than ordinary, and, coupled with his extraordinary zeal and fidelity, made him eminently successful. See *Minutes of Annual Conf.*, 1870, p. 212.

Baker, Henry

an English Congregational minister, was born at Bicester in 1828. He was converted in his sixteenth year, entered Hackney College in his eighteenth year, and after a three years' course was ordained pastor at Summertown, near Oxford. In 1854 Mr. Baker removed to Lewisham, where he labored beyond his ability until 1867, when he was compelled to resign the pastorate. In 1869 he retired to Bicester, the home of his boyhood, and there died, June 4, 1871. See (Lond.) *Cong. Year-book*, 1872, p. 305.

Baker, James (1),

an English Wesleyan minister, was born of Nonconformist parents in London in 1789. He was converted under the instrumentality of the Methodists, was called into the ministry in 1814, became a supernumerary in 1844, residing in London, and died March 9, 1853. See *Minutes of the British Conference*, 1853.

Baker, James (2),

an English Congregational minister, was born at Barnstaple in April, 1816. While still a youth, he united with the Church. He soon began to preach in surrounding villages, and, after being a tutor for many years, entered the Western College in order to fit himself for the ministry. His first charge was Crediton, which he entered in 1848, and soon added the neighboring

village of Sandford, where a handsome and commodious chapel was opened for divine service Oct. 8, 1848. His labors were attended with great success. In October, 1852, his health declined, and he died Dec. 3, 1853. See (Lond.) *Cong. Year-book*, 1854, p. 217 sq.

Baker, James E.

a Methodist Episcopal minister, was a native of North Carolina. In 1850 he emigrated to Missouri, and in 1857 experienced religion, and united with the Baptist Church. In 1859 he joined the Methodist Episcopal Church, soon after was licensed to exhort, and in 1860 was admitted into the Missouri Conference. He was twice driven from his field of labor by the Confederates. He died Dec. 31, 1863. Mr. Baker was an honest, faithful, diligent minister. See *Minutes of Annual Conferences*, 1863, p. 7.

Baker, James Sears

a Congregational minister, was born in Marcellus, N. Y., Feb. 9.1822. He graduated at the Geneva Medical College in 1843, and practiced medicine in Sully and in Collamer — two years in the former and three in the latter place; after which he removed to Marcellus, where he practiced as a dental surgeon from 1851 to 1865. Having been ordained in 1865, he was installed pastor in the following year at Madison, N. Y. In 1867 he was acting pastor at Otisco, holding this position until Dec. 1, 1872. From 1873 until the date of his death he was acting pastor of the Congregational and Presbyterian churches in Onondaga Valley. He died at Syracuse, N. Y., Nov. 14, 1875. See *Cong. Quarterly*, 1876, p. 420.

Baker, Joan

an English martyr, was from London, and suffered martyrdom in the 16th century. The chief objection against her was that she would not only not reverence the crucifix herself, but had also persuaded a friend of hers lying at the point of death not to put any confidence in it. See Fox, *Acts and Monuments*, 4:175.

Baker, Joel

a Congregational minister, was a native of Conway, Mass. He graduated at Dartmouth College in 1792; was ordained pastor of the Second Church in Granville, Mass., June 23, 1797; and died in September, 1832, aged sixty-six years. See Sprague, *Anal. of the Amer. Pulpit*, 1, 245.

Baker, John (1),

a Protestant martyr, was an Englishman by birth, and dwelt in Cadiz, Spain. He was apprehended and burned in Seville, Nov. 2, 1558, for his faithful adherence to the truth. See Fox, *Acts and Monuments*, 8:516.

Baker, John (2),

an English Wesleyan minister, was born at Bideford, Devonshire, in 1793. He was brought to Christ at the age of seventeen; entered the itinerancy in 1818; went to Western Africa as a missionary the same year; labored at Sierra Leone and St. Mary's (1819-20) until repeated attacks of fever compelled him to leave with a broken constitution. He also labored at St. Vincent, W. I., in 1822, and in England from 1823. His last illness seized him while in the pulpit, and he died at Brighton, Nov. 17, 1845. He had a vigorous understanding, and his discourses were original and replete with evangelical truth. He was ardently attached to the whole economy of his Church, and supported it with firmness and integrity. He retained his missionary ardor to the last. See *Minutes of the British Conference*, 1846.

Baker, John (3),

a Congregational minister, was born at Edgecomb, Me., May 30, 1811. In 1831 he graduated at Bowdoin College, was converted and took charge of Monmouth Academy. His theological training was acquired at Andover and Bangor. He commenced his ministry at Monson, Me., in 1835, where he was ordained. In 1839 he removed to the town of Kennebunkport, supplying the two churches there for fourteen years. His next charge was Wilton; after preaching here four years, he left to visit his family connections in Edgecomb, never, as it proved, to return. He was stricken with fever and erysipelas while at his early home, which proved fatal Oct. 27, 1859. Kind, patient, cheerful, Mr. Baker was "a brother beloved." See *Cong. Quarterly*, 1860, p. 237.

Baker, John (4),

a Baptist minister, was born in Stonington, Conn., Sept. 26, 1805. In November, 1822, he united with the Church, and not long after was licensed to preach. For some time he combined the labors of teacher and preacher, making himself especially useful in assisting evangelists in revival meetings. He was ordained in April, 1831, and pursued his theological

studies at Hamilton, N. Y. Having completed his studies, he devoted himself exclusively to the work of an evangelist, never settling as a permanent pastor. His labors were confined chiefly to places in Connecticut and Rhode Island, and were followed by remarkable revivals. His home was in East Greenwich, R. I., where he resided from 1842. While engaged in prayer in the Church on Block Island, he had a stroke of paralysis, Jan. 5, 1867, from which he never recovered. He returned to his home in East Greenwich, where he lingered a little more than two years, dying Jan. 16, 1869. As an illustration of the kind and amount of labor he performed, we are told that from December, 1865, to October, 1866, he travelled 2935 miles, mostly on foot, made 737 visits, attended 256 meetings, preached more than 100 sermons, and baptized 140 persons. See *R. I. Biog. Cyclop.* p. 331. (J. C. S.)

Baker, John Christopher D.D.,

a Lutheran clergyman, was born in Philadelphia, Pa., May 7, 1792. In consequence of the death of his father in 1793, he was taken into the family of his maternal grandparents, where he remained until ten years of age. In 1802 his guardian, Godfrey Haga, placed him at Nazareth Hall, a Moravian Seminary, where he prosecuted his studies for five years. In 1807 he was confirmed as a member of Zion's Church, Philadelphia, and soon after devoted himself to the study of theology at Lebanon, Pa. Having completed his theological course, he returned to Philadelphia and preached his first sermon in one of the German churches. In 1811 he was regularly examined by the Synod of Pennsylvania, with which body he was connected until his death. A call was immediately extended to him to act as assistant minister to the German Lutheran congregation of Philadelphia, which he accepted. The next year he became pastor of the Church in Germantown, Pa., which parish embraced the congregations at Whitmarsh and Barren Hill, besides various preaching-places in the diocese. Almost at the very commencement of his career the English language was introduced into the service of the sanctuary. In 1818 a large new church was erected in his parish, which included Rising Sun, Nicetown, Chestnut Hill, Barren Hill, Manayunk, Roxborough, Frankfort, as well as Germantown. With this charge he remained fifteen years. In January, 1828, he succeeded Rev. Dr. Endress as pastor of the Church in Lancaster, Pa., where he labored for twenty-five years. The Sunday-school, which was then a comparatively new institution, was introduced by him into this church. For many years he was president of the Board of Trustees of Franklin College, and was also a

director of the public schools. His health becoming impaired by his manifold duties, he resigned his charge Jan. 30, 1853, and removed to Philadelphia, where he assumed charge of a small mission church in the northern part of the city. His last sermon was preached May 8, 1859, and on the 26th of the same month he died in Philadelphia. As a preacher he was plain, practical, and edifying. His natural endowments were excellent. Astronomy was a favorite study. He was a leading member of his synod, and was an indefatigable worker. See *Evangelical Review*, 11:202.

Baker, Joseph

a Universalist minister, was born at Concord, N. H. He worked in a woollen-mill until the age of thirty-four; had but few literary advantages; embraced Universalism, and began about 1836 to preach that faith at Swanton Falls and Alburgh, Vt. In 1839 he removed to Jeffersonville; in 1843 to St. Albans, Vt.; in 1851 to Janesville, Wis.; in 1859 to Oskaloosa, Ia. He was afterwards editor of the *Free Press* at Janesville. He died of apoplexy, Feb. 20, 1873. Mr. Baker Was noted for integrity and purity of character. See *Universalist Register*, 1874, p. 117.

Baker, Osmon Cleander D.D.,

a bishop of the Methodist Episcopal Church, was born at Marlow, N. H., July 30, 1812. His father, Dr. Isaac Baker, was noted for his intelligence and integrity. His mother was a woman of unusual excellence. Both were devoted Christians. At the age of fifteen he entered Wilbraham Academy; experienced conversion while there; received license at the age of seventeen; entered Wesleyan University in 1830; was compelled to withdraw at the close of three years of successful study on account of failing health; became a teacher in Newbury Seminary, Vt., in 1834, its principal in 1839; and in 1844 was appointed pastor of the Church in Rochester, N. H., by the New Hampshire and Vermont Conference. The year following he was appointed to Manchester, N. H., the next year became presiding elder of Dover District, and one year later accepted a professorship in the Biblical Institute at Concord, in which city he resided during the remainder of his life. In 1852 he was elected bishop, and performed with exemplary diligence and success the various duties of that office until stricken down by paralysis in 1866. He partially recovered, and served two years longer. Finally a second stroke of paralysis caused his death, Dec. 20, 1871. In his home bishop Baker was eminently happy, and

beautifully exhibited the excellences of his character — punctuality, devotedness, and uniform piety. He possessed a ready apprehension, sound judgment, retentive memory, moderate imagination, a calm temperament, deep religious convictions, and an all-controlling conscientiousness. He was never ostentatious, impetuous, or eccentric. As a teacher he was laborious, learned, lucid; as a preacher eloquent only in unctiousness; as a bishop sagacious, solicitous, and strictly honest. His work on the Discipline exhibits his unwavering Methodist characteristics. See *Minutes of Annual Conferences*, 1872, p. 140; Simpson, *Cyclop. of Methodism*, s.v.

Baker, Peter F.

a Methodist Episcopal minister, was born in 1790. He experienced conversion early in life, and entered the Genesee Conference in 1814. He gave early evidence of superior talents, but adversity soon beclouded them. In 1817 he was prostrated by inflammation of the lungs, which terminated in a lingering consumption causing his death, April 23, 1829. As a preacher, Mr. Baker's original turn of mind and powers of eloquence were much admired. See *Minutes of Annual Conferences* 1831, p. 120.

Baker, Samuel

a Methodist Episcopal minister, was born in Baltimore, Sept. 13, 1793. He removed to East Tennessee with his father when about five years old; soon after was left an orphan; was noted for his uprightness of life; moved to Ohio at the age of seventeen; experienced conversion about that time; received license to preach in 1815, and in 1816 entered the Ohio Conference, in which he labored zealously until his death, Sept. 25, 1823. Mr. Baker was pious, diligent, acceptable, and useful. See *Methodist Magazine*, 8:166; *Minutes of Annual Conferences*, 1825, p. 474.

Baker, Sarah

an English minister of the Society of Friends, was the widow of George Baker, of Askham Fields, near York. She appeared as a minister about 1814. She spoke with great simplicity, but her words were edifying and instructive. Her labors were confined to the district in which she resided. She died June 11, 1866. See (Lond.) *Ann. Monitor*, 1851, p. 2; 1867, p. 10.

Baker, Thomas (1),

an English clergyman and learned antiquary, was born at Crook in 1656. He was educated at the free school at Durham and St. John's College, Cambridge, where he obtained a fellowship in 1679. He was ordained priest by bishop Barlow in 1686, and became chaplain to Crewe, bishop of Durham, who gave him in 1687 the rectory of Long Newton. He incurred the displeasure of his bishop by refusing to read James II's Declaration of Indulgence, and was disgraced for the refusal. Baker declined to take the oaths to William III, and resigned Long Newton, Aug. 1, 1690, after which he retired to St. John's College, in which he was protected till Jan. 20, 1716 or 1717, and was then, with twenty-one others, deprived of his fellowship. He continued to reside in the college until his death, July 2, 1740. The only works he published were, *Reflections on Learning, showing the Insufficiency thereof in its Several Particulars, in order to Evince the Usefulness and Necessity of Revelation* (1709-10), and the preface to bishop Fisher's *Funeral Sermon for Margaret, Countess of Richmond and Derby* (1708). His *Life* has been written by Robert Masters (1784) and by Horace Walpole (in the 4th ed. of his works). See *Encyclop. Brit.* (9th ed.) s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Baker, Thomas (2)

an English Wesleyan minister, was born at Winteringham in 1802. He was converted when eight years of age, and was proposed as a candidate for the ministry in 1829. He preached on the Bedford, St. Albans, Canterbury, Rye, Swansea, and other circuits. He died of apoplexy, Dec. 3, 1848. He was a man of prayer; his preaching was practical and profitable, and he was devoted to his work. See *Minutes of the British Conference*, 1849.

Baker, Thomas (3),

a Methodist Episcopal minister, was born in Monongalia County, Va., Dec. 6, 1808. He experienced conversion in 1828; received license to preach in 1832; and in 1833 was admitted into the Pittsburgh Conference, and in its active ranks served the Church until his death, April 4, 1845. Mr. Baker was a man of great meekness and deep piety. He was a plain, practical, instructive preacher. See *Minutes of Annual Conf.*, 1845, p. 620.

Baker, William (1),

an English Wesleyan minister, was born at Peasmarsh, Sussex, Sept. 15, 1785. He received his first appointment in 1808; became a supernumerary in 1857; spent the remainder of his life in Gloucester, and died June 7, 1877. He was an indefatigable laborer of unsullied reputation. See *Minutes of British Conference*, 1877, p. 39.

Baker, William (2),

a Methodist Episcopal minister, was born in Connecticut, Oct. 9, 1801. In 1831 he entered the Philadelphia Conference, in which he labored, bringing many to Christ, until his death, Sept. 30, 1841. Mr. Baker possessed good preaching abilities and the highest order of piety. See *Minutes of Annual Conferences*, 1842, p. 309.

Baker, William A.

a Methodist Episcopal minister, wa's born in Westmoreland County, Pa., June 14, 1821. He removed to Ohio in early life; there experienced conversion; received license to preach in 1847; and in 1849 joined the North Ohio Conference. In January, 1862, he was appointed chaplain of the Forty-sixth Regiment of Ohio Volunteer Militia, and was in the bloody battle of Shiloh. Immediately after the battle he was detailed by the regiment to carry home the money the soldiers wished to send their friends. Soon after his arrival he was prostrated by sickness, and finally an attack of diphtheria ended his life, Aug. 25, 1862. In social life Mr. Baker was diffident and taciturn, but in the pulpit fearless and bold. See *Minutes of Annual Conferences*, 1862, p. 148.

Baker, William Richard

an English Congregational minister, was born at Waltham Abbey, Sept. 3, 1798. He was a lively, precocious, and generous lad. After having attended school successively at Colchester, Ashburton, and Witham, and spending some time as a sailor, visiting foreign ports, he received an appointment in the Prize Office, Greenwich Hospital. About this time he was converted, and soon after entered Wymondley Academy to prepare for the ministry. On leaving college in 1821 he settled at Ramsey, in the Isle of Man, and after a lapse of five years removed to Shepton Mallet. While here he became a "total abstainer" from all alcoholic liquors, and was so zealous

and successful in advocacy of the cause that he was chosen secretary of the British and Foreign Temperance Society. In 1836 Mr. Baker removed to London, where for five years he was chiefly engaged in publishing and other secular labor. He next removed to St. John's Wood; thence, after ten years, he went to Anerley, and subsequently to Banstead Downs, Surrey, where he died, Sept. 28, 1861. Mr. Baker published two important volumes on temperance, entitled *The Curse of Britain* and *The Idolatry of Britain*; also a volume on theology, entitled *Man in his Relation to the Holy Ghost, Revealed Truth, and Divine Grace*, not strictly Congregational in some of its views. See (Loud.) *Cong. Year-book*, 1862, p. 220.

Bakewell, John (1),

an early Methodist preacher and poet, was born in 1721. In 1749 he began to-preach, and from that time to the end of his long life he was one of the most useful and honored of all Wesley's lay helpers. He was on intimate terms with John and Charles Wesley, Toplady, Madan, and other good men. He was present at the ordination of Fletcher in 1757. He resided successively in Derbyshire, London, Bedford, Kent, and Staffordshire. The first class met in his house, and there the Rev. Thomas Rutherford died. It was in his house also, at Westminster, that in 1772 another Methodist itinerant, Thomas Olivers (q.v.), wrote the immortal hymn "The God of Abraham praise." Bakewell died at Lewisham, near London, March 19, 1819, and James Creighton left his house for the last time to read the service over the body of his dear friend. The hymn "Hail, thou once despised Jesus!" will keep Bakewell's name green forever. It first appeared in *A Collection of Hymns addressed to the Holy, Holy, Holy, Triune God, in the Person of Jesus Christ, our Mediator and Advocate* (1757). It is also found in Madan's *Collection* (1760), and in Toplady's *Psalms and Hymns* (1776). Bakewell wrote other hymns of excellence, which Mr. Stevenson thinks are a legacy to the Church, and should be published. See Stelfox, in *Wesl. Meth. Magazine*, 1863; Stevenson, *City Road Chapel* (Lond. and N. Y., 1872, 8vo), p. 461; id. *The Methodist Hymn-book and its Associations* (Lond. 1874, 12mo), p. 318; Belcher, *Historical Sketches of Hymns*, p. 79.

Bakewell, John (2),

an English Congregational minister, was born at Cheadle, Staffordshire, Sept. 6, 1802. He was converted when about twenty years of age, and, on removing to Leicester, joined the Rev. Robert Hall's Church. Mr. Bakewell studied a short time at the Baptist College of Bristol, and in 1826 entered the ministry of the Methodist New Connection in the Hanlev Circuit. In 1841 he was made editor of the magazines of the Connection. In 1849, feeling unequal to the itinerant life, he gave up his position as minister of that body. Mr. Bakewell then went to Notting Hill, joined the Congregational Church, and, though he never took any regular pastoral charge, preached often as supply until his death, Oct. 25, 1863. Mr. Bakewell was retiring in disposition, benevolent, and eminently pious. His appeals were earnest and sometimes tearful. He was a man of prayer. See (Lond.) *Cong. Year-book*, 1864, p. 199.

Bakewell, Thomas Lancaster

an English Wesleyan preacher, was born in 1816. He was converted when young, and entered the ministry in 1837. His faithfulness, diligence, and piety promised much, had not typhus fever cut short his life, Sept. 18, 1838. See *Minutes of the British Conference*, 1839.

Bakshi

(*teacher*), in Mongolian mythology, was an honorary title of the oldest Mongolian priests, the Gellongs. They taught spiritual schools, were greatly honored, and grew rich by the gifts of the people.

Balaamites

SEE NICOLAITANS.

Balacho

in Hindu mythology. The philosopher Shigemuni had sent out five hundred of his disciples to convert the world. The evil spirits, fearing that it would be snatched from their grasp, took the form of charming Peris, lovely maidens, and thus misled the disciples of the philosopher. The latter, in order to bring the disciples back, changed himself into a monstrous horse, Balacho, on which they could all be carried. Unfortunately, many of them still longed for their loved ones; and suddenly, having disappeared from the

back of the horse, they fell a prey to the evil deemons. The Lama priests, who are familiar with this fable, eat no horse-flesh, which is a general food in Thibet and Tartary.

Baleeus,

a Syrian author who wrote several hymns, one of which was *On the Death of the High-priest Aaron*. According to Gregory Barhebraeus, Balmeus lived about the same time as St. Ephrem. He must not be confounded with Belaeus, an Egyptian monk; nor with a disciple of St. Ephrem, whom that father, in his Testament, accuses of apostasy from the faith. See Ceillier, *Hist. des Ant. Eccl.* 10:464.

Bala-Naels

(*sea-men*), in the mythology of the Caribbeans; are the Europeans. They are regarded as creations of evil spirits of the sea.

Balance

Picture for Balance

as a Christian symbol. In this relation it appears sometimes upon Christian tombs. A sepulchral stone from the Cemetery of St. Cyriac displays this instrument in conjunction with a crown; it may also be seen upon a marble slab taken from a cemetery of the Via Latina, accompanied by a house, a fish, by a doubtful object which has been taken wrongly for a candelabrum, and by a mummy set up in a niche. A monument of the same nature represents a balance with a weight. Another example is found in the Church of St. Cecilia at Rome.

Some antiquaries have supposed that the balance is symbolical of judgment or justice. It is true that it is found, doubtless with this signification, on coins of Gordian, Diocletian, and other emperors of pagan Rome. The mediaeval artists, again, have frequently made use of this idea; for instance, in the tympanum of the great doorway of Notre Dame in Paris, and in that of the cathedral of Autun, where it may be considered as a translation in sculpture of the words of the Apocalypse ^{<6212>} Revelation 22:12. But in the first two instances which we have mentioned — almost the only examples transmitted to us by Christian antiquity properly so called — it is important to observe that mention is made of the contract entered into between the purchasers of the tombs and the *fossores* (“grave-diggers”)

Montanus and Calevius. It is therefore more natural to suppose that the balance symbolizes purchase and sale.

Sometimes upon tombs the balance is simply indicative of a trade; as, for example, on the slab of a Roman money-changer found in the Cemetery of St. Priscilla. Bronze balances were found in a Frankish sepulchre of the Merovingian period, where in all probability they indicated the tomb of a monetary officer, or fiscal agent or accountant of some kind. This is rendered almost certain by the fact that a balance in the Faussett collection was found in the same tomb with a “touch-stone” for the trial of metals. Another was found in an ancient tomb in Kent.

Balanus (Ballvin, Or Ballonus)

a Christian saint celebrated on Sept. 3, is said by Colgan to have been brother of St. Gerald, and one of the four sons of Cusperius, king of England. Balanus and his brothers accompanied Colman, bishop of Lindisfarne, to Iona, and retired with him into Connaught, in Ireland. Balanus took up his residence at Techsaxon, parish of Ath-na-riogh. He flourished at the close of the 7th and the beginning of the 8th century. See Colgan, *Life of St. Gerald*; Grub, *Eccl. History of Scotland*, 1, 88-97.

Balapatren

in the mythology of India, was an avatar of Vishnu. He lived as a penitent, not knowing himself that he was the god Vishnu. He sought to lead men to follow the good, and destroyed the giants — for instance, Vrutarassuram — whom he slew with his ploughshare. Others call him *Bala-Rama* (q.v.).

Balaram

one of the two images which are placed on either side of the Hindiu idol Jaggerhaut (q.v.), in the temple which stands on the sea-coast of Orissa. On each side of the great idol is an image, one part of which is painted white and the other yellow. The first is said to be Shubudra, the sister of Jaggernaut, and the other that of Balaram, his brother. The image of Balaram, painted white, is set up in a few temples alone. At the worship of Jaggernaut, and also at that of Krishna, a short service is performed in the name of Balaram.

Bala-Rama (Or Balabhadra)

Rama, in the mythology of India, was the son of Vasudeva and of the shepherdess Rogani, and step-brother of Krishna. Some make him an incarnation of the world-snake Addisseshen; others call him an incarnation of Vishnu, in which case he is one with *Balapatras*. He was a friend of Krishna, but also of Duryodun, chief of the Kurus; therefore he sought to hinder the war between the two. As he slew a Brahmin, he was obliged to begin a long pilgrimage as a mode of penance. In the meantime the war began between his friends, in which he, however, took no part after his return. In the downfall of the entire family of the Gadawer, he saw the end of himself and Krishna, and withdrew into seclusion, where the human form left him, and he was carried alive into Paradise.

Balasfi, Thomas,

a Hungarian theologian, lived at the commencement of the 17th century. He was born of a noble family, and was first rector, then bishop of Presburg. He wrote a work against Protestantism, *Tsepregi Oskola, Mellyben a Lutheranus es Kolvinista* (Pozonii, 1616). See Hoefer, *Nouv. Biog. Generale*, s.v.

Balassi, Mario,

an Italian painter, was born at Florence in 1604; and studied first under Jacopo Ligozzi, and afterwards with Roseli. He copied Raphael's *Transfiguration* for Taddeo Barberini, who placed it in the Church of the Conception at Rome. He painted for several other churches in Rome. He died in 1667.

Balaus

a Syriac hymn-writer of the sixth century, has but recently become known to the public through Overbeck's edition of his hymns in *S. Ephraenmi Syri, Rabulce; Balceiatorumque Opera Selecta* (Oxford, 1865, p. 257-336). They were translated into German, with an introduction and notes, by G. Bickell, in the *Kemptner Bibliothek der Kirchengvster*, 1872, No. 67-108. See Bickell, *Conspectus rei Syrorum Literarice* (Monast. 1871), p. 46, and his art. in Wetzler u. Welte's *Kirchenlexikon*, s.v. (B. P.)

Balbi, Giovanni

(called *De Janua*, or *Jannensis*, from his birthplace), was a Genoese monk of the Order of Brother Preachers, and lived near the close of the 13th century. He must not be confounded with another Genoese, his contemporary, of the Dominican Order that is to say, with James (*Giacomo*), called *De Voragine*, the author of the *Golden Legend*. Balbi composed, about 1286, a kind of universal dictionary or encyclopaedia, which treated of theology, natural history, orthography, prosody, etymology, jurisprudence, etc. This was entitled the *Catholicon*. Schoffer and Johann Faust published this in 1450, and it was several times republished. The author also wrote *Dialogus de Quaestionibus Animae ad Spiritum*, and *Opus Paschale*: the latter work he prepared after having entered the Dominican Order. See Hoefer, *Nouvelle Biog. Generale*, s.v.

Balbina

is the name of two so-called Christian saints.

- (1.) Virgin, martyr at Rome, A.D. 130; commemorated March 31.
- (2.) Another whose *natale* is set down in Bede's *Martyrology* on Oct. 6.

Balbinus, Aloysius Boleslaus

a Bohemian Jesuit, who was born at Koniggratz in 1611, and died in 1689, as professor of rhetoric at Prague, is the author of *Examen Melissoeum, seu Epigrammatum.*, *Libri VI* (Vienna, 1670): — *Miscellanea Historica Regni Bohemice* (Prague, 1679): — *De Parochiis et Sacerdotiis Bohemice* (ibid. 1683): — *De Archiepiscopis Bohemien* (ibid. 1689). In MS. he left *Historia Collegiorum Societatis Jesu*. See Witte, *Diarium Biographicum*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theolog. Lit.* i, 837; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Balboa, Miguel Cavello,

a Spanish missionary, lived in the 16th century. He at first served in the wars of France, then embraced the ecclesiastical profession and went to America in 1566. He established himself at Santa Fe de Bogota, where one named Juan de Orozco acquainted him with numerous documents relating to American antiquities; this was without doubt the commencement of his

work of research. Having come to Quito in 1576, he occupied himself with the historical antiquities of Peru, and was encouraged in this work by Don Pedro de Pena, bishop of the ancient capital. In 1586 his book, which he had entitled *Miscellanea Austral*, was finished and dedicated to Dom Fernando Torres of Portugal, count of Villar, viceroy of Peru. This was published under the title of *Histoire de Perou* (Paris, 1840). It formed part of the valuable collection published by M. H. Ternaux-Compans. See Hoefler, *Nouv. Biog. Generale*, s.v.

Balbuena, Bernardo De

bishop and poet of Spain, was born at Valdepenas in 1568. He accompanied his family to Mexico, and had scarcely attained his seventeenth year when he became remarkable for his poetic talent. After a time he returned to his native country, but he spent the remainder of his life at Jamaica, where he exercised the functions of judge, or at Porto Rico, where he became bishop. He was there in 1625, when the Dutch pillaged it, and lost a large library. He died at Porto Rico in 1627. He wrote *Siglo de Oro en las Selvas de Eriphile* (Madrid, 1608 and 1821). Another poem, entitled *Grandeza Mexicana*, was published (*ibid.* 1604). See Hoefler, *Nouv. Biog. Generale*, s.v.

Balch, Hezekiah, D.D.,

a Presbyterian minister, was born in Hartford County, Md., in 1741. He graduated at the College of New Jersey in 1762, and was licensed to preach by the Newcastle Presbytery in 1768. He died in April, 1810. He was widely known in the Presbyterian-Church as a preacher. See Sprague, *Annals of the Amer. Pulpit*, 3, 309.

Balch, Hezekiah James

a Presbyterian minister, was born at Deer Creek in 1746. He graduated at the College of New Jersey in 1766; was licensed by the Donegal Presbytery in 1767; and was ordained by the same Presbytery in 1770. He spent his life laboring in the Southern States. He died in the summer of 1775. He was a man of fine personal appearance and an accomplished scholar. See Sprague, *Annals of the Amer. Pulpit*, 3, 417.

Balch, Lewis P. W. D.D.,

a Protestant Episcopal clergyman of the Diocese of Michigan, was rector, in 1853, of a church in Westchester, Pa. In 1854 he removed to Baltimore and officiated there for several years; in 1860 he began to officiate at the Church of the Holy Cross, Middletown, R. I.; in 1862 he was a professor in the Vermont Episcopal Institute, Burlington, Vt.; in 1864, was rector of Emmanuel Church, Newport, R. I.; in 1871, was rector of the Church of the Ascension, Baltimore, Md.; in the following year removed to Plymouth, N. H., and in 1873 went to London, Ontario. He died June 4, 1875, aged 61 years. See *Prot. Episc. Almanac*, 1876, p. 149.

Balch, Stephen Bloomer D.D.,

a Presbyterian minister, was born in Hartford County, Md., April 5, 1747. He was educated at the College of New Jersey, where he graduated in 1774. He was licensed to preach by the Donegal Presbytery in 1779, and spent several months in travelling as a missionary in the South. He died Sept. 7, 1833. See Sprague, *Annals of the Amer. Pulpit*, 3, 408.

Balch, Thomas

a Congregational minister, was a native of Charlestown, Mass. He graduated at Harvard College in 1733; was ordained pastor of the Church in Dedham, Mass., June 30, 1736; and died Jan. 8, 1774. See Sprague, *Annals of the Amer. Pulpit*, 2, 15.

Balch, Thomas Bloomer D.D.,

a Presbyterian minister, was born at Georgetown, D. C., Feb. 28, 1793, and was the son of Rev. Stephen B. Balch. He was prepared for college in the school in Georgetown, taught by the Rev. David Wiley. He graduated at the College of New Jersey in 1813. He then went to Leesburgh, Va., to visit a brother, and while there united with the Presbyterian Church, then under the pastoral care of the Rev. John Mines, with whom he afterwards studied theology for a year. In the fall of 1814 he entered Princeton Seminary, where he remained about two years and a half. He was licensed to preach by the Presbytery of Baltimore, Oct. 31, 1816; and was afterwards ordained by the same Presbytery, Dec. 11, 1817, as an evangelist. From the spring of 1817 to the fall of 1819 he preached as assistant to his father, who was then pastor of the Church at Georgetown,

D. C. July 19, 1820, he was installed as pastor of the churches of Snow Hill, Rehoboth, and Pitt's Creek, Md., where he spent nearly ten years in happy and useful labor. In 1824, by the action of the Synod of Philadelphia, he and his churches were included in the resuscitated Presbytery of Lewes. He continued to labor in Maryland as pastor of the three churches above named until 1829, after which he lived four years in Fairfax County, Va., preaching as he had opportunity. Then he removed to Prince William County, Va., and supplied for two years the Churches of Warrenton and Greenwich. April 28, 1836, he was received from Lewes Presbytery into Winchester Presbytery. For one year he was agent for the American Colonization Society, and traversed the state for that cause. For nine months he supplied the Church at Fredericksburg, Va.; then Nokesville Church four years, and Greenwich Church, Prince William Co., two years. He died Feb. 14. 1878, at the last-named place, which had been his residence for many years. Dr. Balch never was settled as pastor after he left Maryland, but preached in many places and did a large amount of miscellaneous work. He had a strongly literary taste, wrote much on many subjects, and published several volumes. At the time of his death he had been writing *Letters of an Octogenarian*, which were published in *The Central Presbyterian* of Richmond, Va. See *Necrol. Report of Princeton Theol. Sem.* 1878, p. 8. (W. P. S.)

Balch, William

a Congregational minister, was born in Beverly, Mass., in 1704; and was a graduate of Harvard College in the class of 1724. In 1728 he was ordained as the pastor of the Second Church in Bradford, Mass., where he remained until his death, Jan. 12, 1792. He published several discourses, among which was the Convention sermon of 1760. See *Mass. Hist. Col.* 4:145; Allen, *Amer. Biog.* s.v. (J. C. S.)

Balchristy-People

a small party of strict Independents, formed in the village of Balchristy, in Scotland, by Mr. Smith, who, with Mr. Ferrier, both regular clergymen of the Scottish Church, left the Establishment about the time that the Glassites first appeared. From the statistical accounts published by Sir J. Sinclair, it would appear there is still a church of this name in the town of Perth.

Balcony

is a name introduced into architecture by the Venetians and Genoese. It was originally a palcus, or advanced tower over a gate-house, intended to carry the machicolations. In the 15th century it was built as an ornament in front of private houses. At St. Bartholomew's, Smithfield, there is a glazed balcony; in the south-nave aisle of Westminster is one of timber and both communicated with the superior's lodge. At Durham the old anchorage or porch in the north choir aisle was used by the prior to hear high-mass; it was reached by steps; and on the south side of the choir of St. Alban's a similar raised platform was discovered, which was probably used for the same purpose. At Westminster processions could be conveniently viewed from the projecting oriel.

Bald, Anders,

a Swedish preacher, was born in 1679. He studied at Upsal, and became in 1747 pastor of the Church of St. Catherine at Stockholm. He died in 1751. He wrote, *Dissertatio de Fatis Religionis in Scandia* (Upsal, 1705): — *Passions Predikunigar* (Stockholm, 1758): — *Forklaring ofver Evangel.* (ibid. 1761): — *Betr. ofver Sindags Epistlarne* (ibid. 1768). See Hoefer, *Nouv. Biog. Generale*, s.v.

Baldachin

Picture for Baldachin

(Ital. *baldacchino*, from *baldacca*, cloth of Babylon or Bagdad) is a small dome which overshadows a high-altar, and is usually carried on four columns. It was formerly called the *ciborium*. The word in Italian and German is used as a synonym of the French crown and English canopy—an ornamental projection which covers the tops of stalls, doorways, niches, and windows. The canopy carried over the sovereign in processions was called a *ceelee*, from *coelum*. Baldachin also designates the canopy which Italian bishops have a right to erect over their chairs in church. Another name for the baldachin was *munera*. **SEE ALTAR**. The ciborium was originally the receptacle of the host, dove or tower shaped, and suspended over the altar; but as luxury increased, under the name of tabernacle it extended itself into an architectural erection above the altar, like a canopy supported by four columns, forming four arches, over which were hung rich curtains reaching to the ground, and only drawn aside at certain

periods of the mass. In the centre hung the vessel containing the host. Latterly, curtains were abolished, and the form became changed into that now called the baldachin. Justinian's ciborium at St. Sophia was of silver gilt, with a canopy of silver, topped by an orb of massive gold. It supported the altar-curtains, and was crowned with a cross, which subsequently was placed upon the altar itself. When there was no canopy of this kind, a covering of precious stuff or plain linen, such as was ordered by the Council of Cologne in 1280, adorned the altar. The baldachin was ornamented with tapers on festivals, and composed of marble, wood, stone, bronze, or precious metals. It was sometimes erected over tombs. Chrysostom says the silver shrines of Diana resembled small ciboria. In 567 the second Council of Tours ordered that the eucharist should be reserved, not in a little receptacle, like images, but under the cross which crowned the ciborium. Wren designed a baldachin for the altar of St. Paul's. In St. Mark's Cathedral at Venice is a beautiful specimen, and another at Lugo; that of Toledo is of blue velvet. The baldachin at Gerona (1320-48) is of wood covered with plates of metal, and stands upon four shafts, supporting a flat quadripartite vault covered with small figures. At Brilley and Michael Ulhurn there are canopies of wood over the altar. *SEE CIBORIUM.*

Baldamus, Jacob Conrad

a Lutheran theologian of Germany, was born in 1694 at Meitzendorf, near Magdeburg. He studied at Halle, and became his father's substitute at his native place. In 1765 he was appointed deacon at Mansfeld and assessor of the consistory at Eisleben, advanced in 1746 as general-superintendent, and died Feb. 5, 1755. He wrote, *Dissertatio de Veritate Religionis Christiane Judaeorum Obtreactionibus Confirmata* (Halle, 1718): — *Meditatio Theologica de Arbore Scientiae Boni et Mali, quod ab Eventu quem Deus Previdit, Dicta sit, et quod Testetur, a Deo Precautum atque Previsum esse, ne Homo Peccaret* (Magdeburg, 1732). See Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.):

Baldechilda St.

SEE BATHILDA.

Baldegundis

a Christian saint, whose deposition at Poitiers is set down in the *Hieronymian Calendar*. Feb. 11.

Baldelli, Niccolo

an Italian Jesuit, was born in 1589 at Cortona. For twenty years he occupied the chair of philosophy and theology at Rome, and died at his native place in 1655. Of his *Disputationes ex Morali Theologia*, five books were published at Lyons in 1637; four other books were published in 1644. See Mazzuchelli, ii, 1, 102; Steber, in Wetzer u. Welte's *KirchenLexikon*, s.v. (B. P.)

Balderic

SEE BALDRICUS.

Baldericus (Or Baudry)

ST., the brother of St. Beuve, built and founded the monastery of Montfaucon, in the diocese of Rheims, for monks. In 627 he also founded a nunnery in the neighborhood of Rheims, over which his sister presided. He died about 673, and was buried at Montfaucon.

Another of the same name, bishop of Novon and Tournai, died in 1113. Baluze has given four of his epistles in the fifth volume of his *Miscellanea*.

Baldi

SEE BERNARD OF PAVIA.

Baldi, Accurzio

an Italian sculptor, born at Sansonino, in Tuscany, lived in 1584. He carved several angels in the Church of Santa Maria della Scala in Sienna. See Hoefer, *Nouvz. Biog. Generale*. s.v.

Baldi, Antonio

an Italian designer and engraver, was born at La Cava, in the kingdom of Naples, about 1692, and studied first under Solimena, and then with Magliar. The following are some of his principal works: *The Emperor*

Charles VI: — Don Carlos, King of the Two Sicilies: — The Communion of St. Mary of Egypt: — St. Gregory with the Subjects of Miracles.

Baldi, Bernardino

an Italian painter of the end of the 16th century, kept a well-frequented academy at Bologna, and left a large number of pictures in the churches of that city. See Hoefer, *Nouv. Biog. Genrale*, s.v.

Baldi, Gerardo

an Italian theologian, native of Florence, taught logic and theology at Pisa, became counsellor of the Inquisition, then dean at Florence. He died Oct. 17, 1660. He wrote, *Rerum Actualitas in Ordine ad Motumr; Physica Disquisitio* (Florence, 1642-44): — *Dialecticoe institutiones: — and Novce Opinandi Rationes*. See Hoefer, *Nouv. Biog. Generale*, S.V.

Baldi, Innocenzo

an Italian theologian, was born at Bologna in 1544. He was made doctor of theology in his native place, and taught in several Carmelite convents. He died in 1608. He wrote, among other works, *Oratio de Laudibus Civitatis Parmae* (Parma, 1587). See Hoefer, *Nouv. Biog. Generale*, S.v.

Baldi, Lazzaro

an Italian painter, was born at Pistoja, in Tuscany, in 1623. He entered the school of Pietro da Cortona, and painted several pictures for the churches and public edifices of Rome. There is a fine work by him in the pontifical palace at Monte Cavallo representing *David and Goliath*; and in the Church of St. Luke an altar-piece of the *Martyrdom of St. Lazzaro*. He died in 1703.

Baldini, Pietro Paolo

an Italian painter, was born at Rome, and was a disciple of Pietro da Cortona. There are admirable pieces of work by him in the public edifices at Rome. His most commendable work is an altar-piece representing *The Crucifixion* in the Church of Sant Eustachio.

Baldini, Tiburzio

a Bolognese painter, flourished about 1611. Averoldi says he executed some paintings for the churches and convents at Brescia, the best of which were *The Marriage of the Virgin with St. Joseph* and *The Murder of the Innocents*, in the Chiesa delle Grazie. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Baldock (Baldocke, Baldok, Or Baudake), Ralph De

an English prelate, was educated at Merton College, Oxford. He became archdeacon of Middlesex in 1276, and dean of St. Paul's, London, in 1294. He also received the prebends of Holborn, Islington, and Newington. He was elected bishop of London Feb. 23, 1304, and the temporalities of his see were accorded to him June 1 of that year; but an appeal having been made to the pope against his election and confirmation; he was not consecrated until Jan. 30, 1306. He died at Stepney, July 24, 1313. He contributed two hundred marks towards building the Chapel of St. Mary on the east side of St. Paul's. He founded also a chantry of two priests in the same church near the altar of St. Erkenweld. He wrote *Historia Anglica* (not extant), and *A Collection of the Statutes and Constitutions of the Church of St. Paul*. See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Baldock, Thomas

an English Baptist minister, was born at Wadhurst, Sussex, March 3, 1802. He was converted at the age of eighteen, and began soon after to preach in the surrounding villages. He entered upon the pastorate at Wivelsfield in April, 1841, where he continued to labor with eminent success until his death, Sept. 26, 1873. See (Lond.) *Baptist Hand-book*, 1875, p. 274.

Baldov, Johann

a professor of Hebrew at Leipsic and Helmstadct, who died in 1662, is the author of, *Medulla Grammat. Hebr. Buxtorfio-Erpernio-Trostiance in Succinctas Tabulas, Perspicuos Canones et Paucas Observ. Contracta* (Leipsic, 1636; 4th ed. 1664): — *Oratio de Linguae Hebr.: Pronunciatione*, etc. (ibid. 1638): — *Specimen Coronidis ad Medullam Gramm. sive Dilucidarii Biblici quoad Rem Gramm. ex Lib. I Mosis Caput I Resolutum* (Sleusing. 1639): — *Elementale Hebr.* (ibid. eod.). See

Koenig, *Bibliotheca Vetus et Nova*; Witte, *Diarium Biog*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibl. Hand.*, s.v. (B. P.)

Baldovinetti, Alessio,

an distinguished Italian painter, was born at Florence in 1442. He took to painting against his father's desire, and studied with such diligence that he surpassed all his contemporaries in minuteness of detail. His principal extant works are a *Nativity* in the Church of the Annunziati; an *Altarpiece*, No.24, in the gallery of the Uffizi; and another, No. 2, in the gallery of ancient pictures in the Academy of Arts at Florence. The great work of his life was a series of frescos from the Old Test. in the chapel of the Gianfigliuzzi family in the Church of Santa Trinity, containing many interesting contemporary portraits; but these were destroyed about 1760. He also designed a likeness of Dante for the Cathedral of Florence in 1465. See Vasari, *Lives of the Most Enminent Painters, Sculptors, and Architects* (ed. Lemonnier), i-v, 101-107; Crowe and Cavalcaselle, *History of Painting in Italy*, ii, 372-381.

Baldred, St.,

was a Scotchman and disciple of St. Mungo, or Kentigern, of Glasgow. He inhabited a cell at Tynningham, in Haddingtonshire, and is said to have been eminent for his virtues and gift of miracles. For some years he inhabited a solitary island in the sea called Bass. According to Simeon of Durham, he died in 606-7. He taught the faith in the three parochial churches of Aldham, Tynningham, and Prestoune, which had been subjected to him by St. Mungo. After his death each of the three churches demanded his body; and when the people could not agree, being advised to pray God for a sign, it is said that on the morrow they found three bodies laid out each with the same pomp, and each congregation carried off one to its own church. The Church of St. Baldred of Tynningham had the right of sanctuary. At Preston Kirk some places adjoining the church still bear his name, as; Baldred's Well and Baldred's Whill, an eddy in the river. See Colgan, *Aca SS.* p. 687, 694; Bede, *Ecc. Hist.* Pref. p. 21, 22; Forbes, *Kal. of Scott. Saints*, p. 273, 274.

Baldrey, J.

an English engraver, lived about 1790, and executed some portraits and other subjects, in the chalk style, among which the best are, *The Finding of Moses*: — *Diana and her Nymphs*: — *The Benevolent Physician*.

Baldric (Baldry, or Baudrey)

is (1) a bellrope; (2) the leathern strap for suspending the clapper from the staple in the crown of a bell.

Baldricus

(*Baldericus*, or *Baudrius Aurelianensis*, *Burgulensis*, *Dolensis*), a French Benedictine, was a native of Meun-sur-Loire, educated at Angers, and afterwards abbot of Bourgueil, about 1047. He attended the Council of Clermont in 1095, and in 1108 was made archbishop of Dol, in Bretagne. He died at a great age, Jan. 7, 1131. He wrote *Historic Hierbsolymitana*, in four books, in which he narrates the deeds of the Western Christians in the East from the year 1095 to the death of king Godfrey, in 1100. This history is given in the *Gesta Dei per Francos*, i, 81. Baldricus also wrote a *Life of Hugo, Archbishop of Rouen*, which is contained in the *Neustria Pia* of Du Moustier, p. 282. The first-named work is to be depended on, but the last is said to be full of fictions. His *Account of the Monastery of Feschamp* is also given by Du Moustier, p. 227; and Surius and Bollandus (Feb. 26) have preserved his *Life of S. Robert d'Arbrissel, the Founder of the Order of Fontevrault*. Bollandus gives (Feb. 14) *Translatio itidem, et Miracula Capitis S. Valentini Martyris*. His *Gesta Pontificum Dolensium*, from St. Samson to his own time, and his book *De Visitatione Infirmorum*, are still in MS. His epistle *De Bonis Monasterii S. Florentii* is in the *Spicilegium* of D'Achery, 3, 459; and he is said to have written a Latin poem on the Conquest of England by William of Normandy. See Cave, *Hist. Lit.* ii, 194; *Biog. Univ.* 3, 267; Thurot, *Revue Historique*, 1876, i, 372 sq.; Peters, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v.; Hoefei, *Nouv. Biog. Generale*, s.v.

Baldrige, Samuel,

a Presbyterian minister, was born in North Carolina, March 21, 1780. He studied in a school of Samuel Doak, afterwards chartered as Washington College. Oct. 5, 1807; he was licensed at Salem Church, Tenn., and was

appointed to supply within the bounds of the Presbytery until the next stated meeting. Oct. 11, 1808, he was ordained pastor of the united churches of Rock Spring and Glade Spring. In 1809 he was appointed commissioner from the Presbytery of Abingdon to the General Assembly. In 1810, at his request, he was dismissed to the Presbytery of Washington, Synod of Kentucky. He settled at Lawrenceburg, Ind. It was missionary ground, and there were no means of support, and for this purpose he opened a school, academical in its grade. He was appointed to supply statedly at Lawrenceburg and Whitewater and thus he continued for two years teaching, and preaching in private houses. In this time he organized several churches. Sept. 12, 1812, he was appointed to spend two weeks in the vacancies above Dayton. During his residence at Lawrenceburg he studied medicine, that he might support himself in the missionary work. In 1814 he was appointed as stated supply of Washington for one half of his time, and of London for one fourth. In 1815 he supplied London and Treacle's Creek. In the same year the Presbytery appointed him to labor ten days on Paint Creek, Deer Creek, Big and Little Darby, and the headwaters of the Miami. April 8, 1818. He was dismissed to the Presbytery of Lancaster. The next spring he received a call to the churches of Chandlersville, New Cumberland, and New Concord. This relation continued until April, 1823, when he was released from the first two, but continued at New Concord until 1824. He then removed to Jeromeville, in the bounds of the Presbytery of Richland, and took charge of the congregation; he also gave one third of his time to Parryville and the same to Rehoboth. In 1828 he was dismissed to Wabash Presbytery, and then, in division, was set off in Crawfordsville Presbytery. In 1832 he was dismissed to the Presbytery of Vincennes. He then took charge of Iloney Creek and New Hope churches. He preached at Kalida, O., and at Dillsborough, Ind. He died Feb. 29, 1860. See Norton, *Hist. of the Presbyterian Church in Illinois*.

Balduin Of Paderborn

(known as *Balduinus Parochus*), a curate of that city who lived about 1418, composed a *Universal History* from the earliest times to his own day. See *Hoefler, Nouv. Biog. Generale*, s.v.

Balduin

archbishop, OF TRIER, 1308-1354, was born in 1285 of a noble family. At the age of thirteen he went to Paris to complete his studies there. In 1304, on account of the war between France and Flanders, he was obliged to leave the school. About this time he joined as provost the metropolitan chapter at Trier. After the death of archbishop Gerhard II, of Mayence (1305), the bishop of Basle, Peter Aichspalt, used his influence with pope Clement V in behalf of Balduin; but, instead of the latter, Aichspalt himself was obliged to occupy the see of St. Boniface. Having returned to Paris, Balduin spent two more years there in preparing for the ministry. Being engaged with his theological and canonistic studies, he learned that archbishop Diether, of Trier, had died Nov. 23, 1307, and that he was to succeed him. Balduin, not having the canonical age — being only twenty-two years old — was dispensed by pope Clement, who consecrated him on March 11. On June 2, 1308, he took possession of his cathedral. King Albrecht having been murdered by his nephew, the duke John, Balduin's brother, count Henry of Luxembourg, was elected, whom the archbishop assisted everywhere. After having served his church and country faithfully, Balduin died Jan. 21, 1354. He edited, in 1344, *Ordinarius Horarum et Missarum*. See Wytttenbach, *Gesta Trevirorum*; Broweri et Masenii, *Antiq. et Annal. Trev.*; Sbrz, *Regesten der Erbischofe von Trier*; Lorenzi, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

Balduin, Francois

a famous French jurist, was born at Arras, Jan. 1, 1520, and died Oct. 24, 1574, at Paris. For a time he was tutor of Charles of Bourbon. In 1564 William of Orange called him to the Netherlands, to bring about a harmony of existing religious differences. His publication of Cassander's *De Officio Pii et Publice Tranquillitatis Vere Amantis Viri in hoc Religionis Dissidio* (Basilese, 1561) entangled him in a controversy with Calvin. He published also, *Minucii Felicis Octavius, in quo agitur Veterum Christianorum Causa, Restitutus* (Heidelberg, 1560), in which he shows that the authorship belongs to Minucius Felix and not to *Arnobius*: — *Discours sur le Fait de la Reforme* (Paris, 1564): — *S. Optati libri sex de Schismate Donatistarum cum Balduini Prefatione* (ibid. 1563); in the preface he tries to show the identity of the Calvinistic schisma with that of the *Donatists*: — *Historia Carthaginiensis Collationis olim habitæ inter Catholicos et Donatistas* (ibid. 1566) (reprinted by Migne, *P.P. Cat.*

11:1439 sq.). See Riss, *Convertiten*, ii, 176; Niceron, *Memoires*, xxviii; Kaulen; in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

Balduin, Friedrich

a Lutheran doctor and professor of theology in Germany, was born at Dresden, Nov. 17, 1575. He studied at Wittenberg, and attended, in 1601, the Conference at Ratisbon. In 1602 he was appointed deacon at Freiburg, in 1603 superintendent at Oelsnitz, and in 1604 professor of theology at Wittenberg, taking, at the same time, the degree of doctor of theology. In 1607 he was appointed superintendent at Wittenberg, and in the same year assessor of the consistory. He died March 1, 1627. He wrote, *Comment. in Prophet. Hag., Zachar., et Malachiam?* (published in Schmidii *Comment. in Prophet. Minores* [Leipiic, 1698]): — *Comment. in Omnes Epistolas Paullinas* (Frankfort, 1644 a. o.): — *De Communionem sub utraque Specie* (Wittenberg, 1610): — *Tractatus de Casibus Conscientie* (ibid. 1628): — *Comment. ad Edicta Veterum Principum Romanorum de Christianis* (Halle, 1627): — *Hist. Carthaginens. Collationis, seu Disputationis de Ecclesia olim Habita inter Catholicos et Donatistas*, etc. See Witte, *Memorine Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* (index). (B. P.)

Balduini

(*Rithovius*), MARTIN, first bishop of Ypres, was born at Kampen, in Brabant. In 1562 he attended the Council of Trent; and in 1570 presided in a synod held at Mechlin. in the absence of cardinal Granvelle. In 1577 he held a synod at Ypres, and published the constitutions agreed on. His death occurred at St. Omer, 1583. He left a *Commentary on the Master of the Sentences*, and a work entitled *Manuale Pastorum*.

Baldulf

SEE BADULF.

Baldung, Hans

(or *Gruen*), a German painter and engraver, was born about 1495, at Gmuind, in Suabia. There are a number of his paintings in the cathedral at Freiburg. The following are a few of his principal paintings: — *Adam and Eve in Paradise, Eve Plucking the Apple*: — *The Fall of Adam*: — *Christ*

and the Twelve Apostles: — Bacchus Drunk, near a Tun: — An Incantation. See Spooner, Biog. Hist. of the Fine Arts, s.v.

Baldur

Picture for Baldur

in Norse mythology, was the son of Odin and Frigga, highly honored as the, most beautiful and benevolent of the Asas. His beauty was so extraordinary that there was a continual flame of fire about him, and his face shone with the brightness of the sun. He was full of eloquence, and so just that a decision made by him could not be changed. Besides all this, he was valiant and fearless; but at times frightful dreams would make him uneasy, therefore his mother adjured all things in the world not to harm him. This had been done at the advice of Odin, who had gone to the infernal regions to ask the Nornes about the dreams, and the latter had said that Baldur's destruction had' been decided upon, but Odin thought to counteract it by the above advice. However, even the deities fall a prey to fate, and thus Baldur could no more escape fate than Odin himself. Frigga had exacted an oath of all plants save the young twig misletoe, which seemed too weak and insignificant to the goddess to subject it to such a strong oath. Loke (q.v.) had learned this secret from the queen, and at his bidding the twig grew. When, therefore, Baldur, knowing that he was invulnerable, gave a festival to the Asas, at which they shot at him and threw stones and lances without causing any injury, Loke went among them and placed the twig in the hand of the blind Hodur, the brother of Baldur, directed his arm to the place where Baldur stood, and the latter fell to the ground. In order to show the young god the greatest respect, it was decided to burn his body on his beautiful ship, the Ringhorn. But before the deities took this step, their sorrow was increased by the death of the lovely Nanna, Baldur's wife, who died of anguish for her husband. Two funeral piles were made on the ship, therefore, and it was decided to move it, and set fire to it from all sides. But it could not be moved from the spot. In this difficulty the Asas sent for the giantess Hyrokian, who was a great sorceress. She came riding on a fierce wolf. She drew near to the ship and gave it so powerful a push that it floated far out into the sea, and the planks, by the friction, caught fire. Thor thereupon became so exasperated that he would have crushed the giantess with his hammer, Mjolner, if the other Asas had not stepped between; but as his awakened anger would not subside without the shedding of blood, it was necessary to make a

sacrifice. This was the dwarf Litur, who came in his way when lighting the funeral piles. He took him, therefore, and threw him into the fire. All the Asas, many Jotes, Rhimtusses, and dwarfs were present at the solemnities. They each sacrificed something costly by throwing it into the flames. Odin also threw a costly golden ring into the fire, but it was found afterwards uninjured, and Baldur had given it the attribute that, on every ninth night, eight equally beautiful golden rings would drop from it; wherefrom it received the name Drupner (dropper). Subsequent to the funeral, Frigga said that he who desired her special favor should go to Hela (the goddess of death) and offer her a ransom for the return of her son to the world. Hermode, Baldur's brother, offered to undertake the task, and for this purpose he received his father's eight-footed horse Sleipner, on which he rode for nine days and nights through deep, dark vales and caves, until he came to the river of hell, and crossed the bridge. He was informed that in order to find Baldur he must keep to the right on the street of the dead. He did so and came to the hedge which encircles hell. He girded his horse tighter, took a start, leaped over, and there found his brother 'on a stately throne in the dwelling of Hela. He asked the latter to permit his younger brother to return with him to the upper world. Hela said she did not wish a ransom, but if all things were sorry for him she would let him return; if, however, there was one living or dead creature that did not sorrow for him, he must remain. Hermode returned with rich presents and poor comfort; but the heralds sent out returned with the cheering news that even the stones wept for him. The last of the heralds, however, found in a certain cave an old woman who positively refused to grieve for Baldur. The mischievous Loke was said to live there in this form, and thus he not only caused Baldur's death, but also prevented his resurrection. Therefore the young god must remain in Helaheim until the end of the world, when he will come forth to build Gimle (heaven) with his brother.

Baldwin, Abraham

a Congregational minister, was born at Goshen, Conn., May 1, 1792. He graduated at Yale College in 1820. In June, 1822, he was licensed as a candidate for the ministry by the North Association of Litchfield County, and in the same year was accepted by the Domestic Missionary Society as an evangelist. In this work he was most successful, and in January, 1824, he was ordained as an evangelist by the Northwestern Association of Vermont at Essex, Chittenden Co. Mr. Baldwin, hearing of the spiritual destitution of the French population in Lower Canada, resolved to give

himself to the work of doing them good. But upon this service he was not permitted to enter. Shortly after reaching Montreal he was seized with illness, which in a few weeks terminated his valuable life, July 12, 1826. He was a good man and full of the Holy Ghost, and through his instrumentality “much people was added unto the Lord.” See *Christian Spectator*, Sept. 1827, p. 449.

Baldwin, Benjamin

a Baptist minister, was born in or near Sandisfield, Mass., in 1758. In early life he became a member of the Second Church in Sandisfield, by which Church he was licensed, and was ordained its pastor June 9, 1790. This was his only pastorate, and continued without interruption .for twenty years, his death, which was caused by an apoplectic fit, taking place July 24, 1810. “He left behind him the character of an able, faithful, and successful preacher of the Gospel; beloved by his own flock, respected by all who knew him. and greatly lamented in his death.” See Rev. J. Torrey Smith’s *Centennial Discourse*. (J. C. S.)

Baldwin, Burr

a Presbyterian minister, was born in Weston, Fairfield Co., Conn., Jan. 19, 1779. He entered Yale College in 1805, and graduated in 1809. After finishing his theological course, he taught in an academy for a number of years, and was licensed to preach by the Litchfield Association in 1816. From 1821 to 1823 he served as a missionary in Northern New Jersey. His work was characterized by a powerful revival, in which upwards of two hundred souls were converted. At the close of the year he was called to the pastorate of the Presbyterian Church at Montrose, Pa. He was instrumental in the erection of the First Presbyterian Church of that place. A revival followed his labors and many were converted. Leaving Montrose, he was installed pastor of the Church of North Hartford, Conn., and subsequently supplied the Church at Ashfield. Revivals attended his labors in all places. He was in many respects a remarkable man. During the war of the Rebellion, he served as post-chaplain at Beverly, W. Va., and at the age of seventy-six served as a missionary in South-eastern New York, whence he returned to Montrose, where he died, Jan. 23, 1880. See *Presbyterian Banner*, Jan. 30, 1880: (N. Y.) *Evangelist*. (W. P.S.)

Baldwin, Charles

a Methodist Episcopal minister, was born in New Lebanon, N. Y., Sept. 10, 1821. He received an early Christian training; professed religion at the age of fifteen; was licensed to preach in 1843, and recommended to the Black River Conference. He died March 12, 1879. Mr. Baldwin was a diligent student, an original thinker, a man of positive and outspoken convictions, and was instrumental in bringing many to Christ. See *Minutes of Annual Conferences*, 1879, p. 60.

Baldwin, Charles R.

a Methodist Episcopal minister, was born in Stockbridge, Mass., March 17, 1803. He received an excellent early education; emigrated to Virginia in young manhood, and became a successful lawyer; experienced conversion in 1833, united with the Presbyterians, and a few months later withdrew and joined the Methodist Episcopal Church. Shortly afterwards he received license to exhort, and in 1834 united with the Ohio Conference. In 1838, in addition to his pulpit labors, he was induced to take charge of the Methodist Seminary at Parkersburg. He died in 1841. Mr. Baldwin was a devoted Christian, a warm and sympathetic preacher, an affectionate and generous parent, and a firm and constant friend. See *Minutes of Annual Conferences*, 1841, p. 148.

Baldwin, David

a clergyman of the Protestant Episcopal Church, was born in Litchfield, Conn., Feb. 4, 1780. He studied under bishop Jarvis, and was ordained deacon in 1807, and priest in 1809. His first cure was the parish of Christ Church, Guilford, together with the parishes in Branford and North Guilford; subsequently he officiated in North Branford and Killingworth until disabled by bodily infirmities. He died at Guilford, Conn., Aug. 2, 1862. See *Amer. Quar. Church Rev.* April, 1863, p. 149.

Baldwin, Edwin

a minister in the Methodist Episcopal Church South, was born in Georgia in 1828. He emigrated to Mobile, Ala., in early life; served as volunteer, in the Mexican War; studied and taught elocution for some time after the war; experienced conversion in 1850; immediately began preaching, and in 1854 was admitted into the Alabama Conference, in which he served till his

decease, Jan. 9, 1866. Mr. Baldwin made himself an orator and a scholar by his own exertions. There was a soldierly manner in his preaching that made him very popular and powerful. He was brave, yet meek; stern, yet loving. See *Min. of Annual Conf. of the M. E. Church South*, 1866, p. 39.

Baldwin, Eli, D.D.,

a minister of the Reformed (Dutch) Church, was born at Hackensack, N. J., in 1794. He graduated at the University College of Medicine in 1817, and at the New Brunswick Seminary in 1820. He was then ordained as a missionary to Georgetown, D. C., 1822-24; was missionary agent in New Jersey and Pennsylvania during 1824-25, and in Houston Street, New York city, 1825-39, when he died. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 170.

Baldwin, George

an English Wesleyan minister, was born at Cleobury-Mortimer, Shropshire, about 1763. He labored diligently and successfully as a local preacher. In 1786 he was appointed to travel in Glamorganshire, and continued in the work for twenty-four years. He died at Burslem during the session of the Conference in London, July 30, 1810. "He lived and died as a Christian minister should." See *Wesleyan Meth. Magazine*, 1811, p. 321; *Minutes of the British Conference*, 1811; Smith, *Hist. of Wesleyan Methodism*, 2, 503.

Baldwin, Jeremiah

a Free-will Baptist minister, was born in Strafford, Vt., in 1798, and while a child removed to Bethany, N. Y. His early life was one of hardship and self-denial. While keeping a public-house in Ellington, he was converted in 1832, and at once began to hold meetings and exhort others to become Christians. He was licensed in 1833, and for many years preached in Ellington and the surrounding towns. He was ordained in 1840. Being diffident about receiving anything for his ministerial services, it is said that not so much as ten dollars were paid to him during all his term of service for preaching. He removed to Hillsdale, Mich., in 1861, where he resided during nearly all the remainder of his life. At that time Rev. Dr. E. B. Fairfield, his son-in-law, was president of Hillsdale College. Mr. Baldwin died in Byron, Shiawassee Co., Mich., March 8, 1878. See *Morning Star*, May 22, 1878. (J. C. S.)

Baldwin, John (1),

a Methodist Episcopal minister, entered the itinerancy, according to Sprague's *Annals* in 1782, and according to the *General Minutes* in 1784, and was appointed to Yadkin. His after-appointments were: 1785, Wilmington; 1786, Guilford; 1787, New Hope; 1788, Salisbury; 1789, Holston; 1790, Contentlnlw; 1791, Amelia; 1792, Brunswick; 1793, Sussex; in 1794 he was book-steward at Banks; in 1795 booksteward at Bedford; in 1796-97 book-steward for the western part of Virginia. The latter part of his life is wrapped in obscurity. See *Minutes of Annual Conferences*, 1784-97; Sprague, *Annals of the Amer. Pulpit*, 7:162.

Baldwin, John (2),

a Congregational minister, was born in Crawfordsville, Ind., April 15, 1843. After spending two terms in Wabash College, he was ordained, about 1873, in the Methodist Episcopal Church. Soon after he changed his ecclesiastical relation, and in 1879 became acting pastor of the First Congregational Church in Leavenworth, Kan., where he died, May 10, 1880. See *Cong. Year-book*, 1881, p. 17.

Baldwin, Moses

a Presbyterian minister, was a graduate of Princeton in 1757, and after graduating studied theology. He was admitted to a master's degree at Dartmouth in 1791, and was licensed by Suffolk Presbytery. On June 17, 1761, he was ordained and settled over a Congregational Church in Palmer, Mass. He remained as pastor of this Church until June 19, 1811, when he resigned. He died in 1813. He was faithful and diligent in discharging the duties of his office. His preaching was very impressive. See Alexander, *Princeton College in the 18th Century*.

Baldwin, Samuel

a Congregational minister, was born in Sudbury, Mass., and graduated at Harvard College in 1752; was ordained at Hanover, Dec. 1, 1756, and died in 1784. See Sprague, *Annals of the Amer. Pulpit*, i, 386.

Baldwin, Samuel Davies D.D.,

a minister in the Methodist Episcopal Church South, was born in Worthington, O., Nov. 24, 1818. He graduated with high honor at

Woodward College, Cincinnati, O.; experienced conversion while a student at college, and in 1842 entered the Kentucky Conference. In 1848 he was transferred to the Tennessee Conference, and continued one of its most active and efficient workers until his decease, Oct. 8, 1866. Thousands of conversions testified to his ministerial qualifications. See *Minutes of Annual Conferences of the M. K. Church South*, 1866, p. 57.

Baldwin, Theron D.D.,

a Congregational minister, was born at Goshen, Conn., July 21, 1801. While a school-teacher, he was converted and united with the Church, and a year later, when he was twenty-one years old, he began preparation for college under the tuition of his pastor, Rev. Joseph Harvey, D.D. In a little more than a year he entered Yale College, and duly graduated in 1827, when he immediately began study in the theological department. He was especially conspicuous in the organization of a society among the students for the evangelization of the Mississippi valley and points beyond. All arrangements were completed in the spring of 1829, and efforts were at once begun to procure the funds for the contemplated seminary in Illinois, which was a part of the scheme of the organization. In a few months the requisite sum (ten thousand dollars) was pledged to the cause. Mr. Baldwin and Rev. J. M. Sturtevant were ordained at Woodbury, Conn., Aug. 27, 1829, and set apart for the work in Illinois, for which state they immediately departed; and Illinois College was founded at Jacksonville by these two men. Mr. Baldwin at the same time began preaching at Vandalia, and subsequently organized the first Illinois Sunday-school Union at Jacksonville, of which he was appointed secretary. In 1831 the trustees of Illinois College selected him as agent to solicit funds for the institution in the East; and two years after he returned to Illinois, and entered the service of the American Home Missionary Society as an agent for reaching the emigrants moving westward. Meantime, Capt. Benjamin Godfrey was proposing to found the Monticello Female Academy and was urging Mr. Baldwin to become its principal. Accepting the position, he dissolved his connection with the American Home Missionary Society in 1837, and for the rest of his life was directly identified with education in the new states, and was not inaptly called a "missionary educator." He died at Orange, N. J., April 10, 1870. See *Cong. Quarterly*, 1875, p. 213.

Baldwin, Thomas

a Congregational minister, was born in Cavendish, Vt., Sept. 30, 1797. He was for twelve years a farmer in Plymouth, Vt. He studied theology with Rev. W. C. Burnap .of Chester, and Rev. Justin Parsons of Weston. He:was ordained June 15, 1836, at Peru, Vt., and resigned in 1845, but continued to fill the pulpit until July 10, 1849, when, after a pas. torate of thirteen years, he removed to Plymouth, where he was acting pastor until September, 1851. In 1852 he went to San Antonio, Tex., but in May, 1853, again returned to Plymouth, where he remained as acting pastor until January, 1858. He then successively was acting pastor at Lowell, Vt., from 1858 to 1861; then again at Plymouth from 1862 to 1873, and South Wardsborough in 1874. He was without charge at Plymouth until 1875, when he went to live with his son. He died in Clarksburg, West Va., May 26, 1878. See *Cong. Yearbook*, 1879, p. 37. (W. P. S.)

Baldwin, Truman

a Presbyterian minister, was born at East Granville, Mass., Sept. 27, 1780. He fitted for college in his native town, and graduated at New Haven in 1802. He then studied theology for three years. The Hampshire South Association licensed him in 1804, and, full of the missionary spirit, he went to a vacant field in Vermont, and then, in 1807, undertook a pastorate at Charlotte in that state. His'seven years there were highly prosperous. hI 1815 he accepted the invitation to the recently organized Church at Pompey East Hollow, N.Y. Here he labored thirteen years, and then, in 1829, took charge at Cicero. During his residence in both of these places, he did much mission work. established several churches, and helped four candidates for the ministry to enter college. Ill-health caused him to suspend his activity for a time. He resumed labor at East Aurora for one year and at Darien Centre for another year, and then accepted a call to Somerset, Niagara Co., where he spent four years. Unable to continue the pastoral work, he opened a classical school at Middlefort, and promoted religion in the community so that a flourishing Presbyterian Church sprang up. He died at Cicero, N. Y., July 27, 1865. See *Wilson, Presb. Hist. Amanac*, 1867, p. 272; *Presbyterianism in Central New York*, p. 456.

Baldwin (Or Baldwyn), William

an English schoolmaster and divine of the 16th century, was born in the West of England, and spent several years at Oxford in the study of logic

and philosophy. He is said to have followed printing in order to promote the Reformation. Among his various literary labors, he was one of the editors of the *Mirror for Magistrates*. See *Allibone, Dict. of Brit. and Amer. Authors*, s.v.

Baldwin, William H.

a Universalist minister, was born about 1802. He embraced Universalism early in life; engaged in mercantile pursuits in early manhood; studied and practiced law; and subsequently obtained a fellowship of the Ballou Association, under whose auspices he preached till the close of his life at Blanchester, O., Nov. 19, 1852. Mr. Baldwin was an upright man, a warm friend, an active citizen and patriot, and a faithful Christian. See *Universalist Register*, 1864, p. 19.

Balentine, Hamilton,

a Presbyterian minister, was born January, 1817, at Churchtown, Lancaster Co., Pa. He was licensed by the Presbytery of New Brunswick, Feb. 2, 1848, and ordained as an evangelist by the same presbytery, May 29, 1848. He prepared for college at Lawrenceville, N. J. He graduated at the College of New Jersey in 1845, and in the same year entered Princeton Seminary, and graduated in 1848. Having devoted his life to the foreign missionary work, and an urgent call having come for help to the Indian missions, he went to Kowetah, a station among the Creek Indians, and devoted himself to this work. Next year he was appointed to assist in giving instruction at Spencer Academy, among the Choctaws. In 1852 he opened a school for females among the Chickasaws. He also had charge of the boarding-school, and labored as an evangelist in the surrounding country. He died Feb. 21, 1876. See *Necrolog. Report of Princeton Theological Seminary*, 1878, p. 55.

Balestra, Antonio,

an Italian painter, was born at Verona in 1666, and studied three years under Antonio Belucci. In 1694 he gained the prize of the Academy of St. Luke, and was employed to paint several pictures for the churches and palaces of Rome. Balestra established a school in Venice, and his example and lectures promoted the fame of that school. In the Church of Santa Maria Mater Domini at Venice is one of his best works, representing the *Nativity*; and in the Church of Sant' Ignazio at Bologna is a picture by him

of the *Virgin and Infant, with St. Ignatius and St. Stanislaus*. His other works are, *Two Soldiers - one standing, the other sitting*: — *The Virgin Mary in the Clouds with St. John*:— *The Three Angels with Abraham*.

Bal-Esvara

in the mythology of India, was the surname of Siva, under which the Siva cultus spread far to the west. The fruitful portion of the god, the Linga, has been distributed among thirty-one parts of the earth; the largest part, called Bal-Linga, was given to the shore of the Kamudvati (Euphrates). This myth is designed to express that the Linga of Bal (Baal) was born again as Bal-Esvara. He ruled, worshipped by all, under the name of Lil-Esvara (*the joy imparting*), in Nineveh (as king Ninus). His wife, Paravadi, had divorced herself from him because of his unfaithfulness, and had fled to the North-land, where she was worshipped as fire-queen, enclosed in a Samitree, as Samirama (Semiramis). Bal-Esvara found her in Askalastan (Askalon). They united again and lived on the shore of Hradanieta (Tigris). Others relate that they inhabited certain wild districts, in the form of doves, under the names of *Kapot-Eswara* and *Kapot' Esi*.

Balfour, John

a Scottish clergyman, was elected to the see of Brechin in 1470, and assisted in the consecration of bishop Livingston of Dunkeld. John was also bishop in 1501. See Keith, *Scottish Bishops*, p. 164.

Balfour, Robert D.D.,

a Scotch divine, was born in Edinburgh about 1747, and was educated in that city. After being licensed to preach, he was present 1 to the parish of Lecropt, where he officiated for about five years; and in 1779 he was removed to the Outer High-Church, in the city of Glasgow, which charge he held till his death, Feb. 13, 1818. Dr. Balfour was a man of sterling piety, of kind disposition, and of much power in the pulpit. During a long life he maintained an unblemished reputation, and discharged his duties as a Christian minister with rare fidelity. See *The Christian Herald* (New York), 1818, p. 694.

Bali

in Hindu mythology, was a mighty ruler of India who reigned in the second periodic age; and, as he was a great philosopher and disciple of Sakra, he

carried the name of *Mahabeli Sakrawati*. He was descended from the family of the Erunia, was a grandson of Pragaladen, and was held identical with *Baali*. The latter was a favorite of Brahma, and, with his assistance, he conquered the whole earth. He would even have besieged heaven if Vishnu had not come to the assistance of the god of the sun, Indra. Bali acknowledged his nothingness and frailty, became humble and pious, and begged Vishnu, clasping his knees, to be allowed to remain continually in his presence. The god granted his petition, and made him ruler of the infernal regions (named Balisatma, after him), where Bali has his perpetual abode. During the cold season Brahma is with him; during the hot season, in which all things would die, Vishnu is his protection. The preserver and destroyer, Siva, remains at his side when the rain overflows all things. His great festival is celebrated in September, at which time of the year spring begins in Malabar. Among the ruins of Mawalipuram and in the river Mavaliganga his name is believed to be found; and it is thought that Bali was a half-historic person, and that he was a great conqueror.

Related to Bali, or possibly identical with him, is Baali, king of the Affen, an incarnation of the god Indra, the sun.

Balinese Version

of the Scriptures. Balinese is a language spoken in the island of Bali, which lies to the east of Java; being about seventy miles long, and containing a population of about three quarters of a million. It is but recently that the people of Bali received a part of the Gospel in their vernacular, viz. the Gospel of St. Mark; the translation of which was undertaken by the Rev. R. Van Eck, of the Utrecht Missionary Society, in 1875, and printed in 1877. (B. P.)

Balinghem, Antoine De,

a French Jesuit and educator, was born at St. Omer in 1571, and died at Ryssel, Jan. 24, 1630. He wrote, *Loci Communes S. Scripturæ* (2 vols. fol.): — *Summnarium Vit S. Franc. Xaverii: Series Canonizationis S. Ignatii*: — *De Sanguine Christi, nostrea Redemptionis Pretio*: — *Meditationes in Hymn und Veni Creator Spirifus*, etc. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Swertii *Athence Belgicoe*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Balisatma

in Hindu mythology, is the empire of Bali, or the world below; otherwise called *Padalam*.

Balkh

the ancient *Bactra* or *Zariaspa*, was formerly a great city; but is now, for the most part, a mass of ruins, situated on the right bank of the Adirsiah or Balkh river, in a large and fertile plain eighteen hundred feet above the sea. The ruins, which occupy a space of about twenty miles in circuit, consist chiefly of fallen mosques and decayed buildings of sunburnt bricks. The antiquity and greatness of the place are recognised by the native populations, who speak of it as the *Mother of Cities*. Its foundation is mythically ascribed to Kaiomurs, the Persian Romulus; and it is at least certain that, at a very early date, it was the rival of Ecbatana, Nineveh, and Babylon. For a long time the city and country were the central seat of the Zoroastrian religion, the founder of which is said to have died within its walls. It was the seat of the principal Persian *pyrceum*, or fire temple, and the residence of the *archimagus*, or chief priest. In the 7th century there were in the city and vicinity about a hundred Buddhist convents, with three thousand devotees; and there were also a large number of *stupas* and other religious monuments. In the 10th century Balkh is described as built of clay, with ramparts and six gates, and extending half a parasang (about two miles). There were several important commercial routes from the city, stretching as far east as India and China. See *Ency. Brit.* (9th ed.), s.v.

Balkis

in Oriental mythology, was the name of the queen of Sheba, according to the traditions of the Arabs. She was the daughter of Hadad, the twentieth king of Yemen. Through the bird Hudhud, Solomon and the queen wrote each other most loving letters, until Balkis began a journey — which the imagination of the Orientals describes as the most magnificent ever seen by gods and men — and came to Solomon, whereupon they were married.

Ball

in Hindu mythology, is a spirit with three heads, reigning in the east of hell. He teaches the science of making one's self invisible. Sixty-six legions of spirits are his servants.

Ball, Charles B.

a Congregational minister, was born in Lee, Mass., in 1826. Graduating at Williams College in 1846, he entered upon the practice of law in Springfield, Mass. He afterwards studied theology at East Windsor, Conn., and was ordained at Wilton in 1858, where he only preached a year, dying Jan. 27, 1859. See *Congregational Quarterly*, 1859, p. 225.

Ball, Dyer, M.D.,

a Presbyterian minister, was born at West Boylston, Mass., June 3, 1796. He was educated at Yale College; studied theology at New Haven Seminary, and subsequently at Andover, Mass. In 1831 he was licensed by a Congregational council, and became pastor of a Congregational Church. In 1833 he was sent to Florida as agent for the Home Missionary Society. In 1837 he graduated at the Medical College of Charleston, S. C., and in 1838 was sent as a missionary to China, where his great life-work was performed. He died March 27, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 121.

Ball, Eli

a Baptist minister, was born in Marlborough, Vt., Nov. 2, 1786, and united with a church in Boston in 1805. Having pursued a course of theological study under private instruction, he preached for several years in Harwich, Mass.; Wilmington and Lansingburg, N. Y.; and Middletown, Conn. He removed South in 1823, and was successively pastor in Lynchburg, Va., and of a church in Henrico County, in which latter place he remained seven or eight years. He performed much service for several of the organizations of his denomination in Virginia and Georgia; was for a short time a professor in Richmond College and editor of the *Richmond Herald*. In 1848 he visited Africa for the purpose of gaining information regarding the Liberian mission. As he was preparing to make another visit, he died in Richmond, July 21, 1853. See *Bapt. Ency.* p. 64, 65. (J. C. S.)

Ball, Eliphalet

a Presbyterian minister, graduated at Yale. In 1763 he was assigned by the synod to the Presbytery of Dutchess County. He was dismissed from his charge at Bedford in December, 1768, and in 1772 resumed it and remained till 1784. Having spent four years at Amity, in Woodbridge,

Conn., he removed with a part of the Bedford Congregation, in 1788, to Saratoga County. The settlement is known as Ballston. He died in 1797. See Webster, *Hist. of the Presb. Church in Amer.* 1857.

Ball, Heman, D.D.,

a Congregational minister, was born at West Springfield, Mass., in 1764. He graduated at Dartmouth College in 1791; studied theology under Dr. Lathrop of West Springfield, and was ordained pastor of the Church in Rutland, Vt., Feb. 1, 1797. He died Dec. 17, 1821. See Sprague, *Annals of the Amer. Pulpit*, i, 537.

Ball, John

a Methodist Episcopal minister, was born in Fairfax County, Va., Sept. 1, 1812. He received an early religious training, experienced conversion at the age of fifteen, and in 1837 was admitted into the Baltimore Conference, in which he labored faithfully until his decease, Feb. 15, 1846. Mr. Ball was a young man of great promise, being strong in body and mind, and energetic. See *Minutes of Annual Conferences*, 1846, p.8.

Ball, Mason

a Baptist minister, was born in West Boylston, Mass., Sept. 20, 1798, and was a graduate of Union College in the class of 1828. During the years 1830-31, he acted as an agent of the American Baptist Missionary Union, and in 1832-33 supplied churches in New Bedford, Middleborough, and Bellingham, Mass. He was ordained in his native place, Sept. 26, 1833, and preached at Amherst, Mass., from the time of his ordination until Oct. 20, 1836. On closing his engagement with the Church in Amherst, he became pastor of the Church in Princeton, Mass., where he remained until March, 1841, and then removed to Amherst, N. H., where he was pastor three years, 1841-44. He then accepted a call to Southborough, Mass., and subsequently returned to Amherst, Mass., both these pastorates covering a period of about six years (1844-50). His last pastorate was in Wilmington, Vt., continuing from Sept. 7, 1851, to Aug. 7, 1853. He removed to Amherst, Mass., in 1853, where he continued to reside until his death, which occurred in 1874. (J. C. S.)

Ball, Reuben

a Baptist minister, was born in Maine about the year 1780. He was ordained and became pastor of the Church in Hartford, Me., in 1811. Here he remained not far from a year, and then was called to the pastorate of the Church in Bridgton, Me., where his ministry continued for fourteen years (1812-26). He died in Greene, Me., in 1827, “much lamented by the people over whom he had presided so long and with so much ability and piety.” See Millett, *Hist. of the Baptists in Maine*, p. 435. (J. C. S.)

Ball, Thomas

a Puritan divine, was born in Shropshire, England, in 1590, and was educated at King’s College, Cambridge. He died in 1659. He published a *Life of Dr. John Preston*, and *Pastorum Propugnaculum* (London, 1656). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Ball, William (1),

an English minister of the Society of Friends, was born at Bridgewater, Somersetshire, Jan. 1, 1801. Though he had an abiding conviction from childhood of his duty to preach the Gospel, he did not submit to this call until the year 1846. From a child he was a diligent student, and showed extraordinary readiness in composition of all kinds, poetry as well as prose. He had a great love for solitude, and seldom appeared to his own family or friends except at meal-times. He died June 30, 1878. See (Lond.) *Annual Monitor*, 1879, p. 8.

Ball, William (2),

an English Wesleyan minister, was brought into the work in 1815, and died July 18, 1824. “He was a young man of much personal worth and ministerial promise.” See *Minutes of the British Conference*, 1824.

Ball, William Spencer

an English Congregational minister, was born in London, Oct. 16, 1815, of pious parents. He was converted when about seventeen, and shortly afterwards began to preach in Banbury. In 1843 Mr. Ball began a two years’ course at Cotton End, after which he preached two years at Cadman, Hampshire; four years at Stainland, Yorkshire; and four years at Newton-le-Willows, where he died, Feb. 6, 1861. Mr. Ball was unassuming

in manner, clear in judgment, deep, earnest, and unaffected in piety. He reached men's hearts by the force of his Christian character; and, although his preaching had in it nothing dazzling, his ministry was eminently successful. See (Lond.) *Cong. Year-book*, 1861, p. 221.

Balla, Filiberto,

an Italian Jesuit, was born Feb. 2, 1703, near Asti. He taught philosophy anti theology at Cremona, then at Turin. He died about 1770. He wrote, *Notizie Istoriche di San Savina, Vescovo e Martire* (Turin, 1750). — *Risposta alle Lettere Teologico-morali scritti dal P. N. N., sotto Nome d'Eusebio Erantiste*, etc. (Modena, 1754). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ballantine, Henry

a missionary of the American Board of Commissioners for Foreign Missions to Ahmednuggur, India, was born in Schodack, N. Y., in 1813. He graduated at the University of Ohio and at Andover, Mass.; was ordained at Columbus, O., in 1835, and in May of that year sailed from Boston for Western India, where he labored among the Mahrattas with great fidelity and success until his death, which occurred at sea when four and a half days from Liverpool, while on his way back to the United States, Nov. 9, 1865. See *Appetons' Annual Cyclop*, 1865, p. 655.

Ballantine, William G.

a Congregational minister, was born in Westfield, Mass. He graduated at Harvard College in 1771; studied divinity with Rev. Dr. Parsons of Amherst; was ordained pastor of the Church in Washington, Mass., in 1774, and died Nov. 20, 1820. See *Cong. Quarterly*, 1859, p. 43.

Ballard, Edward D.D.,

a Protestant Episcopal clergyman of the diocese of Maine, a graduate of the General Theological Seminary, was engaged for several years, until about 1856, as a teacher in Cheshire, Conn. In 1858 he became rector of St. Paul's Church, Brunswick, Me., and held this pastorate at the time of his death, which occurred Nov. 14, 1870, at the age of sixty-four. See *Prot. Episc. Almanac* 1871, p. 118.

Ballard, Josiah

a Congregational minister, was born in Petersborough, N. H., April 14, 1806. He was fitted for college at Monson Academy, taught the classics in Westfield Academy for a year and a half, and studied theology privately. In 1836 he was ordained in Chesterfield, N. H., and settled over a Congregational Church in Nelson, N. H. In 1841 he removed to Sudbury, Mass., where he remained as pastor eleven years. In 1852 he was installed over a Church in New Ipswich, N. H., and in 1855 he became a stated supply of the Church at Plympton, Mass. He was finally installed over the Church in Carlisle, Mass., Sept. 15, 1859, at which place he died, Dec. 12, 1863. See *Obituary Record of Yale College*, 1864.

Ballard, Thomas

an Irish Wesleyan Methodist minister, was born at Borris-O'Kane, County Tipperary, in 1796. He was converted in his fourteenth year under the labors of Gideon Ouseley, and was appointed to a circuit in 181. He prosecuted his labors with unwearied diligence for forty-six years, when he became a supernumerary. He died at Holywood, County Down, March 10, 1875. Mr. Ballard was genial, kind, tenderhearted; immovable in matters of principle, yet reluctant to wound the feelings of any. He ably defended Methodism when it was assailed. A sympathetic and faithful pastor, Mr. Ballard was truly a pious man, and one who feared God above many. See *Minutes of the British Conference*, 1875, p. 33.

Ballarini, Ippolito,

an Italian theologian, was a native of Novara. He first entered the Benedictine Order, then that of the Camaldules. In 1545 he became abbot of St. Michael of Murano at Venice, and general of his order in 1556. He died in 1558. He wrote, *Tractatus de Diligendis Innicis*, with no indication of place or date; an Italian translation of this by Morosini is found (Venice, 1555): — *Tractatus super Orationem Dominicam*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Balleganach, Ferquhard De,

a Scottish prelate, was bishop of Caithness before 1309. He is said to have been a strenuous defender of the liberties of the Church, and to have died in 1328. See Keith, *Scottish Bishops*, p. 212.

Ballenstedt, Johann Georg Justus,

a German theologian, was born in 1756 at Schoningen. He was pastor at Pabstorf, in Prussia. He wrote *Die Urwelt*, a work widely known throughout Germany, and which contains important information concerning geology. See Hoefer, *Nouv. Biog. Generale*, s.v.

Ballerini, Antonio,

a Jesuit and famous writer, was born at Bologna Oct. 10, 1805i He pursued his studies at his native place, and completed them at Rome, where he had joined his order Oct. 13, 1826, as subdeacon. He received holy orders in 1839, and having completed his last year of probation, he was in 1844 appointed professor of church history at the Gregorian university. To this period belongs his *De Scriptoribus Ecclesiasticis, qui in Erroris Semissclassiaris discrimen Vocantur*. In 1856 he was appointed to the chair of moral theology, which he occupied until his death, Nov. 27, 1881. He published, *Principi della Scuola Rominiiana, Exposti in Lettere Famigliari da un Prete Bolognese* (Milan, 1850): — *Sylloge Monumentorum ad Mysterium Conceptionis Immaculattoe Virginis Deiparce Illustrandum* (2 vols. Rome, 1854, 1856): — *De Alsorali Systemate Saneli Alphonsi Aanrice de Liqornio* (ibid. 1864): — *Compendium Theologie Moralism Adnotationibus A. Ballerini Loculpletatun* (ibid. 1866): — a revised edition of Gury's book, 2d ed. 1869; *Jus et Offium Episcoporum in Ferendo Suf'nagio pro Infallibilitate Rnomani.Pontificis* (ibid. 1869). (B. P.)

Ballet, Francois,

a French theologian of. Paris, lived in the early half of the 18th century (1702-62) He was rector of Gif and preacher to the queen. He wrote, among other works, *Histoire des Temples des Patens, des Juifs et des Chretiens* (Paris, i760): — *Panegyriques des Saints* (ibid. 1758): — *Vie de la Saour Frangoise Bony, Fille de. Charite* (ibid. 1761). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ballew, James R.

a minister in the Methodist Episcopal Church South, was born in Buncomb County, N. C., Nov. 29, 1836. H e was converted in early life; received license to exhort in 1859; in 1860 was licensed to preach and admitted into

the Holston Conference, and served in its active ranks till his death, Nov. 8, 1864. Mr. Ballew was a young man of much promise. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 63.

Ballew, John C.

a minister in the Methodist Episcopal Church South, was born in Burke County, N. C., but the date is unrecorded. He embraced religion in 1800, and in 1803 entered the Virginia Conference. In 1813 he located, but again resumed the active work of the ministry in 1814, and continued faithful until old-age compelled him to retire, in 1827. He died in Livingston County, Mo., Jan. 15, 1848. Mr. Ballew was well versed in the Bible and an excellent man. See *Minutes of Annual Conferences of the M. E. Church South*, 1849, p. 231.

Balleygr

(*the bright-eyed*), in Norse mythology, was the surname of *Odin*, because he had bright, fiery eyes.

Ball-flower

Picture for Ball-flower 1

Picture for Ball-flower 2

is an ornament resembling a ball placed in a globular flower, the three petals of which form a cup round it. This ornament is usually found inserted in a hollow moulding, and is generally characteristic of the Decorated style of the 14th century; but it sometimes occurs, though rarely, in buildings of the 13th century, or Early English style, as in the west front of Salisbury Cathedral, where it is mixed with the tooth ornament. It is, however, rarely found in that style, and is an indication that the work is late. It is the prevailing ornament at Hereford Cathedral, in the south aisle of the nave of Gloucester Cathedral, and the west end of Grantham Church; in all these instances in pure Decorated work. A flower resembling this, except that it has four petals, is occasionally found in very late Norman work, but it is used with other flowers and ornaments, and not repeated in long suits as in the Decorated style. A similar ornament is of frequent occurrence in the 12th century in the west of France. *SEE NICHE; SEE RIB; SEE WINDOW*, etc.

Ballingall, Thomas,

a minister of the British Wesleyan Methodist Connection, was born in Edinburgh in 1786. At the age of nineteen he heard Methodist preaching, obtained pardon through faith, and by the study of Wesley's writings was induced to abandon the Calvinistic creed, in which he had been brought up. In 1812 he was accepted for the Methodist ministry. In 1853 he retired from the itinerancy, and settled at Kentish-Town, London, where he died, March 10, 1868. He was diligent in study, laborious in circuit duty, 1786. At the age of nineteen he heard Methodist preaching, obtained pardon through faith, and by the study of Wesley's writings was induced to abandon the Calvinistic creed, in which he had been brought up. In 1812 he was accepted for the Methodist ministry. In 1853 he retired from the itinerancy, and settled at Kentish-Town, London, where he died, March 10, 1868. He was diligent in study, laborious in circuit duty, strict and faithful in administration. His sermons were exact and orderly in method, and accurate in language. See *Minutes of the British Conference*, 1868, p. 22.

Ballizein

(βαλλίζειν). The Council of Laodicea (can. 53) says, "Christians ought not at marriages βαλλίζειν ἢ ὀρχεῖσθαι — to use wanton balls or dancings — but dine or sup gravely, as becometh Christians." Some by the word βαλλίζειν understand playing on cymbals and dancing to them; but the word denotes something more, viz. tossing the hands in a wanton and lascivious manner; and in that sense there was good reason to forbid it. The third Council of Toledo forbids it under the name of *ballimathioe* (q.v.), which they interpret to be wanton dances joined with lascivious songs. The Council of Agde (can. 39) forbids the clergy to be present at such marriages where obscene love-songs were sung or obscene motions of the body were used in dancing. The like canons occur in the Council of Lerida. See Bingham, *Christ. Antiq.* bk. 16 ch. 11 § 15; bk. 22, ch. v, § 8. **SEE DANCING.**

Ballon, Louise Blanche Therese Perrucard De,

a French nun, founder of the Reformed Bernardines, was born in 1691 at the chateau of Vanclie in Savoy. While very young she entered the convent of St. Catlerine-sur-Aninecy, and undertook the reform under the direction of St. Francis of Sales. She introduced this new discipline at Saint-Jeani-de-Maurienne, at Grenoble, at Seyssel, at Vienna, at Lyons, and in other

monasteries. Her constitutions were approved at Rome in 1631. She died Dec. 14, 1668. Her religious works were published by P. Grossi of the Oratory (Paris, 1700). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ballonus

SEE BALANUS.

Ballou, Hosea, D.D., Jr.,

a Universalist minister, grand-nephew of Hosea Ballou, Sr., the Universalist patriarch was born at Halifax, Vt., Oct. 18, 1796. In 1815 he became pastor at Stafford, Conn., and subsequently at Roxbury and Medford, Mass. In 1853 he became president of Tufts College, Somerville, Mass., and entered upon his duties in 1855. In 1822 he became one of the editors of the *Universalist Magazine* (now *The Trumpet*), and in 1832 assisted his uncle in establishing the *Universalist Expositor* (subsequently the *Universalist Quarterly*). He published, *The Ancient History of Universalism* (1829): — an edition of Sismondi's *History of the Crusades* (1833): — and a *Collection of Psalms and Hymns for the Use of Universalist Societies and Families* (1837). He died at Somerville, May 27, 1861.

Ballvin

SEE BALANUS.

Balme, Henri De

(not *de Palma*), a learned French Franciscan, native of Balma (Isbre), died Feb. 23, 1439. He wrote a book on mystic theology, commencing with this saying, "Viae-Sion lugent," which is attributed to St. Bonaventura, and is still to be found among his smaller works,. This book formerly existed, under the title *De Triplici Via ad Sapientiam*, among the MSS. of the Library of St. Victor of Paris. At the Pauline Library at Leipsic there are other mystic treatises bearing his name, which by their titles — *De Imitatione Christi*, *De Compunctione*, *De Interna Consolatione* — bear a resemblance to the works of Thomas a Kempis. See Hoefer, *Nouv. Biog. Generale*, s.v.

Balmeri, Robert, D.D.,

a Scottish divine, was born in 1787. He became professor of systematic theology to the United Secession Church, and died in 1844. He published *Academical Lectures and Pulpit Discourses* (Edinburgh, 1845). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Balmes, Abraham Ben-Meir

(*ben-Abraham ben-Moses ben-Chiskija*) DE, a Jewish physician, philosopher, and grammarian of Italy, was born at Lecci. He practiced medicine at Padua, and became professor of philosophy in the university there, both Jews and Christians attending his lectures. He died in 1521 or 1523. Being a linguist and man of letters, he translated the works of Averroes from the Arabic into Latin, which translations are printed in the edition of Averroes's *Opera* (Venice, 1542). At the request of the celebrated printer D. Bomberg, he wrote a very valuable and often-quoted Hebrew grammar, **רביחנהמא** in which he frequently opposed David Kimchi, and which was the *Ewald* among the Hebrew students. It was edited with a Latin translation and a treatise on the accents by Calo Calonymus (ibid. 1523). See Furst, *Bibl. Jud.* i, 82; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 51; Kalisch, *Hebrew Grammar*, ii, 34; Da Costa, *Israel and the Gentiles*, p. 485; Etheridge *Introd. to Heb. Lit.* p. 451; Basnage, *Histoire des Juif* (Taylor's transl.), p. 724; Gratz, *Gesch. d. Juden*, 9:235; Jost, *Gesch. d. Judenth. u. s. Sekten*, 3, 119; Dessauer, *Gesch. d. Israeliten*, p. 434. (B. P.)

Balmung

in Norse fable, was the name of the sword carried by the strong-horned Siegfried.

Balmyle, Nicolas De

a Scottish clergyman, was clerk in the monastery of Arbroath, and afterwards parson of Calder. In 1301 he was made chancellor of Scotland at Candlemas, and in 1307 was removed to the see of Dunblane. He probably died in 1319 or 1320. See Keith, *Scottish Bishops*, p. 174.

Balnaves, Henry,

a Scottish Protestant, was born at Kirkcaldy, in Fife, in the reign of James V, probably in 1520, and educated at the University of St. Andrews. He completed his studies on the Continent, and on his return to Scotland entered the family of the earl of Arran, but was dismissed in 1542 for embracing the Protestant religion. In 1546 he was implicated in the murder of cardinal Beaten; and having taken refuge in the Castle of St. Andrews, which was afterwards compelled to surrender to the French, he was taken with the garrison to France. While confined at Rouen he wrote his work entitled *Confession of Faith*, but it was not published until 1584. He returned to Scotland about 1559. and, having joined the Congregation, was appointed one of the commissioners to treat with the duke of Norfolk on the part of queen Elizabeth. In 1563 he was made one of the lords of session, and was appointed by the General Assembly, with other learned men, to revise the *Book of Discipline*. He died at Edinburgh in 1579.

Balot

SEE AOURA.

Balridge, Samuel, M.D.,

a Presbyterian minister, was born at Guilford, N. C. He was licensed by Abingdon Presbytery in 1802, and labored with much success within its bounds. He died Feb. 29, 1860. See Wilson;, *Presb. Hist. Almanac*, 1861, p. 76.

Balsamo, Giustiniano

an Italian theologian, was a native of Messina. He became canon and chorist'e of the cathedral of his native city, then commissary of the Inquisition in Sicily. He died in 1670. He wrote *Discorso sopra Favorira Leftera della S.Vergine* (Messina,, 1646). See Hoefler, *Nouv. Biog. Generale*, s.v.

Balsamo, Ignacio (1),

a Jesuit, native of Messina, died in that place in 1659. He wrote, *Lettera di Nostra Signora ella Citta di Messina; Canzone* (Messina, 1653): — *Martirio de' Santi Placido e Compagni; Canzone e Rime* (ibid. eod.).

He must not be confounded with *Lorenzo Balsamo*, a Sicilian poet, native of Palermo, and the author of the *Canzoni Sacre* and the *Octaves*, published in the *Muse Siciliane* (Palermo, 1653). See Hoefer, *Nouv. Biog. Generale*, s.v.

Balsamo (Or Balsamone), Ignacio (2),

an Italian Jesuit, was born in Pouill in 1543. He served the interests of his order for thirty-five years, and his superiors employed him in many important missions. He died Oct. 2, 1618. He wrote in Italian *Instruction upon Religious Pefection and upon the True Method of Praying and Meditating* (Cologne, 1611). This work was translated into Latin. See Hoefer, *Nouv. Biog. Generale*, s.v.

Balsamus

a mythological name among the Spanish Priscillianists according to Jerome (Barbelo). It is evidently *Baal-Samin*, the "Lord of heaven," a well-known divinity of the Phoenicians, Carthaginians, Mesopotamians, etc. See Chwolsohn, *Ssabier*, ii, 158 sq.

Balsemus, (Baussence), St. (1),

a martyr, is the patron saint of Ramern, in Champagne. He died in the year 407, and his festival is kept Aug. 16.

Balsemus, St. (2),

a hermit, and nephew of St. Basolus, whose cell he occupied after his departure, aiid whose self-denying life he followed. He died on Aug. 15. See Baillet, *Vies des Saints*.

Balshaw, Robert,

an English Wesleyan minister, was born at Altrincham, Jan. 7, 1828. He entered the ministry in 1852, and died in the fulness of his strength at Kilburn, London, Nov. 21, 1877. Constitutionally prone to despondency, his spirits wore a tinge of sadness on account of the wickedness of men. He was unusually gifted in prayer, and many were converted through his labors. He was a good man; pure in heart, of quick spiritual sensibilities, of large and loving sympathies, devout, reverent, prayerful. See *Minutes of the British Conference*, 1878, p. 24.

Balter, Suen,

a Swedish theologian, was born in 1733. He studied at Upsala, where he received his degree, and later became provost of the Cathedral of Wexio. He died Nov. 19, 1760. He wrote, among other works, *Var Fratsares Jesu Christi Historia* (Wexio and Stockholm, 1755-60). See Hoefler, *Nouv. Biog. Generale*, s.v.

Balthasar, Augustin (1),

a Lutheran theologian of Germany, was born at Anklam, in Pomerania, Sept. 23, 1632. He studied at Wittenberg, and died Nov. 20, 1688, as doctor and professor of theology at Greifswalde, where he also presided at the consistory as general superintendent of Pomerania. He wrote, *De Prisca Haeresi Nicolaitarum: — De Justificatione Homini Peccatoris coram Deo: — Disputationes de Aquis Supracelestibus*. See Pipping, *Memorie Theol.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Balthasar, Augustin Von (2),

a famous jurist of Germany, was born May 20, 1701, at Greifswalde, where he also studied and attained the highest academical degrees. He died June 20, 1786, as doctor and professor of law and director of the consistory. He wrote, *Disputatio de Paena Adulterii ex Jure Divino et Humano* (Greifswalde, 1719): — *De Deo Mali Absoluto* (ibid. 1737): *De Ture Principis circa Baptismum* (ibid. 1742): — *An et quatenus Nativitas Christi, Restaurat Humanac Salutis Medium, Ratione Investigari Possit?* (ibid. 1745): — *De Diis Gentium Tatelaribus* (eod.): — *Historia Universi Juris, tam Divini quam Humani, in Tabula* (1753): — *Jus Ecclesiasticum Pastorale* (1760-63): — besides a number of works referring to civil law. See Meusel *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* ii, 16. (B. P.)

Balthasar, Jacob Heinrich von

a Lutheran theologian of Germany, was born Oct. 2, 1690, at Greifswalde, where he also died, Jan. 2, 1763, as doctor and professor of theology and general superintendent of Pomerania. He wrote, *Sammlung einiger zur pom. menschen Kirchen-Historie gehörigen Schriften* (Greifswalde, 1723): — *Censurae Confessionis Fidei Anno 1724 Berolini Editae* (ibid.): —

Denmonstratio Veritatis et Divince Originis Librorum Novi Test. ex Clementis Romani Testimoniis (ibid. 1724): — *Theses Theologicæ ad Ductum Epitomes Formulæ Concordicæ* (ibid. 1726): — *Historia Creationis Mosaicæ Capite Genesis Exposita* (ibid. 1749): *Disp. I-IV, de Doctrina Polycarpi de Scriptura S., de Deo. Triuno, de Filio Dei, atque Ecclesia* (ibid. 1731, 1738): — *Die Lehre von der Menschwerdung Jesu Christi* (ibid. 1732): — *Disp. de Articulis Fidei* (ibid. 1740): — *Historie des. Torgischen. Buekes* (ibid. 1741): — *Disp. de Electione Absoluta in Art. xi Formulæ Concordicæ non Adserta* (ibid. 1743): — *Disp. de Peccato Protoplastorum Primo* (ibid. 1754): — *Disp. de Fide Infantum Proesunta* (ibidi). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 330, 807. (B. P.)

Balthere

(1), a famous anchoret who lived at Tynningham, in East Lothian. He died March 6, 756 (Sim. Dun. *Chron.* ad 756, *Hist. Dun.* ii, 2). Alcuin commemorates his sanctity and his victory over evil spirits (*De Pontif., et Sanctis Ebor.* ver. 1318-1386). His church at Tynningham was destroyed by the Danes in 941, (Sim. Dun. ad ann.); it possessed extensive estates, which afterwards belonged to the patrimony of St. Cuthbert. Mabillon states that his name occurs in the Benedictine calendars on Nov. 27, and that his relics were removed to Durham in the 11th century (*Acta SS. Ord. S. Bened.* Saec. 3, pt. 2, p. 509), and refers to an article on the subject in the Bollandist *Acts*, March 6 (see Forbes [bishop], *Kalendar of Scottish Saints*, s.v. “St. Baldred”).

(2) A priest who gave eight “mansse” to Evesham soon after its foundation (*Chron. Evesham.* ed. Macray, p. 18).

Baltzer, Adolf

a German Protestant theologian, was born May 16, 1817, at Berlin, where he studied theology, which he continued at Halle. In 1845 he came to the United States, and commenced his labors in the state of Missouri. In 1849 he was called as pastor of St. Paul’s to St. Louis, but in the following year went to St. Charles, where he labored for eight years, when he was appointed professor of the German Theological Seminary at Femme Osage, Mo., which was founded by the German Evangelical Synod of the West. In 1866 he succeeded the Rev. Mr. Wall as president of the synod and occupied that position until his death, Jan. 28, 1877. Baltzer was a man of

great energy and gubernatorial ability, and to these qualities the Evangelical Synod of North America, as it is now called, owes in part its growth. (B. P.)

Baltzer, Johann Baptist

one of the most prominent Roman Catholic theologians of Germany in the 19th century, was born July 16, 1803, at Andernach on the Rhine. He studied at Bonn under Hermes, graduating in 1827; was ordained as priest, in 1829 at Cologne, made doctor of divinity in 1830, and appointed ordinary professor of dogmatics at Breslau in 1831. In 1843 he became a member of consistory, in 1846 canon, and in 1861 honorary doctor of philosophy of the Breslau faculty. His interest in the Hermesian, and afterwards in the Gintherian, controversy, *SEE HERMES; SEE GUNTHER*, was the cause of his being suspended in 1860 by the princebishop of Breslau; but he was afterwards reinstated by the government. He died Oct. 1, 1871, at Bonn. He wrote, *Litterarum Sacrarum Doctrina de Conditione Moadi, in qua Primi Homines ante Lapsum et post eundem Vicerint* (Breslau, 1831): — *Hinweisung auf den Grundcharakter des hermesianischen Systems* (Bonn, 1832): — *Ueber die Entstehung der in neuerer Zeit im Protestantismus und in z. Catholicismus hervorgetretenen Gegensätze*, etc. (ibid. 1833): — *De Modo Propagationis Animarum in Genere Humano* (ibid. eod.): — *Beitrdge zur Vermittelung eines richtigen Urtheils über Catholicismus und Protestantismus* (Breslau, 1839, 1840): — *Das christliche Seligkeits-Dogma, nach: katholischem und protestantischen ekenntnissen* (2d ed. Mentz, 1844): — *Theologische Briefe* (1st series, ibid. eod.): — *Neue theologische Briefe* (1st and 2d series, Breslan, 1853): — *Die biblische Schapfuings geschichte, insbesondere die darin enthaltene Kosmogonie und Geogonie in ihrero Uebereinstimmung mit den Naturwissenschaften* (Leipsic, 1867). See *Literarischer Handweiser für das kathol. Deutschland*, No. 42, col. 55; No. 43, col. 105; No. 110, col. 525; Zuchold, *Bibl. Theol.* i, 67; Franz, *Johannes Baptista Baltzer* (Breslau, 1873); Metzger, *Johannes Baptista Baitzer's Leben, Wirken, und wissenschaftliche Bedeutung auf Grund seines Nachlasses und seiner Schriften dargestellt* (Bonn, 1877), reviewed in Schitrer's *Theolog. Literaturzeitung*, 1879, col. 228. (B. P.)

Balue, John De La,

a French cardinal, principal minister of Louis XI, was born about 1421 at Verdun. His father, a miller according to one authority, a shoemaker or tailor according to others, was made lord of the burgh of Angle, in Poitou, where Balue appears to have spent his early years. Having entered the priesthood, he attached himself to Jean Juvenal des Ursins, bishop of Poitiers. At the death of this prelate, Balue, being executor of the will, appropriated to himself what belonged to others. He sought to hide this from Louis XI, who made him his secretary and chaplain, in 1464 counsellor clerk in the Parliament of Paris, and in 1465 bishop of Evreux. Louis XI, attacked by the formidable league called "Du Bien Public," was defended by Balue and Charles of Melhul. For these services Balue received in 1467 the bishopric of Angers, and in the same year was made cardinal. But at last he was arrested, and confessed his crimes. The-pope attempted to interfere; but the king, determined to punish him, imprisoned him at Loches in one of the iron cages which Balue himself had invented. Here he remained eleven years, until Sextus IV procured his liberation (1480), when he retired to Rome. In 1484 the pope sent him as legate *a latere* to France, where he conducted himself in a bold and impudent manner before the king. On his return to Italy he was made bishop of Albano, then of Prenesta, by Innocent VIII, successor of Sextus IV. He was, moreover, provided with rich benefices, and received the title of "Protecteur de l'Ordre de Malte." He died at Ancona in October, 1491. According to one, he was a man of gross ignorance; according to another, a man of gentle spirit and great learning. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Baluster

Picture for Baluster

(corruptly *banister* and *ballaster*) is a small pillar usually made circular, and swelling in the middle or towards the bottom (*entasis*), commonly used in a balustrade. A wide baluster-shaft occurs in the Romanesque styles of the 11th and 12th centuries in England and elsewhere. These have evidently been turned in a lathe in many instances, and it has been observed that in Yorkshire they bear a great resemblance to the spokes of a cart-wheel at the present day, also turned in a lathe in the same manner. From that period it was disused till the revival of Classical architecture in Italy.

Balustrade

is a range of small balusters supporting a coping or cornice, and forming a parapet or enclosure. Balustrum, a name sometimes applied to the chancel-rails, or *cancelli* (q.v.)

Balzo, Carlo Di,

an Italian theologian, lived at Naples near the close of the 16th and the commencement of the 17th century. He wrote, *De Maodo Interrogandi Demnonem ab Exorcista: — Praxis Confessariorum Tractatus de Judicio Universali: — Setecta Casuun Conscientice*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bambaginoli, Graziolo

an Italian theologian, was born at Bologna. He was an ardent papist at the period in which the papal power began to decline, and was, with his father, banished in 1334. In his exile he wrote a moral poem entitled *Trattata delle Virtu Morali*, dedicated to Robert, king of Naples. A commentary upon the *Divina Commedia* of Dante is attributed to him. He died before 1348. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bambam, Hartwig

a German Lutheran theologian, studied at Wittenberg, and became deacon of St. Peter's at Hamburg. He died in 1742. He wrote, *Apparatus Enthymemaotieco-exegeticus: — Pietistisches Catechismus: — Merckwurdige Historien in den Religions Streitigkeiten rnit den Reformirten*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bamberger, Johann Peter

a Protestant theologian of Germany, was born at Magdeburg in 1722. For a number of years he preached at the Reformed Church in Berlin, and at Trinity Church there. In 1780 he was appointed court and garrison preacher at Potsdam, and died Sept. 4, 1804. Besides his own *Sermons*, he published translations from the English, and thus introduced Hoadly, Lowth, Benson, Anderson, Farmer, Entik, Watson, Knox, Gerard, and others to the German public. He also published the *British Theological Magazine* (1769-74, 4 vols.), and a *Collection of Biographical and Literary Anecdotes* formed the basis of his *Salmmlung biographischer und*

literarischer Anekdoten von den beoiihmtesten grossbrittanischen Gelehrten des XVIII. Jahrhunderts (1786-87, 2 vols.). See Doring, *Die gelehrten Theologen Deutschlands*, i, 41 sq.; Winer, *Handbuch der theol. Lit.* i, 9,147, 393, 463, 571; ii, 86. (B. P.)

Bamberger, Seligmann Baer

a Jewish rabbi of Germany, was born at Wiesenbroin, near Kitzingen, in the year 1807. At the age of fourteen he went to Furth to attend the Talmudical lectures there. In 1840 he was appointed to the rabbinate at Wurzburg, where he became the centre of orthodox Judaism. In 1864 he founded a seminary for Jewish teachers, and had, besides, a school in which he lectured on Talmudical topics. He died Oct. 13, 1878. Bamberger exerted a great influence in the congregations belonging to his superintendency. He also published some works pertaining to Jewish ritualism, which are mentioned int Lippe's [rykzmmh āsa](#), or *Bibliographisches Lexikon der gesammten judischen Literatur der Gegenwart* (Vienna, 1879), s.v. (B. P.)

Bambini, Giacomo

an Italian painter, was born at Ferrara about 1560, and was a scholar of Domenico Mona. He painted historical subjects, chiefly for the convents and churches of Ferrara, the principal of which are the three altar-pieces in the cathedral representing *The Annunciation*, *The Flight into Egypt*, and *The Conversion of St. Paul*. He died in 1622.

Bamboo

This plant is regarded as sacred among the Japanese,, who entertain the idea that it has a supernatural influence over their destiny. The bamboo is deposited in the armory of the emperor of Japan as an emblem of his sacred majesty.

Bamboo-bridge

The inhabitants of the island of Formosa. believe that the souls of wicked men are tormented after death by being cast headlong into a bottomless pit full of mire and dirt; and that the souls of the virtuous pass safely over it upon a narrow bamboo-bridge, which leads directly to Paradise. But when the souls of the wicked attempt to pass over it, they fall over on one side into the abyss below. *SEE AL-SIRAT*.

Bamford, George W.

a Methodist Episcopal minister, was born in Vermillion County, Ind., March 23, 1824. He experienced religion in 1845, received license to preach in 1851, and in 1854 was admitted into the Iowa Conference, in which he worked diligently until his decease, April 18, 1871. Mr. Bamford was blameless in life and successful in his ministry. See *Minutes of Annual Conferences*, 1871, p. 239.

Bamford, Stephen

a Methodist preacher in the British provinces, was born near Nottingham, England, in 1770. When a youth he enlisted in the 29th Regiment of Foot, was with the duke of York in Holland in 1793, and assisted in quelling the great rebellion in Ireland in 1798. He was converted while there, and soon became a zealous local preacher. In 1804 he came with his regiment to Halifax, N. S. In 1806 he entered the ministry, and for twentyeight years travelled and preached with great success in the maritime provinces. In 1810 he was ordained by bishop Asbury; in 1836 he attended the Wesleyan Conference in Birmingham, England, and on returning assumed a supernumerary relation in St. John, N. B. He subsequently removed to Digby, N. S., where he died, Aug. 14, 1848. Bamford's preaching was unique in ingenuity of thought, aptness in illustration, and religious quaintness; powerful in its sweetness, unction, and pathetic appeal. He was greatly beloved for his many excellences of character, and his labors did much to establish Methodism in the provinces. See Burt, in (Lond.) *Wesl. Meth. Mag.* Sept. 1851, art. i; Huestis, *Memorials of Wesleyan Preachers in Eastern British America* (Halifax, 1872), p. 13; *Minutes of the British Wesleyan Conference* (of which Bamford was reckoned a missionary), 1849 (8vo ed.), p. 179; Cooney, *Autobiography of a Wesleyan Missionary* (Montreal, 1856), p. 241, 249-251; Smith [T. W.], *Hist. of Methodism in Eastern British America* (Halifax, 1877), 1, 400.

Bamler, Kaspar,

a Lutheran theologian of Germany who lived in the early half of the 17th century, was pastor at Zwickau and Schneeberg. He wrote, *Predigten uiber den dritten Psalm* (Leipsic, 1599): — *Acht Predigten fiber den Propheten Jonas* (ibid. 1600). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bampfield (Or Bampfylde), Francis

an English Baptist minister, was born at Portimon, Devonshire, about the year 1610, being descended from an ancient and honorable family. His parents having consecrated him to the work of the Christian ministry, he was sent, at the age of sixteen, to Waldham College, Oxford, where he took the degree of A.M. in 1638. Soon after leaving the university, he received orders in the Established Church, and was appointed to a living in Dorsetshire. Here he performed most faithfully his duties as a minister, spending a small annuity of his own in works of Christian charity among his parishioners. On the breaking-out of the civil war in England, he was an open, avowed loyalist as well as a zealous conformist. Such was the zeal he displayed that he was appointed a prebendary in the Cathedral of Exeter, entering upon the duties of his office May 15, 1647. He was not blind, however, to the fact that a great reform needed to be effected in the Church of England; and, as a conscientious minister, he set himself to do what he could to bring it about. The trouble and persecution which he encountered resulted in his enlisting himself on the side of the Parliament. In 1655 he became a minister of the parish in Sherborne. The passage of the Uniformity Act, with the conditions of which he was altogether dissatisfied, was the occasion of his resigning his position. He now was exposed to the persecuting spirit of the times, which assailed him with great virulence. For eight years he was imprisoned in Dorchester jail. In his confinement he preached almost every day, and his labors were signally blessed to his fellow-prisoners. Being discharged in 1675, he resumed his preaching, and was again imprisoned for a few months. It was about this time that he became an avowed Baptist. For several years he preached in London, where he experienced all kinds of annoyance in his work. At length he was committed to Newgate, and, after undergoing many indignities, he died in consequence of the hardships to which he had been subjected, Feb. 15, 1684. His biographer says that "he was a man of great learning and judgment, and one of the most celebrated preachers in the West of England. After he became a Baptist he lost much of his reputation among his former friends, but preserved his integrity to the last." Among his published writings were the following: — *Judgment or Observation of the Jewish Sabbath, with Mr. Ben's Answer* (Lond. 1672): — *All in One; All Useful Sciences and Profitable Arts, in One Book of Jehovah Elohim* (ibid. 1677, 2 pts.): — *Historical Declaration of the Life of Shim Asher* (ibid. 1681, fol.): — *Grammatical Opening of Some Hebrew Words in the*

Bible (1684). See Haynes, *Baptist Cyclop.* i, 50, 54; Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (J. C. S.)

Bampton, John

an English Carmelite, lived about 1341. He was a subtle scholastic, and wrote *Lecturoe Scholasticoe in Theologia*, etc.


Bana

(*the word*), the name given in common conversation to the sacred writings of the Buddhists; the books in which the writings are contained are called *Bana -Pot*, and the structure in which the truth is preached or explained is called the *Bana-Maduwa*. The praises of the *Bana* are a favorite subject with the native authors; and the language in which they express themselves is of the strongest and most laudatory description. The sacred books are literally worshipped, and benefits are expected to result from this adoration as from the worship of an intelligent being. The books are usually wrapped in cloth, and are often placed upon a rude altar near the roadside, that those who pass by may place money upon them and obtain merit.

Banban

In Irish hagiology there are several Banbans given.

(1.) Two of these are probably the same person, *Banban the Wise*, attached to separate days, May 1 and 9. Colgan (*Tr. Thaun.* p. 176) is of the opinion that the Bambanum to whom St. Patrick committed the Domnach Mor, or large basilica in Magh-Sleacht, was Banban the Wise. He also supposes him to have been a son of Richella, sister of St. Patrick. In *Tr. Thaun?* He is called presbyter, but at May 1 the *Mart. Tallaght* calls him bishop.

(2.) Bishop of Leithglinn, commemorated Nov. 26;  the abbot of Claenadh (Clane, County Kildare), who died A.D. 777.

(3.) Another bishop, put by *Mart. Doneg.*, etc., on Dec. 3.

Bancel, Louis

a French theologian of the Dominican Order, was of Valence, in Dauphiny, and first occupied the chair of theology of St. Thomas, founded in 1654, in the University of Avignon, by D. de Marinis. He acquitted himself well in

the performance of these functions, and was several times elected dean of the doctors in theology of Avignon. He died Dec. 22, 1685. He wrote, *Moralis D. Thomae Doctoris Angelici, Ordinis Prædicatorum ex Omnibus ipsius Operibus, exacte Deprompta*, with additions: — in particular, *Opusculum de Castitate* (Avignon, Offray): — *Brevis Universæ Theologiæ tam Moralis quam Scholasticæ Cursus in Gratiam Studentium editus juxta Inconsulta Tutissimæque Doctoris Angelici D. Thomæ Dogmata*: — *Traite de la Chastete*, in 3 pts.: — *Traite de la Teite de la seule Religion Catholique et Romaine*. These last two works are found in MS. in the convent of the order at Avignon. See Hoefer, *Nouv. Biog. Generale*, s.v.

Banchi, Serafino

an Italian Dominican, was born at Florence near the middle of the 16th century. A *protege* of Catherine de' Medici, he went to France while very young, and this was his adopted country. In 1593 he denounced the project of Barriere of assassinating Henry IV, and refused the archbishopric of Angouleme. He died in Paris in 1622. He wrote *Apologie contre les Jugements Tgmeraires de ceux qui ont pense servir la Religion en faisant assassiner le Roi de France* (Paris, 1596). See Hoefer, *Nouv. Biog. Generale*, s.v.

Banchin

an Augustine monk of London, who lived in the early part of the 14th century, assisted in the Council at London against Wycliffe in 1332, and wrote, *Contra Positiones Wicliffi*: — *Determinationes Varice*, etc. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Banck, Nicolaus von

a German theologian who lived in the latter half of the 17th century, was of the Dominican Order, and performed various functions, among others those of rector of the general studies at Gratz. He wrote, *Solenniores Assertiones Theologicæ ex Universa Summa D. Thomæ Deprompte* (Salzburg, 1687). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Banck, Peter van der

a Flemish engraver, was born at Paris in 1549, and acquired eminence under Francis de Poilly. In 1674 he visited England, and engraved many

portraits of distinguished persons intimately connected with English history. He died in 1697. The following are some of his principal religious prints: *The Virgin and Infant with Elizabeth and St. John*, and *Christ Praying on the Mountain*.

Bancroft, David

a Congregational minister, was born in Rindge, N. H., Feb. 10, 1809. The first sixteen years of his life were passed at home, his father removing to Grafton, Vt., in 1811. At the age of seventeen he was apprenticed to an uncle in Worcester, Mass., to learn the mason's trade. A short time after he was engaged as a clerk in a dry-goods house in Cambridgeport, Mass., where he was converted under the preaching of Dr. Beecher. Two years after, he fitted for college, and in 1835 graduated at Amherst. In 1838 he graduated at the Theological Institute of Connecticut, and began labor at once at Willington, Conn., where in 1839 he was ordained to a pastorate which lasted nearly twenty years. From Willington he went to Prescott, Mass., June 3, 1858, where he died, March 11, 1875. See *Cong. Quarterly*, 1876, p. 63.

Band

(*figuratively used*). Government and laws are bands that restrain from sin and draw into the path of righteousness (^{<4911>}Psalm 2:3; ^{<2485>}Jeremiah 5:5). Slavery, distress, fears, and perplexity are called bands because they restrain liberty, and create irritation (^{<4363>}Leviticus 26:13; ^{<2547>}Ezekiel 34:27; ^{<4912>}Psalm 28:22). Sinful customs or meretricious allurements are bands; they enslave, weaken, degrade, and embitter the soul; they are fetters that at first may seem soft as silk, but are found at last to be stronger than iron (^{<2885>}Isaiah 58:6; ^{<2175>}Ecclesiastes 7:26). The wicked often "have no bands in their death;" that is, they frequently die without any peculiar distress, fear, or perplexity, such as might be expected to stamp their real character and condition on the verge of their future woe (^{<4974>}Psalm 73:4; ^{<2175>}Ecclesiastes 7:15; 9:2). Faith and love are bands which unite and fasten every believer to Christ, and to the whole body of his holy people (^{<5129>}Colossians 2:19). The authority, arguments, instances, and influence of divine love, because they draw and engage us to follow the Lord in a way suited to our rational nature, are generally supposed to be intended in ^{<28104>}Hosea 11:4 by "the bands of a man."

Band

Picture for Band 1

in architecture, is a flat face or fascia, a square moulding, or a continuous tablet or series of ornaments, etc., encircling a building or continued along a wall. Bands of panelling on the outer surface of the wall are very usual in rich work of the Perpendicular style, especially on the lower part of a tower, and sometimes higher up between the stories also, as in the rich Somersetshire towers, and in Northamptonshire and Oxfordshire, and, indeed, wherever rich churches of this style are found. This kind of ornament is, however, used in the earlier styles also, though less frequently. See also a good illustration from Yelvertoft Church under *SEE PERPENDICULAR STYLE*.

Picture for Band 2

Band is also a name for the moulding or suite of mouldings which encircles the pillars and small shafts in Gothic architecture, the use of which was most prevalent in the Early English style. Bands of this description are not unfrequently met with in very late Norman work, but they show that it is verging towards the succeeding style; they are also occasionally to be found in early Decorated work. When the shafts are long they are often encircled by several bands at equal distances apart between the cap and base. *SEE TABLET*.

Bandage, Nuns

is the linen band which nuns wear over their foreheads to signify that they have closed their eyes to all worldly objects. *SEE NUN*.

Bandaya

(Sanscr. *a person entitled to reverence*), the name given to the priests of Nepal. They are divided in that country into four orders: *bhikshu*, of mendicants; *srawaka*, or readers; *chailaka*, or scantily robed; and *arhante* or *arhata*, adepts.

Bandel, Joseph Anton Von,

a German theologian, was chamberlain of the two princes, Louis and Frederick of Württemberg, and died June 7. 1771. He wrote numerous

works of controversy stamped with a certain violence, among which we cite, *Katholisches Kriegsgericht uber den Glaubens — Deserteur* (1752): — *Consiliun utriusque Medici ad Justinum Fabronium, de Statu Ecclesive et Potestate Papae aegerrime Febricitantem* (1764). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bandelli, Matteo,

an Italian theologian, was born at Brescia in the 13th century. He entered the Dominican Order, and was sent in 1298 by Boniface VIII as prefect and governor of the Church of Constantinople. He wrote, *Luoqhi Communi di Tutta la Santa Scrittura*. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Bandello, Vittorio Di,

an Italian Dominican, was born in 1435 at Castel Nuovo. He studied at Bologna, became professor of theology, and in 1501 general of his order. He was one of the most violent adversaries of the immaculate conception of the Virgin, and treated the Franciscans who defended the doctrine as impious. ignorant heretics, until Sixtus IV, by his bill of 1483, favored the belief of the Franciscans. Bandello died at Atomonte, Calabria, Aug. 27, 1506. He wrote, *Libellus Recollectorius de Veritate Conceptionis B. Marice Virginis* (Milan, 1749), a work refuted by a friar named Luigi della Torre: — *Tractatus de Singulari Puritate et Prcerogativa Conceptionis Salvatoris* (Bologna, 1481). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bandemundus

a monk of the monastery of Eluo (St. Amand), in Hainaut, about 680, was a disciple of the sainted bishop of Maestricht, St. Amand (died 679), and wrote his life, which is to be found in Surius, and also in Bollandus under Feb. 6, as well as Mabillon, *Hist. Ord. Benedict.* ii, 709 (Cave, *Hist. Lit.* i, 597).

Bandiera, Dominichino

an Italian theologian, a native of Modena, lived in the early half of the 17th century. He became apostolic prothonotary and professor of ethics at the Sapienza of Rome. He wrote, *De Hominis Activa Vita, seu Moralis Discipline Compendium* (Rome, 1630): — *Super Adagio Veteri, Veritas Odium Parit, Problema Ethicum. ad Libr. IV Moral. Aristotelis* (ibid. 1631). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bandt, Richard Otto

an English Methodist preacher, was born in Germany, Jan. 5, 1847. He emigrated to Australia in his youth, was educated at a Jesuit college, but attended the Bible Christian ministry, and was converted, and laid himself out for service in the Church and among the railway men at Burra. In 1869 he joined the itinerant ministry, and gave promise of much usefulness, being able to preach in English, French, and German; but his career was cut short by death in 1872. See *Minutes of the Bible Christian Conference*, 1873.

Banduri, Anselmo

an Italian Benedictine of the Society of Meleda (Malta), was born at Ragusa, in Dalmatia, il 1671. He went to France in 1702 in order to perfect himself in the sciences. The grand-duke of Tuscany provided for all his wants. The Academy of Inscriptions received him among its members in 1715, and nine years after the duke of Orleans chose him for 'his librarian. He died at Paris, Jan. 14, 1743. The scholar De la Barre is supposed to have shared the composition of the works of Banduri, one of which is entitled *Imperium Orientale*, etc. (Paris, 1712); and another, *Numismata Imperat. Rom.*, etc. (ibid. 1718). These two works are the most complete of any which exist upon the medals of the Lower Empire of Rome and Constantinople. See Hoefler, *Nouv. Biog. Generale*, S.V.

Bane, Claudius de

a French theologian, was first brought before the public in the religious reformation. He embraced Catholicism, and then became counsellor of the presidial of Nimes, whose functions he performed for more than forty years. He died in 1658. He wrote *L' Ecriture-Abandonnee par les Ministres de la Religion Pretendue Reforme*, a posthumous work published in 1658. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bane, John

an English Baptist minister, was born at Acle, near Great Yarmouth, Norfolk. In his youth he followed the sea, and was taken a prisoner of war by the French and confined at Arras for upwards of five years. While in prison he became a Christian. After his liberation in 1814, he returned to England, and subsequently entered the ministry, and was settled at

Aylsham, Norfolk. Here he remained for twenty-nine years, and then removed to Downham, in the same shire, and was pastor eight years. His last settlement was at Malton, Yorkshire, where he died, Aug. 29, 1855. See (Lond.) *Baptist Handbook*, 1856, p. 44. (J. C. S.)

Banes, Domingo

a Spanish theologian, was born at Valladolid in 1527. He studied at Salamanca, entered the Order of the Preaching Friars, and taught theology at Avila, at Alcala de Henares, at Valladolid, and at Salamanca. He died at Medina del Campo, Nov. 1, 1604. — He wrote, *De Generatione et Corruptione, sive in Aristotelis eosdem Libros Commentaria et Quaestiones* (Salamanca, 1585; Cologne, 1614): — *Relectio de Merito et Augmento Charitatis* (Salamanca, 1590): — In *Aristotelis Dialecticam: — Institutiones Minoris Dialecticce, hoc est Summulce* (Cologne, 1618): — *Commentaria Scholastica in Primam Partem Summulce S. Thomis, nec non in Secundam*, etc. (Salamanca, 1584-94; Venice, 1602; Douay, 1614-16). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Banfield, James,

an English Wesleyan missionary, was born at Devonport in 1812. He entered the ministry in 1839, labored two years in England and thirtysix in the West Indies, much esteemed and beloved, and died in St. Martin's, July 31, 1876. See *Min. of the British Conference*, 1875, p. 35.

Bang, Johann Otto

a Danish theologian, was born Sept. 9, 1712, at Hillerod. He was professor at the University of Copenhagen, and died about 1780. He wrote, *Disputatio Logican esse Linzam Judicii* (Copenhagen, 1734): — *De Tutissimna Explicatione Matth.* (ibid. 1738): — *Introduction Ep. Judoe* (ibid. 1752). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bang, Niel

a Danish theologian and historian, was born Aug. 3, 1614. He became bishop in 1663, and died in 1676. He wrote *Oratio de Historia Graecioe* (1638). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bangen, Johann Heinrich,

a Roman Catholic theologian and jurist of Germany, was born at Rheda in 1823; was made a priest in 1849; in 1856 was appointed ecclesiastical counsellor and *defensor matrimonii et promotor fiscali*, and in 1862 cathedral, dean. He died Oct. 31, 1865, at Tivoli, near Rome. He wrote, *Die romische Curie, ihre gegenwärtige Zusammensetzung und ihr Geschäftsgang* (Münster, 1854): — *Instructio Practica de Sponsalibus et Matrimonio* (ibid. 1858-60). See Zuchold, *Bibl. Theol.* i, 68; *Literar. Hand. für das katholische Deutsch.*, 1866, col. 80. (B. P.)

Banghart, George

a Methodist Episcopal minister, was born near Bridgeville, N. J., March 10, 1782. He experienced religion in his youth, received license to preach in 1810, and in 1812 entered the Philadelphia Conference. In 1837 he became a member of the newly formed New Jersey Conference, and in 1856, on the division of the conference, he fell into the Newark Conference, in whose active ranks he served till about 1861, when he became superannuated. He died Feb. 9, 1870. As a preacher, Mr. Banghart was earnest and pathetic; as a pastor, laborious and sympathetic. See *Minutes of Annual Conferences*, 1870, p. 70.

Bangius, Thomas,

a Lutheran theologian of Denmark, was born at Flemlos, Feb. 18, 1600. He studied at Copenhagen, where in 1631 he was appointed professor of Hebrew. In 1653 he was made doctor of theology, and died Oct. 27, 1661. He wrote, *Observationes Philologicae: — Exercitationes Octo Literarice Antiquitatis: — Exercitatio Glottologica de' Ortu Linguarum: — Exegesis et Vindicatio quorundam Dictorum S. Scripturæ: — De Nephilimis Gigantibus: — Hermes et Pan Hebraicus, quo ivumn Absoluti Hebr. Lexicographi Exemplar Proponitur* (Hafn. 1641). See Witte, *Memorie Theologorum*; Vinding, *Academia Hofiensis*; Bartholini, *De Scriptoribus Danis*; Bayle, *Dictionnaire Historique et Critique*; Jocher, *Allg. Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibl. Hand.*, s.v. (B. P.)

Bangor Use

in ecclesiastical phraseology, is (1) Ancient rites, according to the use of the Church of Bangor; (2.) A form for celebrating holy communion,

substantially agreeing with the ancient Sarum Missal, but yet having several liturgical peculiarities of its own, commonly used in the diocese of Bangor and some parts of Wales prior to the Reformation. MS. office-books containing this rite appear to have been all destroyed; only fragments of the same, and those imperfect, exist. None were printed. A rare vellum copy, small folio, of a Bangor pontifical is preserved in the cathedral library there.

Bangs, Heman

a Methodist Episcopal minister, was born in Fairfield, Conn., in April, 1790. He professed conversion at the age of ten, but having no encouragement, soon went back into sin and folly; was reconverted at the age of eighteen; soon after received license to preach, and in 1815 entered the New York Conference. He was fifty-four consecutive years in the active ministry—thirty-three in the pastorate, three as agent of Wesleyan University, and eighteen as presiding elder. Almost his entire life was spent in and about New York City and New Haven. He died Nov. 2, 1869. Mr. Bangs excelled as a preacher. He was eminently original and practical. His sermons were always new and short. He had no superior as a pastor; was sociable, sympathizing, and solicitous. His presence was a perpetual sunshine in his home. See *Minutes of Annual Conferences*, 1870, p. 104; Simpson, *Cyclop. of Methodism*, s.v.

Bangs, John D.

a Methodist Episcopal minister, was born at Kortright, N. Y., May 7, 1813. He received a careful religious training; was converted at the age of fourteen; soon began exhorting his fellow-citizens to embrace religion; received license to preach in 1835, and in 1836 united with the New York Conference. He died July 21, 1838. Mr. Bangs was a diligent, able, pious minister. See *Minutes of Annual Conferences*, 1839, p. 671.

Bangs, William H.

a Methodist Episcopal minister, and nephew of Dr. Nathan and Heman. Bangs, was born in 1806. . He was converted at fifteen, preached without license while yet a probationer, and was appointed class-leader at seventeen. After a few years of activity in business pursuits, he joined the New York Conference in 1837, and was ordained deacon in 1841. His successive appointments were Bedford, Cortland, Westport, New Milford,

Weston, and Westport circuits, Middlebury, Newtown and East Village, Mount Vernon and East Chester, Patchogue, Greenport, Glen Cove, Bridgehampton, Cutchogue and Mattituck, North New York, Mianus and Pound Ridge, and Upper New Rochelle. He died suddenly at Ocean Grove, N. J., Oct. 5, 1880. During thirty-nine years of active work, he preached more than 11,000 sermons and received 3000 converts into the Church. He never took a week's vacation during the thirty-nine years; forty-one conference roll-calls never noted an absence, and during the whole period of two thousand and twenty-eight Sundays he only lost eighteen from all causes. See *Minutes of Annual Conferences*, 1881.

Banians

a religious sect in the empire of the Mogul. The word is sometimes used in a general and extended sense to denote the idolaters of India as distinguished from the Moharnmedans; but in a more restricted sense it is applied to the Vaishyas (q.v.). In the Shaster they are called *Shuddery*, and they follow the occupation of merchants or of brokers. Should a Banian quit his mercantile occupation and give himself wholly up to the performance of religious duties, even though he still retain his caste, he is regarded as a Brahmin of a more devout kind. The Banians are the great factors by whom most of the trade of India is managed. They claim it as almost a matter of sacred right that all mercantile arrangements should be conducted through them. They are found, accordingly, everywhere throughout Asia, where they are not only merchants, but act as bankers, and give bills of exchange for most of the cities of Hindustan.

Banira

was probably a Gallic local goddess near Lausanne. She is only mentioned on an inscription found there.

Banker

in liturgical phraseology, is

- (1) a covering for a bench;
- (2) hangings of cloth;
- (3) the side-curtains of an altar.

Banker Expeditionary,

at the Court of Rome. An officer who undertakes the procuring of bulls, dispensations, etc., at the court of Rome or in the legation of Avignon, whether in the chancery or penitentiary.

Bankputtis

was the god of the sea among the ancient Prussians, “the foam-forming,” “the agitator of the waves.”

Banks Of Piety

(or *Monts de Piefé*, as the French call them) are common in Popish countries. They are professedly designed for the benefit of the poor, but really intended to promote the interests of the Church. They are, in fact, spiritual pawnbroking establishments, conducted on the usual principles of these institutions but the profits of which go to the papal treasury. They were approved by the fifth Lateran Council. *SEE MONTES.*

Banks, David F.

a Protestant Episcopal clergyman of the diocese of New York, was elected- rector of St. Luke’s Church, Nashua, N. H., in 1861; in 1864 he was rector of Christ Church, Norwich, Conn.; and in the following year Grace Church at Yantic was added to his charge. About 1871 he reinoved to Yonkers, N. Y., as rector of St. Paul’s Church; in 1877 he went to Fairfield, Connl., where he died suddenly, Aug.29, 1878, aged *forty* years. See *Prot. Episc. Almanac*, 1879, p. 168.

Banks, Edward

an English Wesleyan minister, commenced his ministry in 1803, and died Nov. 9, 1823, aged fifty. He was a zealous and pious man, and many were converted under his ministry. See *Minutes of the British Conference*, 1824.

Banks, John (1),

a minister of the Society of Friends, was born in Sunderland, Cumberland Co., England, in June, 1637. He became a Christian at the age of sixteen, and at the age of twenty-two was recognised as a minister. He entered at once upon that life of suffering for conscience’ sake so common among Friends in the period in which he lived. At one time he says his associates

in prison, where he was thrust because he would not pay certain fees, were “a Bedlam-man and four with him for theft, two notorious thieves, two moss-troopers for stealing cattle, and a woman for murdering her child.” — For several, years he travelled extensively through Great Britain and Ireland. A full account of his different journeys, together with a large number of his letters written to his wife and others, may be found in his *memoirs*. He has also left an account of a long imprisonment of nearly seven years which he endured in the city of Carlisle (1684-91). The last fourteen years of his life he lived in the County of Somerset. His death took place Aug. 6, 1710. Several of his epistles and other papers may be found in *The Friends' Library*, ii, 1-68. (J. C. S.)

Banks, John (2), D.D.,

an Associate minister, was born in Stirling, Scotland, about 1763, and was educated in his native country. He was for some time a minister in the Presbytery of Edinburgh, but resigned his charge and crossed the ocean in 1796. He preached for some time to the Associate Congregation in New York city, and declined a call from that body in 1798. He was installed as pastor at Cambridge, N. Y., in September, 1799. Here he remained until June, 1802, when he became pastor at Florida, N. Y. He remained in this charge fourteen years, during which time he gave private instruction to boys and young men. In 1816 he removed to Philadelphia as permanent supply, and soon after opened a select school for instruction in Latin and Greek. Afterwards he took charge of the grammar-school connected with the university, and taught several pupils Hebrew. In 1818 he was installed as pastor of the congregation which he had served as supply for two years. In May, 1820, he was elected professor of theology in the Eastern Theological Seminary at Philadelphia. He continued to discharge the duties of his professorship and pastorate until his death, April 10, 1826. See Sprague, *Annals of the American Pulpit*, IX, 3, 52.

Banks, Joseph

a minister of the Associate Church, son of Dr. John Banks, was born at Florida, N. Y., July 27, 1806. He graduated at the University of Pennsylvania in 1823, and was a student of theology under his father at the time of the latter's death, in 1826. He was licensed by the Associate Presbytery of Philadelphia, Oct. 1, 1828, and shortly after went South, and was ordained Oct. 15, 1831, by the Associate Presbytery of Carolina as

pastor of Bethany and Sardis churches, S. C., and Pisgah and Nob Creek, N. C. He subsequently settled in the congregations of Northfield, Stow, and Springfield, O.; but, in consequence of feeble health, resigned his charge and accepted an appointment as chaplain in the Western Penitentiary of Pennsylvania, at Allegheny City. He was appointed missionary to the island of Trinidad, July 27, 1843, and labored in that field for eight years. On his return in 1851 he established a semi-monthly paper entitled *The Friend of Missions*. He died at his residence in Mercer, Pa., April 8, 1859. See Sprague, *Annals of the Amer. Pulpit*, IX, 3, 53.

Banks, Matthew

an English Wesleyan minister, was born at Rotherham, Feb. 23, 1798. He was converted in early life, entered into revival work with great zeal, received his first appointment to Antigua, W. I., in 1826, and soon saw a great revival on that island characterized by extraordinary scenes. He returned to England in 1837, retired from the active ministry in 1860, and died at Bridlington, June 15, 1878. Mr. Banks was quick and decisive in action, independent in judgment, and an original thinker. His preaching was earnest, fervently Protestant, and was successful in awakening sinners. See *Minutes of the British Conference*, 1878, p. 45.

Banks, Robert

an Irish Wesleyan minister, was converted when twenty-one, and soon began to be very active in preaching throughout the counties of Wicklow and Wexford. He began his regular ministry in 1792, became a supernumerary at Athy, or Carlow (Hill, *Alphab. Arrangem.* [1846]), in 1824, and died at Carlow, April 24, 1855, in the eighty-ninth year of his age. "Faithful as a minister, he walked before his house with a perfect heart." See *Minutes of the British Conference*, 1855.

Bankson, James

a Methodist Episcopal minister, was born in Oglethorpe County, Ga., Jan. 8, 1795. He was taught to know the Scriptures from his infancy; emigrated with his parents at the age of eight to Illinois, where he received a very imperfect English education; but, embracing religion at the age of fourteen, he applied himself earnestly to reading and study, and became a good scholar. In 1813 he entered the Illinois Conference, and labored diligently

on its frontier circuits till his death, Sept. 4, 1831. See *Minutes of Annual Conferences*, 1833, p. 214.

Bannard, John

a Methodist Episcopal minister, was born in Falwell, England, Jan. 6, 1820. He was converted in his nineteenth year; graduated at Union College in 1846; taught during several subsequent years in Jonesville Academy, and in 1850 united with the Troy Conference, which he served till his decease, May 11, 1853. Mr. Bannard was amiable, humble, devout, a good scholar, and an able preacher. See *Min. of Ann. Conf.*, 1854, p. 374.

Banlier

a square flag carried in processions after Roman Catholic custom, and usually designating the parish to which it belongs by the image of the patron saint. In the chapel of orderstof knighthood, as in St. George's Chapel, Windsor, the Chapel of the Order of the Garter, the banner of each knight — i.e. a little square flag bearing his arms — is suspended at his installation over his appropriate stall. The installation of a knight is a religious ceremony, hence the propriety of the act. It is not uncommon to place banners taken in battle over the tombs of victorious generals. Banners were formerly a part of the ornaments of the altar, and were suspended over it "that in the Church the triumph of Christ may evermore be held in mind" (Durand). A *heraldic banner* is attached to the staff on which it is carried by one side, while the *ecclesiastical banner* is suspended from the top of the staff by means of a yard. See Pugin, *Gloss. of Eccl. Ornament and Costume*.

Banners

in church and processions were adopted from Constantine's use of the labarum—the cross-banner which was carried in the van of his army. They were used to commemorate the Easter victory of our Lord. The sacred banner of the Maccabees had the initial letters of the Hebrew words forming the text ^{<0251>}Exodus 15:11. The emperor Heraclius in 621 took a picture of the cross to battle in his war with Persia, and carried the cross on his shoulders up Calvary as an act of thanksgiving, which was the origin of the festival of the Exaltation of the Holy Cross. The earliest instances of banners in England are those of two guthfana, war-vanes or standards, which were given by bishop Leofric to Exeter Cathedral. But St. Augustine

before this had entered the gates of Canterbury with a banner of the cross carried before his procession, singing a litany. The banner of St. Cuthbert was of white velvet with a red cross of the same material, and contained in the centre St. Cuthbert's corporax cloth. It was fringed with red silk and gold, and had three silver bells attached to it. It was of great weight, and five men assisted the bearer when it was carried in procession. Pope Gregory III sent a banner which he had blessed to the king of France. Leo III gave one to Charlemagne; and Alexander II sent another to William of Normandy for his invasion of England. Philip II of France also received a papal banner. King Henry V carried a cross-banner in his expedition against the Lollards; and in the rising of the North in 1570 the rebels carried a banner embroidered with the five wounds, a chalice, and a cross, with the legend *In hoc signo vinces* ("thou shalt conquer by this sign"). The banners of St. John of Beverley, St. Peter of York, and St. Wilfrid of Ripon were carried on a sacred car, crowned with a cross, by archbishop Thurstan in 1138; at the battle of the Standard, or Northallerton, an imitation of the caroccio invented by Eribert, archbishop of Milan, in 1035; and beneath the banner of St. John, carried by a priest, Edward I fought against the Scots. Henry II carried the banner of St. Edmund of Bury to the battle of Fornham, Oct. 16, 1673. Round the shrine of St. Cuthbert at Durham the banners of the king of Scotland, lord Neville, and other noblemen were placed as ornaments and acts of homage. The earl of Surrey borrowed St. Cuthbert's banner (which was carried at Flodden), and, as Skelton says, that of St. William of York in his Scottish campaign. Ferdinand and Isabella chased the Moors out of Granada, led by the crossbanner. The English Henrys and Edwards fought beneath the banners of St. Edmund the Confessor and St. George. In later days captured flags were suspended round the dome of St. Paul's, and the banners of the Bath and St. George at Westminster and Windsor. Henry VII offered the banner of St. George at St. Paul's after his victory at Bosworth. The oriflamme, or banner of St. Denis, was always carried before the kings of France in battle, as by Philip le Bel and Louis le Gros; and regimental colors invariably receive benediction by a priest before their presentation. Pope Pius V in 1568 "baptized" the duke of Alva's banner, or standard, by the name of Margaret. After the Reformation in England, Cartwright mentions "bells and banners in rogations, the priest in his surplice saying gospels and making crosses." In parish processions banners are still carried in front of choirs at Peterborough, Southwell, and other places. At Salisbury, before the Reformation, three large banners were carried on Ascension-day-two in

the midst, of the cross, and one in advance, representing the Lion of Judah; while in the rear was his trophy, the image of a dragon. At Canterbury they included the arms of noble benefactors. In some places till recently a lingering relic of banners might be seen in the garlands suspended upon the poles which were carried at the perambulation of parishes. Casalius says the procesion resembles a celestial host rejoicing in the triumph of Christ, and displaying the sign of the cross and banners to the discomfiture of the powers of the air. And Cranmer said, “We follow His banner as Christ’s soldiers, servants, and men of war, for the remembrance of him, declaring our proneness and readiness in all things to follow and serve him” — a thought which beautifully harmonizes with the admonition at holy baptism, that we should serve under Christ’s banner, and fight manfully against his enemies, continuing his faithful soldiers and servants unto our lives’ end (~~1915~~ Psalm 20:5). Banners were used at weddings and funerals; the lesser guilds borrowed those of the parish church.

Bannister, Edward D.D.,

a Methodist Episcopal minister, was born in Phelps, N. Y., Dec. 14, 1814. In 1838 he graduated from the Wesleyan University, Conn., taught school at Vienna, N. Y., and, having joined the Genesee Conference, was stationed at Barrington; but was discontinued at his own request, and studied medicine for a few months. In 1840 he preached a short time at Le Roy, N. Y. In 1841 he became a teacher in Gouverneur Seminary, N. Y., and in 1842 joined the Black River Conference, spending the two following years as pastor at Ogdensburgh and Syracuse. In 1844 he became a teacher in the Oneida Conference Seminary, and in 1850 opened a school in San Jose, Cal. From 1854 to 1860 he was pastor and presiding elder in various appointments in that state; in 1860-67 was president of the University of the Pacific at Santa Clara, but afterwards returned to the active ministry, and died at Marysville, Cal., Sept. 27, 1871. See *Alumni Record of Wesleyan Univ.* s.a. 1838.

Bannister, Stephen

an English Congregational minister, was born in Portsea in 1801. He began his’ ministry at Epping, where he preached about fifteen years, and then retired to Coventry. He subsequently spent a few years successively at Cheltenham, Cardiff, and Crediton. Thence he removed to Gloucester, where he died, Feb. 2, 1874. See (Lond.) *Cong. Year-book*, 1875, ‘p. 311.

Bannister, William

an English Wesleyan missionary, commenced his labors in New Brunswick in 1833, laboring in Petitcodiac, Fredericton, and Grand Menan. In 1838 he removed to the West Indies, where he became one of the most efficient ministers. From 1846 he was chairman and general superintendent of the missions in the St. Vincent and Demerara district. He died of the cholera at Barbadoes, July 9, 1854. He was most indefatigable in relieving the suffering in that sad period. See *Minutes of the British Conference*, 1854.

Banoell, Ludovicus

a French Dominican, and professor of theology and philosophy at Avignon, where he died Dec. 22, 1685, is the author of: — *De Militia Angelica S. Thomae*: — *Moralis Divi Thomas* (2 vols.): — *Cursus Universae Theologicæ tam Moralis quam Scholasticæ* (6 vols.). See Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Banolas, Leon De.

SEE RALBAG.

Baodan

king of Ireland, lived in the 6th century. He ascended the throne about 565, was removed by Colman, son of Dermot, and, vanquished and pursued, he took refuge in a monastery governed by Columba, who afterwards became a Pictish disciple. But even here he was pursued and massacred. Columba, indignant at the violation of the sacred place, demanded vengeance, and raised a crusade which resulted in the death of Colman. The successor of Baodan was Hugh II, or Aodh, son of Immeric. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baotan

SEE BAEDAN; SEE BAITHEN.

Bapohild (Or Rather Witenagemote), Council Of

(*Concilium Baccanceldense*). Of these there are said to have been two.

I. Held between A.D. 696 and 716 at Bapchild, near Sittingbourne, in Kent; a Kentish Witenagemote, at which abbesses and presbyters, as well as bishops and abbots, were present, and where the celebrated Privilege of Wihtrud was enacted, granting to the Kentish metropolitan a free election in the case of abbots, abbesses, priests, and deacons. The date cannot be precisely determined. Spurious forms of the *Privilegium* extend it to the election of bishops and to the whole of Saxon England.

II. Held A.D. 798, if at all; said to have been under Kenulf, king (not of Kent, but) of Mercia, and archbishop Athelard, with bishops (two lists, both spurious), abbots, and an archdeacon; and to have prohibited lay interference with churches and monasteries, in compliance with a mandate of pope Leo III. The decree, however, is *verbatim* that of the (genuine) Council of Cloveshoo of A.D. 803, from which also one of the lists of bishops is partially taken. The copy at Canterbury, however, has no signatures.

Baptae

(from *βάπτω*, *to wash*), a name formerly applied to the priests of the Thracian goddess Cotys, or Cotytto, and was derived from a practice in their festivals of washing in tepid water. Buttmann, however, in his *Mythologus* denies that the name Baptae was applied to the priests referred to. *SEE COTYS*.

Baptism, Angel Of.

Tertullian speaks of an angel who is present at baptism, and who prepares the waters of the font, and under whose auspices men are prepared by the cleansing of the font for the following gift of the Holy Spirit. His language is not inconsistent with a belief that this may have been a mere individual speculation of his own rather than a doctrine generally accepted in his time. No parallel to this language has hitherto, so far as the writer knows, been alleged from any other early writers. But in more than one of the early *Ordines Baptismi* there will be found expressions derived, in all probability, from this very passage of Tertullian.

Baptism of Desire

(*baptismus flaminis*) is a phrase used for the desire experienced by an unbaptized person living in a heathen country or beyond the influence of

the Visible Church to receive the sacrament of baptism, which desire, with a sincere intention and hearty repentance, is regarded by theologians as standing in the place of, or as equivalent to, actual baptism — *baptismus fluminis*.

Baptism of Tears

is a phrase for that repentance in which the shedding of tears forms a part, and, by which a sinner is restored to the favor of God and to communion with his Church.

Baptismal Regeneration

A writer in the *Cyclopaedia Britannica* (9th ed. s.v. "Baptism") has these striking remarks on the origin of this dogma:

"In studying the statements made by the early fathers upon baptism, we find not so much a distinct and definite doctrine as gropings towards a doctrine, and it is not until we come to St. Augustine that we can find any strict and scientific theory of the nature and effects of the sacrament. The earlier theologians sometimes make statements which imply the most extreme view of the magical effects of the sacrament, and at other times explain its results in a purely ethical way. Thus, for example, Hermas says, 'Our life is sanctified by water;' while Tertullian expressly declares, 'Aunima non lavatione sed respoinzione slancitur.' It should never be forgotten that the abundant use of metaphorical language by the Greek fathers, and the want of a strictly theological terminology, prevent our finding anything like the precise doctrinal statements which became familiar in the Western Church: while the prevalence of curious Greek physical speculations, which taught the creative power of water, mingled with and distorted ideas about the effects of water in baptism. It was St. Augustine, the great theologian of the Western Church, who first gave expression to exact dogmatic statements about the nature and meaning of baptism. The real difficulty to be explained was the connection between the outward rite and the inward spiritual change; or, to put it more precisely, the relation between the water used and the Holy Spirit, who alone can regenerate. The Greek theologians had shirked rather than faced the difficulty, and used terms at one time exaggerating the magical value of the element, at another insisting on the purely ethical and

spiritual nature of the rite; but they never attempted to show in what precise relation the external rite stood to the inward change of heart. It is true that one or two theologians had almost anticipated Augustine's view, but the anticipation was more apparent than real; for the theology of the Greek Church in this, as in most other doctrines, is greatly hampered by the mystical tendency to represent regeneration and kindred doctrines much more as a species of chemical change of nature than as a change in the relations of the Will. Augustine insisted strongly on the distinction between the sacrament itself and what he called the 'res sacramenti' — between the inward and spiritual and the outward and material; and by doing so Augustine became the founder of both the modern Roman Catholic and the modern Protestant views. Apart from certain modifying influences, it would not be difficult for the orthodox Protestant to subscribe to most of Augustine's views upon baptism, for he insists strongly on the uselessness of the external sign without the inward blessing of the Spirit. But in this doctrine, as in most others, Augustine's doctrine of the Church so interfered as to make practically inoperative his more spiritual views of baptism. The Church, Augustine thought, was the body of Christ: and that in a peculiarly external and physical way, and just as the soul of man cannot, so far as we know, exert any influence save upon and through the body, so the Spirit of Christ dispenses his gracious and regenerating influences only through the body of Christ, i.e. the Church. But the Church, Augustine thought, was no invisible spiritual communion.' It was the visible kingdom of God, the visible 'civitas Dei in peregrinatione per terras;' and so entrance into the Church, and the right and possibility of participating in the spiritual benefits which members of the Church can alone enjoy, was only possible by means of a visible entrance into this visible kingdom. Thus, while Augustine in theory always laid greatest stress upon the work of the Holy Spirit and upon the spiritual side of baptism, he practically gave the impulse to that view of the sacrament which made the external rite of primary importance. It was the Holy Spirit who alone imparted spiritual gifts to the children of God. But the one way by which the benefits of this Spirit could be shared was in the first place through baptism. Baptism was thought to be necessary to salvation, and all who were unbaptized were unsaved. In this way Augustine, while recognising the spiritual

nature of the sacrament, held views about the importance of the rite which were as strong as those of any Greek theologian who had mingled confusedly in his mind Christian doctrines and the maxims of pagan philosophy about the creative power of the element of water. Of course such a doctrine of the importance of the baptism with water had to be modified to some extent. There were cases of Christian martyrs who had never been baptized, and yet had confessed Christ, and died to confess him; for their sakes the idea of a baptism of blood was brought forward; they were baptized not with water, but in their own blood. And the same desire to widen the circle of the baptized led the way to the recognition of the baptism of heretics, laymen, and nurses. It was the Augustinian doctrine of baptism which was developed by the schoolmen, and which now is the substance of modern Roman Catholic teaching. The schoolmen, whose whole theology was dominated by the Augustinian conception of the Church, simply took over, and made somewhat more mechanical and less spiritual, Augustine's doctrine. They were enabled to give the doctrine a more precise and definite shape by accommodating to it the terms of the Aristotelian philosophy. They began by distinguishing between the matter and the form of baptism. Had Augustine had this distinction before him, he would probably have called the water the matter, and the action of the Holy Spirit the form which verified and gave shape to the matter; but the whole idea of the schoolmen was much more mechanical, the magical idea of the sacrament came much more into prominence, and the spiritual and ethical fell much more into the background; and with them, while water was the *materia sacramenti*, the *formam sacramenti* was the words of the rite — 'I baptize thee,' etc., etc. Thus insensibly the distinction between the external rite and the work of the Holy Spirit, which Augustine had clearly before him in theory at least, was driven back into its original obscurity; and while it was always held theoretically that the grace conferred in baptism was conferred by the Holy Spirit, still the action of the Spirit was so inseparably connected with the performance of the rite that the external ceremony was held to be full warrant for the inward spiritual presence and power; and it was held that in baptism grace was conferred *ex opere operato*. The actual benefits which were supposed to come in this way were freedom from original sin, and forgiveness of it and, all sins

committed up to the time of baptism, and the implanting of a new spiritual life — a life which could only be slain by a deadly sin. The scholastic doctrine of baptism is the doctrine of the Roman Catholic Church, and the restatements made by Mohler on the one hand, and Jesuit theologians on the other, do not do more than give a poetical coloring to the doctrine, or bring out more thoroughly the magical and mechanical nature of the rite.”

Baptismerium

the mediaeval title of a service-book containing the ritual used in administering baptism. *Baptismia* (βαπτισμῖα) and *Baptismios* (βαπτίσμιος), Greek terms for *godmother* and *godfather* respectively.

Baptisms, Register Of

Such record was first ordered to be kept by the injunctions of Cromwell in 1538, and the regulation was renewed by Canon 70 of the Synod of London, 1602-3, which orders “ministers to keep a register of christenings, weddings, and burials;” the said register to be kept in “a sure coffer with three locks and keys.” In the Church of Rome the baptismal register is directed to be kept in the sacristy, and the register of each baptism ought to be signed by the father, if present, and by the sponsors. In most modern churches similar records are required.

Baptist, Edward, D.D.,

a Baptist minister, was born in Mecklenburg County, Va., May 12, 1790, and was a graduate of Hampden Sidney College. Changing his relations from the Presbyterian Church, which he joined at the age of eighteen, he became a Baptist, and was ordained in 1815 and settled in Powhatan County. Dr. Baptist occupied a very prominent position in his denomination: in Virginia, and took an active part in promoting, its interests in the state. In 1835 he removed to Marengo County, Ala., and was for many years pastor of a Church in Uniontown. He was a somewhat prolific writer, contributing many articles to the *Richmond Religious Herald*, etc. He died March 31, 1863. See *Baptist Encyclop.* p. 72. (J. C. S.)

Baptista (Battista) Of Ferrara,

surnamed *Pancetius*, an Italian monk of the Order of Carmelites, lived in the latter half of the 15th century. Versed in literature, both sacred and profane, he left a number of works, for the most part unpublished, among which we cite, *Chronica sui Ordinis: — De Ruina Romani Imperii: — De Monte Sina: — Vita Mechildis: — Chronica Ferrariensis: — Sermones Varii*. He also translated into Latin several discourses of St. John Chrysostom. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baptista (Bautista), Alfonso (Or Juan Ildefonso)

a Spanish Dominican and theologian, lived in the early half of the 17th century. He taught theology at Saragossa, and wrote, *Commentarie in Primam Secundce D. Thomoe: — Apologia por la Autoridad de los Doctores de la Iglesia y Santos Padres, contra un Memorial intitulado Alos Juezes de la Verdad y Doctrisia* (Saragossa, 1628), in response to the: Jesuit Juan Bautista Posa. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baptista (Bautista), Anselmo

a Spanish theologian, lived in the early half of the 17th century. He was a monk of the Order of Citeaux at Huestas, and wrote, *Relacion de las Vidas y Triunfos de los Gloriosos il artires, de los Milagros de Nuestra Seolord de Loreto: — Ars Amandi Deum*, translated into Italian and Spanish. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baptista (Battista), Giovanni

an Italian Jewish convert of the 15th century, and physician by profession, is the author of *Liber de Confutatione Hebraicce Sectac* (Strasburg, 1500), which he dedicated to cardinal Bernardo Caravajal. The whole is divided into three sections: the first treats of the first advent of the Messiah, with an explanation of thirteen prophecies; the second, of his second advent in the time of Gog, i.e. the Antichrist, at which time the remnant of the Jews shall be saved; the third deals with the manner of refuting the Jews. In conclusion, he admonishes all those Jews who have found the Saviour to remain steadfast in the faith, and to live according to the Gospel. See Wolff, *Bibl. Hebr.* 3, 353 sq.; Furst, *Bibl. Jud.* i, 84; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Kalkar, *Israel und die Kirche*, p. 31 sq. (B. P.)

Baptista, Gregorio

a Portuguese theologian, a native of Funchal, lived in the early half of the 17th century. He first entered the Benedictine Order, and became doctor of theology and general preacher of the order, then went over to the Franciscans. He wrote, a *Commentary on the 13th Chap. of St. John* (Coimbra, 1621); the first part was published, but the two others were *not*: — *Completas da Vida de Christo Cantadas a Harpa da Cruz, por ille Mismo*, translated from Portuguese into Spanish by Ferd. de Camargo. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baptista (Battista), Hortensio

an Italian bishop and theologian, native of Frosignone, died in 1594. He was doctor of theology and bishop of Veroli, and wrote *Comment. de Rerum Universitate*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baptista (Bautista), Jose

a Mexican theologian, lived in the latter half of the 16th century. He belonged to the Order of St. Francis, was keeper of the convent of Letzuca, and taught theology. He wrote, *Informationes Confessariorum in India vel America: De Casibus Conscientie circa Confessiones Occurrentibus*: — *Placitas Morales de los Indios*: — *De Misenria et Brevitate Vitae*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baptiste, De Saulis

a French theologian of the 15th century, belonged to the Order of the Cordeliers. He wrote *Une Somme de Cas de Conscience* (Paris, 1449). He must not be confounded with Battista surnamed *Trovamala*, a theologian who also wrote, about 1580, a *Summa Casuum Conscientie*, of which Bellarmine (*De Scriptor. Eccles.*) speaks in eulogistic terms. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baptisti, Pietro

an Italian theologian, a native: of Perugia, of the Franciscan Order, died July 13, 1677. He wrote, *Scala dell' Anima per Giungere in Breve alla Contemplatione, Peafettione e Unione con Dio*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baptsanski, Dedaius

a Hungarian monk of the Order of St. Francis, lived in the early half of the 18th century. He wrote *Fasciculus Myrroe* (Vienna, 1701), a dissertation concerning the Passion. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bar

another name of the Chaldean god *Bilgi*.

Bar, Alexander

a Scottish prelate, was consecrated bishop of the see of Moray in 1362, and was such until 1390. He was witness to several charters in the nineteenth year of king Robert II. He died May 15, 1397. See Keith, *Scottish Bishops*, p. 141.

Bar, Francois de

a learned French Benedictine, was born in 1538 at Seizencourt, near St. Quentin. From 1574 he was grand prior of the Abbey of Anchin (Order of St. Benedict), upon the Scarpe, and was well versed in ecclesiastical history. His works remain unpublished; but at the period of the Revolution they were transported from the Library of Anchin to that of Douay, where they are still preserved. He died March 25, 1606. We notice among his works, *Epistole*: — *Cosmographia*: — *Opera Varia*: — *Compendium Annalium Ecclesiasticarum Ccesaris Baronii*: — *Historia Archiepiscopatus Cameracensis et Coenobiorum ejus*: — *Historia Monastica*: — and several other works. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Bar, Louis

cardinal-bishop of Chalons-sur-Marne, brother and heir of Edward III, resigned in 1419 in favor of Rend of Anjou, his nephew, against whom Adolphus VIII, duke of Berg, bore arms, but without success, claiming a right to the duchy of Bar through his wife, sister of cardinal Louis. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bar, Louis de

a French theologian, was a native of Sens. At the age of thirty he went to Rome, where he embraced the ecclesiastical calling; became secretary of the cardinal of Ferrara; was appointed legate to France to Charles IX, and

accompanied to Spain the cardinal Ugo Buoncompagno (afterwards pope Gregory XIII), who appointed him prodatary. After the death of this pontiff, De Bar gave his attention wholly to his functions as dean of the apostolic subdeacons of St. Peter's at Rome, and to the relief of the poor. He died in 1617.: He wrote, among other works, *Ex quatuor Evangelistarum Textu Confecta Narratio*, which was published four months before the death of the author. See Hoefler, *Nouv. Biog. Gen.*, s.v.

Bara

a festival formerly celebrated with much magnificence at Messina, in Sicily, representing the Assumption (q.v.) of the Virgin Mary. The word was also employed as the designation of a huge machine exhibited during the festival. It was fifty feet high, and at the top of it was a girl fourteen years of age representing the Virgin, and standing on the hand of an image of Jesus Christ .

Bara (Or Barra), John

a Dutch engraver, was born in the year 1575. He published some plates in England, dated 1624 and 1627. The following are a few of his principal sacred prints: *A Landscape with Susanna and the Elders: — Christ and his Disciples going to Emmaus.: The Parable of the Sower.*

Barabara-Wasfu

is the uncreated supreme god of the Malabars.

Barabbino, Simone

an Italian painter, was born near Genoa about 1585, and studied under Bernardo Castello. One of his best works is *The Dead Christ*, with the Virgin, St. Michael, and St. Andrew, in the Church of San Girolamo. He died imprisoned for debt; but Zani says he was living in 1664. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Gen.*, s.v.

Baraca

SEE BARAKA.

Barachus

was bishop of Bacatha, or Metrocome, in Palaestina Tertia, in the middle of the 4th century. When Justinian, at the request of St. Sabas, erected a church at Jerusalem in honor of the Blessed Virgin, Barachus was made superintendent of the works (Cyril. *Scythop. Vit. S. Sabe*, No. 73). In 536 he attended the council held at Jerusalem against Anthimus and the Monophysites. See Labbe, *Concil.* v, 268.

Baradaeus

SEE ZANZALUS, JACOB.

Baradatus (Or Varadatus)

was a celebrated hermit near Antioch in the 5th century. After many years of utter seclusion in a cell so small that he could neither stand nor lie in it, he was at last induced by Theodotus, the bishop of Antioch, to come forth. He appeared wrapped in skins from head to foot, with the exception of his mouth and nostrils. Among other eminent monks and hermits, he was consulted by the emperor Leo after the Council of Chalcedon (Theodotus, *Phil.* 27; Evagrius, *Hist.* ii, 9; Nicephorus, *Hist.* 15:22; Assemani, *Biblioth. Orient* c. 19).

Baraeas

(**Βαράϊας**) is mentioned as one of Manes' disciples in the Greek form of abjuration (ap. Cotelier, *Patres Apost.* i, 545).

Baraenus, Justus,

a Dutch theologian, little known, who lived in the 17th century, wrote *Bapist. ad Abr. Scultetum* (Antwerp, 1620), in which he defended the doctrines of Lutheranism. See Hofer, *Nouv. Biog. Generale*, s.v.

Baraga, Friedrich, D.D.,

a Roman Catholic bishop and missionary among the North American Indians, was born at Treffen, Carniola, June 29, 1797. He was educated at the University of Vienna, entered holy orders in 1823; came to America in 1830, and spent the remainder of his life in connection with the Chippewa and Ottawa missions in Michigan. In 1853 he became bishop of Marquette and Sault Ste. Marie. He died Jan. 19, 1868. He published a number of

works in the Chippewa language, including a grammar and dictionary, and a German work on the *History, Character, and Habits of the North American Indians* (1837).

Barahona, Petrus

(surnamed *Vuldivieso de*), a Spanish Franciscan who lived in the 17th century, is the author of, *De Arcano Verbo, sive de Vivo Dei Sermone: — Interpretatio Literalis, Mystica, et Moralis in Psalmum 86: — Commentatio in Epistolam ad Galatas: — Comm. in Epist. ad Hebraeos*. See Antonio, *Bibl. Hisp.*; Wadding, *Bibl. Script. Minorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Baraka

(Arab. *benediction*), a name applied by the Coptic Church [see COPTS] to the unleavened bread used in the eucharist before it has been consecrated. Barallots, a heretical sect of Bologna, Italy, who are said to have had all things in common, even their wives and children.

Baralus (Or Barulas)

an infant (“parvus, nec olim lacte depulsus”) — mentioned by Prudentius (*Hymnx*, Περὶ στεφανῶν), Eusebius Gallicanus, the author of Homily 48 in the works of St. Augustine, and othersto whom St. Romanus of Ceesarea, martyred at Antioch, and Asclepiades, the prefect, his judge, referred the question concerning the truth of the Christian religion. Baralus, having declared Christ to be the true God, was forthwith put to the torture by Asclepiades, and martyred with Romanus. The story has but small authority. See Ruinart. *Acta Sinc.* p. 360; Baillet, 3, 321.

Baranovius

(*Baranowskin*), ALBERTUS, a Polish theologian of the Roman Catholic Church, was at first bishop of Przemisl. In 1604 he was appointed to the diocese of Wladislaw, and finally was archbishop of Gnesen, where he died, in 1615. He wrote, *Constitutiones Synodi Dicecsance Vladislaviensis anno 1607 Celebratoe* (Cracow, 1607):— *Concilium Provinciale Regni Poloniac anno 1607 Celebratum* (ibid. 1611): — *Synodus Diocesana - Gnesnensis- flabita* 1612 (ibid. 1612). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hofer, *Nouv. Biog. Generale*, s. s. (B. P.)

Baranyi, Paul,

a Hungarian Jesuit and theologian, lived in the early half of the 18th century. In his native country he gained great renown as a preacher, and wrote *Imago Vitae et Mortis*, or *Az Eletnek es Hatalnok Kepe* (Tyrnau, 1712), a collection of funeral orations in the Hungarian language. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baranzane (Or Baranzano), Jean Antoine

(surnamed *Redemptus*), a Barnabite monk, was born at Serravalle, in Piedmont, in 1590. He was one of the first in the 17th century who threw aside the Aristotelian opinions in philosophy. He was on intimate terms with Baconi, and died at Montargis, Dec. 23, 1622. His works are, *Uranoscopical, seu Universa Doctrina de Caelo* (Geneva, 1617): — *Novae Opiones Physicae* (Lyons, 1619, 8vo): — and some devotional works, etc. See Lan don, *Eccles. Dict.* s.v.; Hoefler, *Nouv. Biog. Gen.*, s.v.

Barara-Kied (Or Radien Kieddie)

was the son of Radien Atzie, according to the mythology of the Lapps. His father was the first of the deities; and, next to his father, he was the supreme god, the creator of the universe. The magicians of the Lapps represent him on their drums in the form of a huge house.

Barashnom

in Persian mythology, is the greatest ceremony of purification. A holy priest well instructed in the divine service washed the penitent in a sacred spot. The latter thereupon remained first three, then nine, days in a specially selected and secluded place, still continuing his purifications.

Barnathus, Johannes

a Belgian Carmelite of the 15th century, is the author of, *De Revelatione Divinorum*: — *Postilla in Apocalypsin*: — *Postilla in Epistolam ad Hebraeos*: — *De Utilitate Scripturae*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Swertii *Athnoe Belgicae*. (B. P.)

Baratz

a document granted by the Turkish sultan to the Greek patriarchs and bishops, sanctioning them in the exercise of their ecclesiastical functions. It

gives them power to appoint or depose the inferior clergy, to grant licenses for marriages, to issue divorces, to collect the revenues belonging to the churches, to receive the legacies bequeathed to them—in short, to enjoy all the privileges, and to perform all the duties, belonging to their high station.

Barawa Fire

was an Indian discovery, similar to the Greek fire in that it continued burning under water. Beshukerma, or Visvakarma, is said to have discovered it when the good genii, Devas, fought against the evil Assurs.

Barax (Or Baraze), Cyprien

a French missionary, was sent by the Jesuits, to which order he belonged, on a mission to the house of Moxes, and to other savage tribes of South America. He called them together, taught them to cultivate the soil, to weave cloth, and other useful arts. He spent twenty-seven years in this work, and finally suffered martyrdom at the hands of the Baures, a savage nation whom he attempted in vain to convert. He died Sept. 16, 1702, aged about sixty-one years. See Hoefler, *Nouv. Biog. Generale*, s.v.

Barba, Giovanni

an Italian advocate and bishop, a native of Naples, had charge of representing the government of Naples among the twelve consistorial advocates. It was owing to Barba that pope Clement XII instituted the society of studies already projected by Sextus V. He died Sept. 11, 1749. He wrote *Delle Arte e del Methodo delle Lingue, Libri III* (Rome, 1734). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barba, Saint.

SEE BARBARA, ST.

Barbarano, Francesco

an Italian theologian of the Capuchin Order, was a native of Vicenza, and died in 1656. He wrote *Orologio Spirituale; cioe Prediche per Tutte le Feste della S.V.* (Vicenza, 1641): — *Direttorio alla Vinta Spirituale e Cristiana* (Venice, 1647): — *Historia Ecclesiastica della Citta, Territorio e Diocesi di Vicenza* (Vicenza, 1649-53): — *Giojello Spirituale del Cristiano* (ibid. 1651, 1657). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barbarelli, Gorgio

(called *Giorgione*), a distinguished Italian painter, was born at Castelfranco, near Treviso, in 1477, and attended the school of Giovanni Bellini at Venice. He soon manifested great ability, and was the first of the Venetian painters who broke through the timid and constrained style that prevailed at the time of Bellini, and introduced a freedom of outline, a boldness of handling, and a vigorous effect of chiaro-oscuro which were unknown before him. He died in 1511. Of his oil-paintings the principal are, the picture of *St. Omobono*, in the school, of Sarti at Venice: — *Christ Bearing his Cross*, in the Church of San Roch: — and in the school of San Marco, a picture of that saint appeasing the tempest. One of his most esteemed works is the *Finding of Moses*, at Milan.

Barbarians, Bishops For.

In ordinary cases, the election of a bishop required the consent or suffrage, not only of the clergy of the diocese over which he was to preside, but of the faithful laity also. This rule was applicable only to countries already Christian. When a bishop was to be sent out to a distant or barbarous nation, it was required by the Council of Chalcedon that he should be ordained at Constantinople, to which city, as the new Rome, equal privileges with “the elder, royal Rome” were now to be assigned. Athanasius ordained Frumentius at Alexandria to be bishop of the Ethiopians. See Bingham, *Christ. Antiq.* (index). **SEE IN PARTIBUS INFIDELIUM.**

Barbarigo, Giovanni Francesco

a learned Italian prelate, nephew of the following, was born at Venice in 1658. He was successively ambassador to the court of Louis XIV, prior of the Church of St. Mark at Venice, bishop of Verona, cardinal and bishop of Padua. He published at his own expense the works of St. Zeno (Padua, 1710). He died at Padua, Jan. 27, 1730. See Hoefler, *Nouv. Biog. Gen.*, s.v.

Barbarigo, Gregorio

an Italian prelate, was born at Venice, Sept. 25, 1625. Destined at first for a public administration, he afterwards embraced an ecclesiastical course, having studied at Padua both law and theology. He became canon and domestic prelate, and received from pope Alexander VII the care of the

infected districts lying beyond the Tiber, a mission which he performed with zeal. In 1657 he was made archbishop of Bergamo, where his charity gained for him the surname of “the new Charles Borromeo.” In 1660 he was made cardinal. From the bishopric of Bergamo he passed to that of Padua in 1663. He established in this last-mentioned place a seminary which he endowed, and where he introduced professors of Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin, and at the same time attached to the establishment a printing-house provided with the type for all these languages. He died at Padua, June 18, 1697. Miracles are said to have been worked at his tomb, and Clement XIII declared his beatification, July 16, 1761. We have from this prelate, among several regulations for his Church, twenty-five letters, written in Italian at Magliabecchi, in the *Epistoloe Clarorum Venetorum ad Antonium Magliabecchum*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Barbaro, Daniello

all Italian theologian of the 16th century, a native of Venice, was coadjutor of the patriarch of Aquila. In 1548 he was sent on an embassy to Edward VI of England. He attended the Council of Trent, where he distinguished himself. He died in 1569, aged fifty-seven years. He wrote *Graecorum Patrum Catena in Psalmos Quinquaginta Davidis* (Rome and Venice, 1588), and many other works. See. Hoefler, *Nouv. Biog. Generale*, s.v.

Barbarossa, Christoph

a Lutheran theologian, was born in 1562. He studied at Wittenberg, was in 1597 pastor at Luneburg, in 1599 pastor and superintendent in Oldenburg, and died in 1623. He wrote, *Delineatio Hiistorice Passionis Jesu Christi: — Analysis Catechetica: — Postilla Postillarum Practica: — Epistel Evangelien und Passions-Postillen*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Barbary, Religion Of

The states of Barbary is a general name for the whole northern coast of Africa, with the exception of Egypt. The inhabitants are chiefly zealous and bigoted Mohammedans — more bigoted, indeed, than the communion of Islam in any other country. From their *tolbas*, or spiritual instructors, very little real knowledge is derived. There is no connection between the ministers of religion and the government, as in other Mohammedan

countries; nor is there any corporate body, like the *ulema* in Turkey, to preserve and maintain the doctrine and discipline of the Church. The veneration of the people is bestowed almost exclusively upon a class of persons called *marabouts*, who, through absurd pretensions to supernatural power and an intercourse with invisible beings, raise themselves to the character of saints. Idiots and madmen are uniformly reputed holy. The higher class of saints, or marabouts, are second only to the king, if they do not rival him. The emperors of Morocco have been long accustomed, by high pretensions to sanctity, to heighten the respect of their subjects. A marabout discharges the duties of a priest, is an averter of evil, and a manufacturer of talismans and amulets, besides performing many strange tricks with the view of exciting wonder and admiration. He has the privilege of granting sanctuary to any accused person, whether innocent or guilty, and even of affording protection to any one who has incurred the displeasure of the sovereign himself. In the Barbary states superstitions of various kinds prevail. The great mass of the people have a firm belief in an evil eye. Serpent-charmers are to be found exciting the wonder of all observers. Among the inhabitants of the northern coasts of Africa deceased relatives are held in great veneration. Every Friday evening “the feast of the dead” is held, when the people repair to the tombs of their ancestors, who are supposed to be present on that evening, and to share in the festival which is celebrated there. See Broughton [Mrs.], *Six Years’ Residence in Algiers*.

Barbita

in Roman mythology, was a surname of *Venus*, from a bearded. statue of her erected to ward off evil from the Roman women who lost their hair in consequence of an epidemic disease.

Barbato (Or Barbatia)

a celebrated Italian juriconsult, was born at Messina, in Sicily, in the 15th century. He wrote on the second book of the decretals, the Clementines, relative to the cardinals, etc., and died at Bologna, July 21, 1479.

Barbatus

was a surname of the Asiatic *Bacchus* among the Romans, because here he appeared manly, dressed and bearded, much different from his usual youthful appearance.

Barbatus

ST., bishop of Benevento, was born about the end of the year 603. In his youth he was employed in preaching, and was made curate of the Church of St. Basil, in Morcona. He strove to destroy the remnants of superstition among the Lombards, and in 663 was made bishop of Benevento. He attended the Council of Rome in 680, under pope Agatho, and died Feb. 19, 682. See Baillet, Feb. 19.

Barbauld, Mrs. Anna Letitia

an eminent Christian writer of hymns, was born at Kibworth, Leicester, England, June 20, 1743. She was the daughter of Rev. John Aikin, LL.D., who for several years had charge of a flourishing academy. Her brother, John Aikin, M.D., like his sister, was a distinguished author. His sister early developed remarkable literary ability, and received an accomplished education. At the age of thirty (1773) she published a volume of miscellaneous poems, which was so well-received that four editions of the work were called for within a year after publication. She was married in 1774 to the Rev. Rochemont Barbauld, a descendant of a family of French Protestants. Soon after their marriage Mr. and Mrs. Barbauld opened a select school in the village of Palgrave, which met with great success. Although busily occupied with her work as a teacher. Mrs. Barbauld found time to engage in literary pursuits. She prepared for the press her *Early Lessons for Children* and her *Hymns in Prose for Children*; in 1775 her *Devotional Pieces*, composed from the Psalms and the book of Job. In 1790 she published *A Poetical Epistle to Mr. Wilberforce on the Rejection of the Bill for Abolishing the Slave-trade*, and in 1792 *Remarks on Gilbert Wirkefield's "Inquiry into the Expediency and Propriety of Public and Social Worship."* Mrs. Barbauld was associated with her brother in the production of *Evenings at Home*, a work in six volumes, commenced in 1792 and completed in 1795. Mr. Barbauld became pastor of a congregation at Newington-Green, and with his wife made a home at Stoke-Newington. In 1804 Mrs. Barbauld published *Selections from the "Spectator," "Tatler," "Guardian," and "Freeholder."* She wrote also this year a *Life of Samuel Richardson*. In 1810 she edited *the British Novelists*, a series which was published in fifty volumes, and in 1811 wrote a poem, *Eighteen Hundred and Eleven*. She died March 9, 1825. Her rank among the English female writers is a high one. Her hymns are among the best sacred lyrics in the language, and not a few of them have found their way

into our best collections. The best known of these are: "Praise to God, immortal praise, For the love that crowns our days;" the Easter hymn, "Again the Lord of life and light Awakes the kindling ray;" also the hymn, "Awake, my soul! lift up thine eyes! See where thy foes against thee rise;" and the hymns of which the following are the first lines: "How blest the sacred tie that binds," "Come, said Jesus' sacred voice," "Our country is Immanuel's land." See Aikin [Miss Lucy], *Memoir of Mrs. Barbauld*; Cleveland, *English Literature of the 19th Century*, p. 167, 168; Frost, *British Poets*, p. 35; Allibone, *Dict. of Brit. and Amer. Auth.*, s.v. (J. C. S.)

Barbauld, Rochemont

an English dissenting minister, was born of French parents in England in 1748. He received the rudiments of his education at home; was intended by his father for the Church of England, though educated at the Dissenting Academy at Warrington to avoid the expense, and hazard to the morals, of a university education, and in 1773 entered the Dissenting-ministry at Highgate, where he preached about a year. In the year following he removed to Palgrave, Suffolk, and took charge of a neighboring congregation of Dissenters in Norfolk. There he taught a very flourishing school. Eleven years later he removed to Hampstead, thence to Stoke-Newington, where he remained until about the time of his death, which occurred Nov. 11, 1808. Mr. Barbauld was liberal in theology, a man of active benevolence, of free and courageous spirit, and possessor of a winning simplicity and natural enthusiasm. See Whittemore, *Modern History of Universalism*, p. 248.

Barbe

the name given to a pastor among the ancient Waldenses (q.v.). *SEE BARBETS.*

Barbe

a Flemish engraver, was born at Antwerp about 1585, and probably studied under the Wierixes. He visited Italy and became, proficient in drawing. The following are some of his best prints: *The Annunciation*: — *The Nativity*: — *The Virgin Mary and St. Joseph Arriving at Bethlehem*: *Christ on the Mount of Olives*: — *The Repose in Egypt*: *The Holy Family, with the Infant Jesus Embracing St. Joseph.*

Barbe

a French Lazarite and preacher of the 18th century, had charge of the Seminary of the “Bons Enfants” at Paris. He wrote, *Prieres Touchantes et Affectives*, in which are explained in few words the gospels for all the Sundays of the year and for Lent (Paris, 1712): — *Prieres durant la Sainte Messe* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barbe, Philippe,

a Roman Catholic minister, was born at London in 1723 of French parentage. Having studied at the College of Lottis the Great at Paris, he took holy orders. He was shortly after called to the head of the College of Longres, and afterwards to that of Chaumont. Being recalled to Paris in 1785, he was placed in charge of the translation of the works of the Greek fathers for the collection which M. de Juigne, archbishop of Paris, was preparing. At the period of the Revolution he went to Chaulmont, where he died soon after, in 1792. He wrote, *Fables et Contes Philosophiques* (Paris, 1771). Barbier, in *his Dictionnaire des Anonymes*, attributes to him wrongfully the work entitled *Fables Nouvelles, Divisees en 6. Livres* (ibid. 1762). See Hoefer, *Nouv. Biog. Generale*. s.v.

Barbelites

was one of the names given to certain Ophitic Gnostics (Epiph. i, 85 B), taken from *Barbelo*, a personage in their mythology. Theoderet (*Hist. Eccl.* i, 13) calls them *Barbeliotoe*, apparently on no independent authority. The common text of Irenaeus (p. 107) speaks of “multitudo Gnosticorumn Barbelo;” but Mr. Harvey reasonably suggests that *Barbelo* came in from the margin. This sentence refers to a “multitude” of heretics, “some” only of whom are said in the next sentence to have “imagined” (ὕπέθεντο) Barbelo (Borboriani). — Smith, *Dict. of Christ. Biog.* s.v.

Barber, Aquila

a minister of the British Wesleyan Methodist Church, was born in Bristol, Jan. 14, 1797. He was converted at the age of eighteen, was received into the ministry in 1821, became a supernumerary in 1863, settled at Gainsborough, and died April 21, 1870, having had the rare joy of seeing four of his sons called to the ministry. He was distinguished by a firm attachment to the Church, by cheerfulness and uprightness, and by his

faithfulness and ability as a preacher. He wrote, *A Brother's Portrait; Memorials of the Late Rev. William Barber, with Memorials of his Wife Written by Himself* (Lond. 1830, 8vo). See *Minutes of British Conference*, 1870, p. 31.

Barber, Cyrus

a Baptist missionary, was born in Portsmouth, R. I., March 27, 1807. He pursued his studies at the Hamilton Literary and Theological Institution. The Missionary Union appointed him as one of its missionaries July 22, 1839, and he was set apart for his work by ordination at Newport, R. I., in September of that year. He sailed with his wife from Boston Oct. 22, 1839, and reached Calcutta Feb. 20, 1840. He and Mrs. Barber, and Miss Rhoda Bronson, a sister of Rev. Dr. Bronson, were originally designated to the department among the Nagas, but it was decided that the two former should confine their labors to the Assamese. Accordingly, they took up their residence in Sibsagor, a town having a population at the time of eight thousand inhabitants, situated on the river Dikho, ten miles from the Brahmaputra. Here, for several years, Mr. Barber labored with great zeal, and a blessing followed his work. Officers and residents attached to the civil and military service of the East India Company rendered substantial aid to the mission. In February, 1845, a Church was formed in Gowahati, to which place Mr. Barber had removed. On account of ill-health, he left his station with the hope that a temporary absence might recruit his wasted strength. He died at sea, and was buried in Mozambique Channel Jan. 31, 1850. See Gammell, *History of Missions* (chapter on Assam); *The Missionary Jubilee*, p. 237. (J. C. S.) **SEE BARKER, CYRUS.**

Barber, Daniel Montgomery

a Presbyterian minister, was born in Montour County, Pa., March 16, 1800. He graduated from Washington College, Pa., in 1824, and was ordained Nov. 21, 1827, by Northumberland Presbytery as an evangelist, and appointed to labor on the Susquehanna river. In 1833 he accepted a call to the First Church, Williamsport, Pa., and after 1858 labored in other places. He died at Milton, Pa., Oct. 30, 1865. See Wilson, *Presb. Hist. Almanac*, 1867, p. 122; *Gen. Cat. of Princeton Theol. Sem.* 1881, p. 52.

Barber, Edward

a Baptist minister, was born in Exeter, R.I., Sept. 23, 1768. He was ordained pastor of a Baptist Church at Union Village, Sept. 25, 1794, and died July 1, 1834. He was distinguished as a preacher, a pastor, and a counsellor. See Sprague, *Annals of the Amer. Pulpit*, 6:194.

Barber, Eldad

a Congregational minister, was born in East Windsor, Conn., Sept. 24, 1801. He completed his theological course in Yale College in the summer of 1829, having spent the winter of 1828-29 under the direction of the American Sunday-school Union in Ohio. He was ordained as a missionary under appointment of the American Home Missionary Society Aug. 26, by the Litchfield South Association, at Woodbury, Conn., and for the next two years preached in the Presbyterian Church in Marion, O. From April, 1832, to October, 1835, he had charge of the Huron Institute in Milan, O., supplying also neighboring churches. He was pastor of the Presbyterian Church in Florence, O., from 1837 until his death, March 27, 1871. See *Obituary Record of Yale College*, 1871.

Barber, Francis

a Baptist minister, was born in Pembroke, Mass., Dec. 22, 1806, and was a graduate of Waterville College in the class of 1834. He was licensed to preach in 1832. After leaving college, he pursued the three years' course of study at the Newton Theological Institution, and was ordained as an evangelist in Middleborough, Mass., Oct. 20, 1837, with a view to missionary labor in the West. He received an appointment from the Board of the Baptist General Convention April 15, 1839, as a missionary, among the Shawnee Indians, and labored among this tribe until his mission was broken up by "border ruffians" in 1856. During the remainder of his life, he lived on his farm, five miles west of Lawrence, Kan., where he died, Feb. 13, 1863. (J. C. S.)

Barber, George M.

a Methodist Episcopal minister, was born in Rush County, Ind., Sept. 25, 1824. He joined the Church in his twelfth year, and was converted in his fifteenth. He entered Asbury University in 1845, remained two years, then studied medicine in Rushville two years, and entered the medical

department of the University of New York. In 1857 he graduated at Pennsylvania University, Philadelphia; moved to Cornersville in 1859, and there practiced medicine until 1866, when he removed to Madison, Ind. In 1868 he united with the South-east Indiana Conference, and labored with marvellous success until his decease, Aug. 14, 1874. Over seven hundred conversions bear witness to Mr. Barber's zeal and fidelity during his short ministry. He was warm-hearted and energetic. His great success, however, lay in his personal labors from house to house. See *Minutes of Annual Conferences*, 1874, p. 96.

Barber, George Richard

an English Congregational minister, was born in the Fen district, Cambridgeshire, of Primitive Methodist parents. He was converted at the age of eighteen, changed his ecclesiastical views soon after, and accepted the Congregational pastorate at Castle Camps, Cambridgeshire, where he labored two and a half years. His death occurred April 16, 1878. See (Lond.) *Cong. Year-book*, 1879, p. 297.

Barber, John

an English Wesleyan minister, was born in Kinder, Derbyshire, Dec. 16, 1757. He was converted in 1778, and in 1782 was taken from his business as a weaver, and appointed by Wesley to the Birmingham Circuit. He subsequently labored on the Huddersfield, Manchester, London, and Bristol (1814) circuits. As a leading member of the Committee of Privileges, he was largely instrumental in saving the Methodist societies from the subversion of their religious liberty contemplated in a bill introduced in the House of Lords. He died in Bristol, April 28, 1816, being then for the second time president of the Conference. Barber's piety, sympathy, independence, and zeal for God and the truth were conspicuous. There was probably none more intimately acquainted with the doctrines and usages of Methodism. See *Wesleyan Meth. Mag.* 1818, p. 241, 321; Smith, *Hist. of Meth.* ii, 540; 3, 4; *Minutes of the British Conference*, 1816; *Wesleyan. Takings* (Lond. 1841), i, 299.

Barber, Jonathan

a Presbyterian minister, was born at West Springfield, Mass., in 1712. He graduated at Yale College in 1730, and was licensed to preach in 1732. He preached for some years on Long Island. In 1740 he went South, and was

superintendent of the Orphan House in Georgia seven years. He died in 1783. See Sprague, *Annals of the Amer. Pulpit*, 3, 82.

Barber, Samuel

a Congregational minister, was, born in Dublin, Ireland, Dec. 31, 1779. Soon after his birth, his parents removed to Manchester, England. On Sept. 1, 1801, he left Manchester to become a student in Rotherham College. His last day at Rotherham he received an invitation from the Church at Ulverstone, Lancashire, which he accepted, and after laboring there for a considerable time was ordained, June 14, 1807. He removed to Bridgenorth, Shropshire, May 22, 1809, and opened an academy, in which he continued from 1812 to 1844, in the meantime performing his duties as pastor. He resigned his charge in December, 1845, and withdrew from the Church. An illness of three years now undermined his health, and he died Oct. 24, 1854. He was a man of sterling worth, strict fidelity; a faithful minister and a devoted servant of God. See (Lond.) *Cong. Year-book*, 1855, p. 204.

Barber, Thomas

an Irish Wesleyan minister, first heard the Gospel preached by Methodists at Sidare, County Fermanagh. He was convicted of sin under the ministry of John Wesley, who admitted him into the Church. His love for souls soon led him to engage in missionary work on the Londonderry Circuit. His first appointment was to Sligo in 1779. After a most active service, he became a supernumerary in 1808, and died in 1826. Barber guided Adam Clarke's earliest religious course. He was a man of agreeable eccentricities, indefatigable energy, and great success. See *Minutes of the British Conference*, 1826; Stevens, *Hist. of Methodism*, 3, 437.

Barber, William

an English Wesleyan missionary, was born in Bristol, of pious parents, whose training of him resulted in his early conversion. By diligence he acquired a respectable learning. In 1824 he was sent to Gibraltar as missionary to the Spaniards, but, after laboring with success for four years, was cut off at his post by the ravages of an epidemic fever, Oct. 26, 1828. See *Minutes of the British Conference*, 1829; Barber [Rev. Aquila], *Memoirs* (Lond. 1830).

Barberi, Filippo Del

an Italian theologian, a native of Syracuse, lived in the latter half of the 15th century. He was appointed inquisitor of the faith in Sicily, and in the isle of Malta and of Gozo in 1481. Among other works, he wrote, *Tractatus de Discordia inter Eusebium, Hieronymum, et Aurelium Augustinum; Approbatus Sibyllarum et Prophetarum et Dictis Omniumque Gentilium Philosophorum et Veterum Poetarum qui de Christo Vaticinati sunt atque aliqua Præcederunt: Donatus Theologus, quo Theologicæ Quæstiones Grammatica Arte Solvuntur* (these works were published at Rome, 1481): — *Libellus de Animarum Immortalitate Libellus de Divina Providentia Mundi Gubernatione, Hominum Prædestinatione atque Reprobatione* (the author here teaches the doctrine of St. Thomas): — *Sermilum Quadragesimalium Volumen Pergrande: — Domionicarum ac Sanctorum Volumen*. See Hoefler, *Nouveau Biographie Generale*, s.v.

Barberini (Not Barberino), Antonio

(surnamed *Il Vecchio*), an Italian prelate and theologian, brother of Urban VIII, was born at Florence in 1569. In 1585 he joined the Capuchins; in 1624 was appointed cardinal bishop at Sinigaglia and librarian of the Vatican at Rome. He died Sept. 11, 1646. He is the author of, *Constitutiones Synodales et Decretapro Diocesi Senogallensi* (Rome, 1627): — *Tractatus de Antiquo Modo Eligendi in Relligione Capuccino'um* (ibid. 1640): — *Ordinatignes pro Bono Regimine Religionis Capuccinorum* (ibid. eod.). See Bernardus' a Bononih, *Bibl. Capuccinorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Gen.*, s.v. (B. P.)

Barberini, Bonaventura

an Italian theologian and prelate, was born at Ferrara in 1674. At the age of sixteen he entered the Capuchin Order, from which ill-health led him to withdraw and enter the Franciscan Order. He performed various subordinate ecclesiastical functions, and was finally made archbishop of Ferrara by pope Benedict XIV.- He died Oct. 15, 1743. He wrote, *Orazione Italiane* (Forli, about 1718), upon various subjects, which proved a great success: — *Prediche dette nel Sacro Palazzo Apostolico per il Corso di Diecinove* (Venice, 1752). See Hoefler, *Nouv. Biog. Gen.*, s.v.

Barberini, Francesco

an Italian prelate, nephew of Urban VIII, was born in Florence, Sept. 23, 1597. He was sent as legate by his uncle to France and Spain, and was afterwards vice-chancellor and librarian of the Vatican, bishop of Sabina, later of Porto, and finally of Ostia, and likewise cardinal. He had to leave Rome on the accession of Innocent X, but was permitted to return, and became dean of the sacred college. He died Dec. 10, 1679. He was learned in the languages, translated the twelve books of Marcus Aurelius from the Greek, and prepared a catalogue of the papal library. See *Biog. Univ.*, s.v.

Barberini, Maffeo

SEE URBAN VIII.

Barberini Manuscript

(CODEX BARBERINUS), which belongs to the Barberini Library at Rome, No. 225, and is now designated by the letter Y, is a fragment (six leaves) of John's gospel, written on vellum, in folio, probably of the 8th century. It contains ~~314B~~ John 16:3 - 19:41 prefixed to a Codex of the gospels (G 392) furnished with Theophylact's commentaries, of the 12th century. The text is mixed, and lies about midway between Cod. A and Cod. B, i.e. between the Vatican and Alexandrinus. Scholz imperfectly collated the fragment, and Tischendorf published it entire, with a facsimile, in his *Monumenta Sacra Inedita*, in 1846. *SEE MANUSCRIPTS, BIBLICAL.* (B. P.)

Barberino, Antonio

(*the younger*), an Italian prelate and poet, nephew of Urban VIII, was born at Rome in 1608. He was archbishop of Rheims, and was made cardinal in 1628. He died in 1671. He wrote some Latin and Italian poems, which were published in the *AE les Barberine* of Jerome Tesio (Rome, 1642). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barbeyrac, Jean

a famous French jurist, was born March 15, 1674, at Beziers, where his father was a minister of the Gospel. After the Revocation of the Edict of Nantes, he went with his parents to Lausanne, where he pursued his theological studies. In 1694 he went to Frankfort-on-the-Oder, and finally settled at Berlin, where he was appointed, in 1697, tutor at the French

College. Giving up his theological studies, he betook a himself to the study of jurisprudence. In 1706 he published the famous Latin treatise of Puiffendorf in French, with notes, in *De Droit de la Nature et de Gens*, whereby he achieved such a renown that the Academy of Lausanne extended to him a call as professor of law and history in 1710. In 1714 he was appointed rector of the academy; an honor which he received for three succeeding years. But, being a conscientious man and unable to subscribe fully to the *Formula Consensus*, he accepted a call to Groningen, where he died, March 3, 1744. Besides a number of articles published in *Nouvelles de la Republique. des Lettres. Bibliotheque Britannique, Nouvelle Bibliotheque*, and *Bibliotheque Raisonnee*, he translated from the Latin a treatise of Puffendorf, under the title *TraiteSdes Devoirs de l'omme et du Citoyne* (17107), and of Noodt, *Traift du Pouvoir des Souveraines et de la Liberte de Conscience* (eod.).- From the English he translated Tillotson's sermons (1706-16). He wrote *Traite du Jeu*, from the standpoint of the natural and moral law (1709), and translated the famous treatise of Grotius *De Jure Beli' et Pacis* (1724). He also wrote *Traite de la Moral des Peres de l'Eglise* (1728), and published *Histoire des Anciens Traités depuis les Temps les plus Recules jusqu'a Charlemagne* (1739). See Gardes, *Oratio Funebri in Obitu: J. Barbeyrac* (Groningen, 1744); Laissac, *Notice Biograph. sur Barbeyrac* (Montpellier, 1838), which received the prize from the Societe Archeologique:de Beziers; Lichtenberger, *Encyc. des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* i, 491. (B. P.)

Barbi (Or Barbati, i.e. Bearded)

The lay brethren of several orders, especially those of the order of Grandmont, who had the management of the temporalities, were so called. We find mention of a distinct order of Friars Barbi in Alberici in 1113 and 1240, — Landon, *Eccles. Dict.* s.v.

Barbiani, Andrea

an Italian painter, was born at Ravenna about 1680. Lanzi says he studied under P. Cesare Pronti, in whose style he painted subjects of history. Some of his works are to be seen in the churches and public edifices at Ravenna and Rimini. The best of them are the four evangelists, in the vault of the cathedral of Ravenna. He died in 1754. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Barbiani, Giovanni Battista Simone

an Italian painter, was born at Ravenna and flourished about 1635. He probably studied under Bartolommeo. He died in 1650. His finest oil-paintings are at Bologna, being two of St. Andrew and St. Joseph in the Church of the Frafiniscans. His best fresco painting is the *Assumption of the Virgin*, in the dome of the Chapel of Our Lady del Sudare at Ravenna. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Barbican

is an advanced work before the gate of a castle or fortified town, or any outwork at a short distance from the main works, generally serving the purpose of a watchtower. There are barbicans remaining at York, Scarborough, Alriwick, and Carlisle castles. This term is especially applied to the outwork intended to defend the drawbridge, called in modern fortifications the *tete du pont*. It was frequently constructed of timber. It often consists of two-walls parallel to each other with an arch or a gate at each end to defend the principal gate, which is midway between them.

Barbier, Francois, De Sales

a French theologian, was born in 1759. After studying at the abbey of Bellelai, he became a regular canon of that abbey, and there taught mathematics and belles-lettres. During the Revolution, the school was broken up, and he travelled in Germany, but afterwards returned. He died April 1, 1824. He translated a *History of Brabant* into French from the German of Schmidt. "See Hoefer, *Nouv. Biog. Generale*, s.v.

Barbier, Louis

a French, prelate, the son of a tailor of Etampes, said to have been the first.bishop who wore a wig. He became professor in the College of Plessis, almoner of Gaston, and finally bishop of Langres. He died in 1670. See *Biog. Univ.* 3, 348; Hook, *Eccl. Biog.* i, 508; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouva. Biog. Generale*, s.v.

Barbiere, Domenico Del

(surnamed *Fiorentino*), an Italian painter and engraver, was born at Florence about the year 1506, and was instructed by Il Rosso, who took

him on a visit to France, where Il Rosso was invited by Francis I to adorn the palaces Fontain and Meudon, in which his pupil greatly assisted him.

Barbieri, Giovanni Francesco

(called *Guercino*), an Italian painter, was born at the village of Cento, in Ferrara, in 1590. Before he was ten years old, he painted a figure of the Virgin on the facade of his father's house which would have been thought a very remarkable production even at a more advanced age. At different periods of his life he followed three different styles. In early life he imitated Michael Angelo Caravaggio in his violent contrasts of light and shadow. After visiting Bologna, Venice, and Rome, he chose a style distinguished by a grander and more elevated taste and design. In the middle of his life he commenced his stupendous work of the dome of Piacenza. Malvasia gives a list of one hundred and six altar-pieces for the churches, One hundred and forty-four large historical pictures besides his great fresco works, and numerous Madonnas, portraits, landscapes, and private collections. Later in life, after the death of Guido, the great fame of that painter induced him again to change his style, but in this great undertaking he fell into feebleness and languor. In this weak state he painted most of his works for the churches at Bologna, also *The Marriage of the Virgin*, in the Church of San Paterniano at Faro. He left a great number of drawings, which are highly valued. He died in 1606.

Barbin, Jean,

a French minister of the Reformed religion, lived in the latter half of the 17th century. He wrote *Les Devoirs des Fiddles Refugies* (Amsterdam, 1688). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barbo, Luigi

an Italian prelate and historian, was born in 1381. He was the son of a Venetian senator of the family of Paul II. After having embraced a religious life, he instituted a reform among the pupils of St. Augustine, He assisted at the Council of Constance, and became bishop of Treviso, where he died in 1443. He wrote, *History of the Reform of the Augustines*: — *Discourses*: — *and Meditations*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Barbo, Paolo

an Italian ecclesiastic, was born at Soncino. He entered the Order of St. Dominic, and became doctor in theology. He taught at Milan, Ferrara, and Bologna, and died Aug. 4, 1494, being at the time prior of the Monastery of Cremona. Among other works, he wrote *Epitome Quæstionum in 4 Libros Sentent, a Principe Thomistarum J. Capreolo Tolosano Disputatarunm* (Pavia, 1522; and elsewhere). See *Biog. Univ.* 3, 350.

Barbolius, Demetrius.

SEE BARBUGLI, DEMETRIO.

Barbosa, Agostinho

a Portuguese prelate and jurist, was born in 1590. He went to Madrid and to Rome, and, destitute of resources, spent his time in the public libraries, recording at night what he had gained through the day. When the Portuguese monarchy was restored, Barbosa, who was still attached to Spain, was made bishop of Ugento by Philip-IV, but died in 1649, soon after having assumed his bishopric. Among other works, he wrote, *Formularium Episcopale: — Repertorium Juris Civilis et Canonici: — Varice Juris Tractationes*: (Rome, Venice, Paris, and Lyons): — *De Officio et Potestate Parochi* (Rome, Venice, and Lyons). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barbosa, Antonio

a Portuguese missionary of the 17th century, belonged to the Society of Jesuits, and was placed in charge of a mission in Cochin China. He wrote *Dictionarium Linguæ Annamiticoe* (published by P. de Rhode, Rome, 1651). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barbosa, Caetano

(surnamed *Constantino*), a Portuguese preacher, was born: at Evora in 1660. He became one of the best preachers of Portugal, and was commended for his inexhaustible charity. He wrote *Sermon de Soledade* (Lisbon, 1691). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barbosa (Machado), Diogo

a celebrated Portuguese prelate and historian, was born in Lisbon, March 31, 1682. He studied at the University of Coimbra, and in 1724 took holy orders. Four years afterwards he became abbot of St. Adrian's in Lisbon, and finally bishop of Oporto. He died in 1770. He is the author of *Bibliotheca Lusitana Historica, Critica e Chronologica. Na qual se Comprehende a Noticia dos Authores Portugqtezes, e das Obras que Comptusesrto desde o Tempo da Promulgapppo da Ley da Graca ate o Tempo Prezente* (Lisbon, 1731-59, 4 vols. fol.). This is the most' important work for the Portuguese literature. A smaller work of his is *Summario da Bibliotheca Lusitana* (ibid. 1786-87). See Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Barbosa, Domingos

a Brazilian Jesuit and poet, was a native of Bahia. He taught theology, took charge of the novices of the Convent of Bahia, and went to Rome as attorney-general of the province of Brazil. On his return he was given the oversight of the College of Pernambuco, and in 1685 died at Bahia, where he held the position of rector. He left in manuscript a poem entitled *Passio Servatoris Nostri*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Barbosa (Machado), Ignacio

a Portuguese ecclesiastic and historian, was born in Lisbon in 1586. He studied at Coimbra, went to Bahia as a judge, but on the death of his wife entered holy orders, and died in 1634, leaving a few religious works. See Hoefer, *Nouv. Biog. Generale*, s.v.; Rose, *Gen. Biog. Dict.* s.v.

Barbosa, Joze

a Portuguese theologian and historiographer, brother of Diogo, was born in Lisbon in 1674. He entered the Order of the Theatines, and died in 1750, leaving a number of works on the history of the royal family, for which see *Biog. Universelle*, s.v.

Barbosa, Manoel

a Portuguese jurisconsult, brother of Agostinho, was born at Guimaraens, and died in 1639, being nearly ninety years old. He became royal advocate in Alentejo. Among other works, he wrote *De Potestate Episcopi* (Lisbon,

1638), and some esteemed commentaries on the laws of Portugal. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Barbosa, Pedro

a celebrated Portuguese theologian and jurisconsult in the latter part of the 16th century, was born at Viana, in the diocese of Braga. He was first professor of law at Coimbra, and afterwards royal chancellor. In 1595 he published his *Commentaria ad Interpretationem Tituli Digestorum, Solutio Matrimonii*, etc. (2 vols. foil.). After his death, which occurred in 1606, were published some other of his works. See Hoefer, — *Nouv. Biog. Generale*, S.V.

Barbosa, Simon Vaz

a Portuguese theologian, brother of Pedro, was born at Vimieiro in the second half of the 16th century. He accompanied his brother Agostinho to Rome, and became professor at Coimbra and canon of the collegiate church of his native place. He left *Tractatus de Dignitate, Origine, et Significationibus Mysticis Ecclesiast.*, *Graduum Officii Divini Vestium Sacerdotalium*, etc. (Lyons, 1635, 8vo). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Barbosa, Vicente

a Portuguese Theatine, was born at Redondo in 1663, and died in Lisbon in 1711. He wrote an interesting work upon the island of Borneo, taken from the writings of the Theatine envoys sent to convert the inhabitants (Lisbon, 1692). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barbour (Barber, Barbere, Or Barbar), John

a Scottish clergyman, poet, and historian, was born in the period from 1316 to 1330, the place as well as the date being involved in obscurity. He became archdeacon of Aberdeen. and died in 1396. His only extant production is entitled *The Bruce*, and is a chronicle in Scotch verse of the warlike deeds of Robert I (1306-29) in his efforts for the independence of his country. It was published by Pinkerton with notes and a glossary (Lond. 1790, 3 vols. 12mo). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hoefer. *Nouv. Biog. Generale*, s.v.

Barbour, Samuel

an English Congregational minister, was born in the County Antrim, Ireland, Jan. 4, 1803. In early life he studied at Glasgow University; but was unable to remain long enough to take his degree. He joined the Methodist Society, and became a local preacher. His views afterwards changed, and he joined the Congregationalists and was ordained as an evangelist in connection with the Leeds Mission. In a short time he became superintendent of the mission, having several under his direction, as well as their work to plan. Much of this work was in holding out-door meetings. He was engaged for some years in public controversy, contending valiantly and successfully against Swedenborgianism, Mormonism, socialism, Romanism, and the Barker development of infidelity. He died Oct. 4, 1855, with firm faith in Christ. See (Lond.) *Cong. Year-book*, 1857, p. 166.

Barbugli

(Lat. *Barbalius*), DEMETRIO, an Italian Jesuit and theologian, lived in the early half of the 18th century. Among other works, he wrote, *Lezioni Spirituali ad Uso delle Monache, formate sopra alcuni Documenti di S. Bernardo* (Venice, 1727, 1752): — *Enchiridion Propositionum Damnataram* (Rimini, 1729). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barbus, Marco

an Italian prelate of the 15th century, was a native of Venice. He studied law at Padua, then went to Rome; was made bishop of Vicenza and archbishop of Aquilea, then cardinal, in 1457. He died at Rome, March 11, 1490. He wrote, *Relatio Legationis in Partibus Septentiionalibus: — Decreta de Coelibatu* a translation of the *Responsiones Gennadii ad Maahometum*. See Hoefler, *Nouv. Biog. Genesale*, s.v.

Barcellos, Francisco

a Portuguese ecclesiastic and poet, entered the Convent of Pena in 1525, and eventually became prior of the Convent of St. Mark, near Coimbra. He died June 29, 1570, leaving several Latin poems, of which the chief is entitled *Salutiferce Crucis Triumphans in Christi Gloriam* (Coimbra, 1503). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barcelona, Councils Of

(*Concilium Barcelonense*). Of these several are mentioned, chiefly of a provincial character. The following are of some importance:

- I.** Held A.D. 540 by Sergius the metropolitan and six suffragans; passed ten canons upon discipline.
- II.** Held Nov. 1, 599, in the Church of the Holy Cross, at which twelve bishops of the province of Tarragona were present, Asiaticus of Tarragona presiding. They drew up four canons, of which the first two relate to the crime of simony; the third forbids the elevation of a lay person to a bishopric, the king's mandate notwithstanding; the fourth, condemns the marriage of virgins consecrated to the service of God, and of penitents of either sex. See Mansi, *Concil.* v, 1605.
- III.** Held in 1068 by the legate-cardinal Hugo the White. Raymond, count of the principality, being inclined to do away with the use of the Gothic office, the abbots present, from the whole of his dominions, unanimously agreed. to exchange it for the Roman rite. They further decreed that the clergy in future should live in entire continence, and not be married, as had hitherto been permitted.

Barceloneta, Ugone Di,

an Italian theologian and preacher, was born in Piedmont about 1230. He was of the Dominican Order, and became cardinal of St. Sabina. His sermons gained for him great renown. He wrote, *Manipulus Curatorum* (Lyons, 1599): *Compendium Theolog. Veritatis: — Dialogus de Creatione Mundi* (in manuscript, preserved in the Library of Venice). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barchnam (Or Barkham), John

an English divine and antiquary, was born at Exeter in 1572, and was admitted to Exeter College, Oxford, in 1587. He became a skilful linguist, a curious critic, an antiquary, especially in coins, and an able theologian. He died at Bocking, Essex, in 1642. He contributed to Speed's *History of England*, wrote a preface to Crakanthorpe's *Defensio Ecclesie Anglicance* (Lond. 1625), and published *The Display of Heraldry* (ibid.

1610). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Biog. Universelle*, s.v.

Barclay, Charles Wesley

a Methodist Episcopal minister, was born in 1817. Concerning his early life there is no record. He entered the Genesee Conference in 1840, and labored faithfully until dropsy of the chest compelled him to desist from all active labor, and shortly caused his death, Jan. 25. 1847. Mr. Barclay was fervid in piety and devoted in life. See *Minutes of Annual Conferences*, 1847, p. 164.

Barclay, Christian

an English minister of the Society of Friends, daughter of Gilbert Molleson, a merchant of Aberdeen, Scotland, and the wife of the celebrated Friends' Apologist, Robert Barclay, was born in 1647. She was religiously inclined from her childhood, and at the age of sixteen became an avowed Christian. She was approved as a minister among Friends. She was married to Robert Barclay in 1669. She was a diligent minister of the Lord Jesus, and her preaching was attended with the power and presence of the Divine Spirit. After a life of great usefulness, she died Dec. 14, 1722. See *Piety Promoted*, 2, 354, 355. (J.C.S.)

Barclay, Cuthbert C.

a clergyman of the Protestant Episcopal Church, was born in New York city. He studied theology at Jubilee College, Ill.; was ordained deacon in 1855, and priest in the following year; officiated in Rock Island; as assistant in St. James's Church, Chicago; as rector of St. Paul's, Syracuse, N. Y.; of St. John's, North Haven, Conn.; of St. Thomas's, Bethel, Conn.; and then became rector of All-Saints' Church, New York city, which position he held at the time of his death, Feb. 7, 1863, at the age of thirty-three. He was the author of a *Catechism on the Nicene Creed*. See *Amer. Quar. Church Rev. April*, 1863, p. 152.

Barclay, David (1),

a prominent member of the Society of Friends, father of Robert Barclay, a distinguished Quaker, was born at Kirktownhill, Scotland, in 1610. He received a liberal education; travelled in Germany; enlisted in the army of Gustavus Adolphus, king of Sweden, and soon rose to the rank of major;

returned to his native land at the breaking-out of the civil wars; was made colonel; quelled an insurrection by the earl of Crawford in 1646; the same year routed the marquis of Montrose; in 1647 drove the marquis of Huntly into the Highlands; and was made governor of Strathboggie. When Cromwell's party came into power in Scotland, colonel Barclay lost his commission. Subsequently, however, he was three times elected a member of Parliament, in which position in 1656 he vigorously opposed the crowning of Cromwell as king. Notwithstanding this, after the Restoration, he was imprisoned in Edinburgh Castle as "a trustee under the usurper;" but was at length liberated without trial. In 1666 he became a member of the Society of Friends, on account of which he was subjected to various indignities. See *The Friend*, 6:282.

Barclay, David (2)

a Presbyterian minister, after graduating at Princeton, studied theology, and was ordained by the Presbytery of New Brunswick Dec. 3, 1794, and installed pastor of the Church at Bound Brook, N. J. He remained there until April, 1805, when, on account of some troubles, in June of that year he removed, and became pastor of Knowlton, Oxford, and Lower Mount Bethel churches, N. J. He continued here till 1811. On April 25, 1819, Mr. Barclay was dismissed to the Presbytery of Redstone, and took up his residence in Punxutawney, Pa., where he died, in 1846. Mr. Barclay had much trouble with his congregations; and one of his elders, Mr. Jacob Ker, published a volume of more than four hundred pages entitled *The Several Trials of David Barclay before the Presbytery of New Brunswick and Synod of New York and New Jersey*. He was a man of decided ability; quick, earnest, energetic in his speech, and imprudent in temperament. See Alexander, *Princeton College in the 18th Century*.

Barclay, George

an English Baptist minister, was born at Kilwinning, Ayrshire, March 12, 1774. In early life he was connected with a sect called the Antiburghers, and afterwards joined the Congregationalists. In 1803 he united with the Baptists. At the close of this year a Church was formed in his native place, which subsequently removed to the neighboring village of Irvine, of which he was chosen the pastor. After a faithful ministry of about thirty-six years, he died, at his residence in Hamilfield, July 2, 1838. See (Lond.) *Baptist Hand-book*, 1839, p. 21. (J. C. S.)

Barclay, John

an English minister of the Society of Friends, was born in Clapham in 1797, became a Christian before reaching his majority, and began his ministerial labors in the autumn of 1823, and was “recognized” as such by Friends in Cornwall in 1825. After residing in Alton, and in Crovdon for a time, he took up his abode in Stoke Newington. “His engagements in the line of ministry were not frequent, but he was at times led to address his friends in a weighty and feeling manner, endeavoring to turn their attention from a dependence on man, and from all that is superficial in religion, to a single reliance on the great Head of the Church.” For the purpose of promoting the spiritual welfare of the members of the Society, he edited and published a series of selections from the writings of Friends eminent for their piety. In family visitation he was especially blessed. He died May 11, 1838. See *Testimony of Deceased Ministers at the Yearly Meeting*, 1839, pp. 3-9. (J. C. S)

Barclay, Joseph, LL.D.,

third Anglican bishop of Jerusalem, graduated at Trinity College, Dublin, in 1854. He commenced his experience in the mission field under the Rev. Dr. Stern, at that time in charge of the Constantinople station of the London Jews’ Society. Three years later, at the request of the committee, he removed to Jerusalem, where, as incumbent of Christ Church and examining chaplain to bishop Gobat (q.v.), he faithfully discharged his duties until 1870. Having returned to England, he became rector of Stapleford, Herts, in 1873. When bishop Gobat died, in 1879, Dr. Barclay was appointed his successor. His episcopate lasted only two years, his death occurring Oct. 22, 1881. He is buried in the Protestant cemetery on the southern slope of Mount Zion, close by the tombs of his predecessors, Alexander and Gobat. Dr. Barclay was peculiarly fitted to fill his office. In addition to his knowledge of Hebrew, he was well acquainted with several of the modern languages, and able to preach in English, German, Spanish, Turkish, and Arabic. He is the author of *The Talmud* (Lond. 1878), being a translation of several treatises of the Mishna. (B. J. P.)

Barclift. Wilson

a Methodist Episcopal minister, was born in Perquimans County, N. C., Oct. 24, 1804. He was early taught the duties of a religious life by his pious mother, but did not realize the joys of Christian experience until 1824. In

1826 he entered the Virginia Conference in which he labored till his decease, Aug. 9, 1833. Mr. Barclift was characterized by his devotedness to the Church and his success in her upbuilding. See *Minutes of Annual Conferences*, 1834, p. 278.

Barcolo, George

a minister of the Reformed (Dutch) Church, was born at New Utrecht in 1775. He graduated at Columbia College, N. Y., in 1795, studied theology under Dr. J. H. Livingston, and was licensed by the Classis of New York in 1798. He was pastor at Hopewell and New Hackensack from 1805 to 1810, and died at Preakness, N. J., in 1832. See Corwin, *Manual of the Ref. Church* (3d ed.), p. 170.

Barcos, Martin De,

a French theologian, was born at Bayonne in 1600. He was a nephew of John Duvergier de Hauranne, a famous abbot of St. Cyran, and his master was Jansenius, bishop of Ypres, then professor of theology at Louvain. He had charge of the education of the son of Arnauld of Andilly, and in 1644 succeeded his uncle in the Abbey of St. Cyran, where he introduced certain reforms. His intimacy with Dr. Anthony Arnauld caused him to play an important part in the disputes concerning Jansenism. He died Aug. 22, 1678. His principal works are, *La Grandeur de l'Eglise Romaine et blie nsur l'Autoriti de Saint Pierre et Saint Paul: — Traiti de l'Autorite de Saint Pierre et Saint Paul, qui ?eside -dans le Pape, Successeur de. ces deux Apdtres* (1645): — *De la Foi, de l'Esperance, et de la Charite* (1691): — *Exposition de la Foi de Eglise Romaine touchant la Grace et Id Predestination* (Cologne, 1700 or 1697); this first appeared anonymously in 1697, and was seized and condemned by the archbishop of Paris and Noailles. See Hoefler, *Nouv. Biog. Generale*, s.v.

Barcus, W. R.

a Methodist Episcopal minister, was born near Richmond, O., May 8, 1844. He experienced conversion. at the age of fourteen; by his own efforts gained a good education; served his country in the "hundred-day service;" received license to preach in 1870; and in 1871 entered the Pittsburgh Conference, which he served until death, Sept. 29, 1875. Mr. Barcus was brilliant, practical, modest, fearless. See *Minutes of Annual Conferences*, 1876, p. 32.

Bard, David

a Presbyterian minister, was born in Leesburg, Va. He was licensed by the Presbytery of Donegal, probably in the spring of the year 1777. At the meeting of Presbytery, April 17, 1778, he announced his intention of taking a chaplaincy in the army, but changed his mind the following June. In October, 1778, he received a call to the great Cove in Virginia, and was ordained June 16, 1779. He supplied this church for one year, and then accepted a call to the united congregations of Kittoctan and Green Spring, Va.; the salary to be paid in wheat, rye, and corn. In 1782 he applied for release from this charge. Subsequently he was called to Bedford, Pa., in which charge he served three years; and in 1789 he made application for dismissal to the Presbytery of Transylvania, Ky., from the Presbytery of Carlisle. He returned this certificate the same year and accepted a call from the Frankstown congregation, and was stated supply at the same time of Sinking Valley. In 1799, after serving the congregation of Frankstown for ten years, the relation was dissolved at his own request. He was representative to Congress from the district in which he resided for twenty-two years. Mr. Bard was an anti-federalist, and opposed to the administration of the elder Adams. He died March 12, 1815. See *Hist. of the Presbytery of Huntingdon*, 1874; Alexander, *Princeton College in the 18th Century*.

Bard, Isaac

a Presbyterian minister, was born near Bardstown, Nelson Co., Ky., Jan. 13, 1797. He was prepared for college under Rev. James Blythe, D.D., ex-president of Transylvania University at Lexington, and united with the Church at Bardstown, on profession of his faith, at about sixteen years of age. He had never graduated at any college when he entered Princeton-Theological Seminary in 1817. Here he remained about two and a half years, and before he left was licensed, April 27, 1820, by the Presbytery of New Brunswick. He entered the senior class of Union College at Schenectady, N. Y., and regularly graduated thence in 1821. While in Union College he partially supplied a Reformed Dutch Church in the vicinity. On leaving Schenectady, Mr. Bard returned to Kentucky, where he was received and ordained by Muhlenburg Presbytery, July 26, 1823, at Greenville, Muhlenburg Co., Ky. At the same meeting of Presbytery a call from Greenville Church for his ministerial services was presented, and he at once began his labors there. Soon after, he received a similar call from the

Church of Mount Pleasant for a portion of his time. This double relation he sustained ten years; but, after the dissolution of the pastoral relation, he continued to reside throughout the whole of his long life near Greenville; and during most of these years supplied those places as well as the Mount Zion and Allensville churches, preaching zealously and almost constantly, but never again assuming the pastoral office. After the division of the Presbyterian Church in 1862, he adhered to the Southern General Assembly. Mr. Bard lived to be the ministerial patriarch of all that region, at the time of his death being the oldest member of his synod, enjoying vigorous health and embracing every opportunity. He died June 29, 1878. See *Necrol. Report of Princeton Theol. Sem.* 1879, p. 11. (W. P. S.)

Bard, Nathaniel

a Free-will Baptist minister, was born in Sumner, Oxford Co., Me., Sept. 2, 1814. He was converted in 1835, and was licensed to preach by the Bowdoin Quarterly Meeting in 1840. He was ordained in 1841. The churches which he served during the thirty-five years of his active ministry were those of Webster, Wales, Litchfield, Durham, Richmond Corner, North Freeport, Bowdoinham, Monmouth, and Lisbon Falls, Me. During all this long period his residence was in Lisbon. At the time of his death, which; occurred at Lisbon May 30, 1874, he was one of the oldest and most active ministers of the Bowdoin Quarterly Meeting, and filled a prominent position as a safe adviser and counsellor in all matters pertaining to the welfare of his denomination. See the *Morning Herald*, June 17, 1874. (J. C. S.)

Bardaisan

SEE BARDESANES.

Bardas

patriarch of Constantinople, was brother of the empress Theodora, mother of the emperor Michael III., and was tutor of this prince after the death of Theophilus in 842. He re-established the sciences in the empire, which had declined after Leo the Isaurian, who had burned the library at Constantinople. In order to acquire more authority, he caused the death of Theoctistus in 856, who was general of the troops of the emperor Michael III., and secured his position. He shut up his sister, the empress, in a cloister, drove St. Ignatius from the patriarchal see, and gave it to Photius,

his nephew, in 858. This injustice was the source of a schism in the Greek Church about 860. He sought to gain control of the empire, but was assassinated by his enemy Basil, April 21, 866. See Hoefer, *Nouv. Biog. Generale*, s.v.

Barde, Jean Charles,

a Reformed minister of Switzerland, was born at Geneva, Sept. 29, 1803, where he also prepared himself for the ministry. In 1827 he went to Lyons, where he labored for ten years. From thence he went to London, where he ministered to the Swiss congregation, and returned to his native place in 1830, where he was destined to labor till his end. Barde was no brilliant preacher, but he soon became the nucleus of Christian activity, which he developed in the formation of evangelical societies and other Christian enterprises tending to promote new spiritual life everywhere. He died July 12, 1878, greatly lamented by the Christians of the Church of Geneva. (B. P.)

Bardesanistae

SEE BARDESANES.

Bardewit

was a god of the Wends, worshipped in Wolgast. He had five heads, and was the god of peace, of merchandise, and of the five senses.

Bardi, Francesco

an Italian Jesuit, who was born at Palermo in 1583, and died March 28, 1661, is the author of *Disputatio Moralis de Conscientia: — Questiones ex Theologia Morale*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Mongitor, *Bibli. Sicula*; Jocher, *Allgemeines GelehrtenLexikon*, s.v. (B. P.)

Bardi, Geronimo (1),

an Italian monk of the Camaldule order, was born in Florence about 1544. He distinguished himself by his erudition, but eventually became a secular priest. He died March 28, 1594, as curate of St. Matthew and St. Samuel, Venice, leaving several historical works; for which see *Biog. Universelle*, s.v.

Bardi, Geronimo (2),

a Roman Catholic philosopher and theologian of Italy, was born at Rapallo, in Genoa, March 7, 1603. He studied at Genoa and Parma; entered the Jesuit order in 1619, but retired from it in 1624, on account of ill-health, and in 1667 began to practice medicine. He died after 1678. He wrote, *Prolusio Philosophica*: — *Encyclopaedia Sacra et Proffana*: — *Pr' opcedeunmata et Dilucidationes in Platonis Timnceum*: — *Prclectiones et Comm. in Aristotelis Meteora, Parva Naturalia et Problemata*. See Oldoin, *Athenceun Romanum*; Jocher, *Allgemeines Gelehrten-Lexikon* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bardianinus

was a Christian martyr in Asia, commemorated Sept. 25.

Bardili, Christoph Gottfried

a German doctor and professor of philosophy, who was born May 18, 1761, at Blaubeuern, and died June 5, 1808, at Stuttgart, is the author of *Epochen der vorziiglichsten philosophischen Begriffe* (Halle, 1788): — *Significatus primit. vocis προφήτου ex Platone Erutus, cum Novo Tentamine Interopretandi 1 Corinthians 14* (Gittingen, 1786): — *Ursprung des Begrifs der Willens feiheit* (Stuttgart, 1796). See Winer, *Handbuch der theolog. Lit.* i, 281,399,482. (B. P.)

Bardin, Jean,

a French historical painter, was born at Montbar in 1732, and was instructed first by the elder Lagrence, but finished his studies at Rome. His picture of Christ disputing with the doctors gained him admission into the Academy of France in 1795. His subjects partake of poetry, history, and religion. He died in 1809.

Barditus

was the war-song of the Germans which they began by softly murmuring and then increasing to the loudest tones; and from the sound of the same they thought they could discern the success of the battle. The Romans adopted it later, on account of its inspiring effect.

Bards

were sacred singers among the Gauls and Gaelic tribes, and accompanied the warriors to the field of battle and glorified their deeds. Their instrument was a kind of lyre, probably with five strings. It is doubtful whether the Germans called these poets by this name, but they were well acquainted with the poets and their songs. Charles the Great had such heroic poems collected, but pope Silvester had them burned subsequently. The bards existed longest in Scotland, where they afterwards became philosophers and priests. The poems of Ossian, collected by Macpherson, are noted specimens of these wild compositions, and fragments of many similar productions among the early Welsh are extant. The troubadours of the Middle Ages were the lineal descendants of these heathen poets. So old Homer is represented as having sung his immortal epic through the cities of Greece, and Arabia has even to modern times been famous for such strolling minstrels who were capable of improvising as well as of studied recitative. Religious themes are always characteristic of these effusions, and the popular mythology has been thus kept alive from age to age. Among the Celtic and Scandinavian tribes the immortality of the soul was from the earliest times a prominent doctrine of their bards, as we learn from their first mention by Roman writers. The sacred books of the Hindus are substantially mythological poems, and indeed the earliest literature of most nations consists chiefly of versiform legends of heroes and demigods. *SEE POETRY.*

Bardsley, Samuel,

an English Wesleyan minister, was received on trial in 1768, and for half a century labored with zeal and success. On his way from the Conference of 1818 to his circuit, Manchester, he died suddenly (Aug. 19) at an inn in Delph (between Manchester and Leeds), leaning upon his travelling companion, Rev. Francis Wrigley. "He was much beloved, not because of his pulpit talents, for they were of no very brilliant order, but for his transparent simplicity of character and purpose, his unassuming manners, and genuine Christian feeling" — (R. A. West). Bardsley had been for some time the oldest preacher in the connection. See *Minutes of the Brit. Conference*, 1819; *West, Sketches of Wesleyan Preachers*, p. 193-197; *Smith, Hist. of Methodism*, 3, 43; *Stevens, id.* 3, 255; *Wesleyan Takings*, vol. i.

Bardwell, Horatio

a Congregational minister and missionary, was born in Belchertown, Mass., Nov. 3, 1788. In 1809 he went to Stamford, Conn., where he pursued his studies till November, 1811, when he entered the theological seminary at Andover, where he took the course. He was licensed to preach by the Haverhill Association, July 6, 1814; was ordained a missionary at Newburyport on June 21, 1815; and sailed for India, from the same place, Oct. 23 of same year. He resided some years as a missionary in Bombay, and returned to this country in 1821. After laboring as an agent for the board for nearly two years, he obtained a dismissal on account of impaired health. In October, 1823, he was installed pastor of the church in Holden, Mass., where he labored till 1832, when he received from the American Board of Commissioners for Foreign Missions the appointment of general agent for the New England States. From 1836 to 1864 he was pastor in Oxford, Mass. Here he died, May 5, 1866, from injuries received during the burning of his dwelling-house. Dr. Bardwell's publications are a *Sermon on Evangelizing the Heathen*; two on *Christian Baptism*; and a *Memoir of Rev. Gordon Hall* (1834). See *Cong. Quarterly*, 1866, p. 304.

Bardwell, William

a Methodist Episcopal minister, was born in Whately, Mass., in 1814. He experienced conversion at the age of seventeen; graduated at Wesleyan University, Conn., in 1842; and in 1844 joined the New England Conference. In 1849 his health failed, and he gradually declined until his death, March 27, 1851. Mr. Bardwell excelled as a pastor. He was pious, ardent, benevolent, and laborious. See *Minutes of Annual Conferences*, 1851, p. 574; *Alumni Record of Wesl. Univ.* s.a. 1842.

Barebone

PRAISE-GOD. The person who had this singular name was a Baptist minister in London. In 1640 he became pastor of a colony that separated from Rev. Henry Jersey's Church. Besides preaching, he carried on the secular occupation of a leather-seller in Fleet street. Rapin, in his second volume of the *History of England*, tells us that he "passed among his neighbors for a notable speaker, being used to entertain them with long harrangues upon the times. This pointed him out to the notice of Cromwell, who nominated him a member of the legislative body that succeeded the Long Parliament in 1653." Such a man could not fail to

make himself conspicuous in such a body; and from the special prominence which he attained as one of the most active members of the assembly, it was called, by way of derision, “Barebone’s Parliament.” When this Parliament dissolved, he seems to have ended his connection with the government, being dissatisfied with the course which Oliver Cromwell took in setting himself up as “lord protector” of England, and assuming an authority that seemed to have all the qualities belonging to the rightful possessor of the throne. After the restoration of Charles II, the government regarded him with a jealous eye, and upon some pretext he was seized and committed to the Tower. It is very evident that he was a strong republican, and held views which, although accepted in these days, were exceedingly obnoxious at the time. It is not known what were his circumstances in the later years of his life, nor when he died. It is said that he had two brothers whose names were more remarkable even than his own. The name of one of them was Christ-came-into-the-world-to-save Barebone; and that of the other was And-if-Christ-had-not-come-into-the-world-thou-hadst-been-damned Barebone. For short, this latter was called “Damned Barebone.” See Wilson, *History of Dissenting Churches*, 1, 47-49. (J. C. S.)

Bareca

(**Βαρηκά**), a village mentioned by Eusebius as lying near Azotus (*Onomast.* s.v. **Βαρακί**); probably the present village *Burka*, an hour north-east of Esdtd (Van de Velde, *Memoir*, p. 291). **SEE BENE-BERAK.**

Bareipisasu

was a Malayan protecting god of the battle-field.

Barella, Cristoforo,

an Italian theologian, lived in the latter half of the 17th century. He completed his studies at Milan, and became secretary of Visconti, bishop of Cremona, and assisted in the spiritual services of another Visconti, archbishop of Milan. He wrote *Elog. d' Uonini Illustri che 1658 Pugnarono in Difesa di Trevi* (MS.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barelli, Francesco Luigi,

an Italian monk and biographer, was a native of Nice. He belonged to the Order of the Barnabites, and finally went to Bologna. He died in 1725.

Among other works, he wrote, *Memorie dell' Origine, Fondazione, Avanzamenti, Successi e Uomini Illustri in Lettere e in Santità de' Barnabiti* (Bologna, 1703, 1707): — *Vita del P. Anton. Maria Zaccaria, Foidatore degli Barnabiti* (ibid. 1706). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barenger, Andre Thomas,

a French theologian of the Augustinian Order, who lived in the latter half of the 17th century, wrote *La Guide Fidelle (sic) de la Vraie Gloire*, presented to the duke of Burgundy about 1687. See Hoefer, *Nouv. Biog. Generale*, s.v.

Barensprung, Sigmund,

a Lutheran theologian of Germany, who died in 1738 as provost and inspector at Neu-Angermtinde, in Prussia, is the author of, *Erskdrung der Worte, Epist. Jud. 4: — Theses vom Binde- und Loseschlüssel* (Leipsic, 1702): — *Collatio cum Th. Ittigio de Confessione Privata* (Halle, 1704): — *Unterschied der evangelischen und socinischen Lehre* (Frankfort, 1717; Leipsic, 1721): — *Die Wiederbringung aller Dinge in ihrem ersten guten Zustande der Schopfung* (Frankfort, 1739, published after his death). See Winer, *Handbuchk der theol. Lit.* i, 476; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Barezzi

(Lat. *Baretius*), FRANCESCO, an Italian theologian, lived in the early half of the 17th century. He was the son of Barezzo of Cremona, and became vicar-general and bishop of Torcello. He wrote, *Additiones ad Manuale Confessorium Mart. Navarri* (Venice, 1616): — *Greg. Sayri Thesaurus Casuum Conscientie e Additt. Franc. Baretii* (ibid. 1618): — and several other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Barfield, Abraham

an English Dissenting minister, was born about 1771, and was educated for the ministry at Homerton. He was ordained first pastor of a Church at Ashwell, Herts, in 1797, and removed to Baker street, Enfield, in June, 1804. He died March 4, 1806. Mr. Barfield was amiable, affectionate, benevolent, and pious. As a preacher, he was truly evangelical in sentiment, "a workman that needed not to be ashamed, rightly divining the word of

truth." His character in all the relations of life was such as to win universal respect. See *Theol. and Bibli. Mag.*, May, 1806, p. 214.

Barfknecht, Christopher,

a German theologian, was born in 1657. After studying at Königsberg, he visited the other German universities, and went to perform pastoral functions at Coeslin, which he soon left on account of the dissensions in the civil council. In 1702 he went to Wittenberg, where he died, in 1739. He wrote, *Der Schulredner* (Berlin, 1686): — *Lippi Aurelii Brandolini Augustani Eremitæ Oratio de Virtutibus Domini Nostri Christi* (1708). See Hoefler, *Nouv. Biog. Generale*, s.v.

Barford, William, D.D.,

an English divine, was admitted into King's College, Cambridge, in 1737; was chaplain to the House of Commons, and died in 1792. He published a *Sermon* and a Latin oration. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barge-Board (Or Verge-Board)

Picture for Barge-board

is a board generally used on the verge of gables where the covering of the roof extends over the wall. It usually projects from the wall, and either covers the rafter, that would otherwise be exposed, or occupies the place of a rafter. On the gables of houses and church-porches, particularly on those of wood, barge-boards are very extensively used, but on the gables of the main roofs of churches they occur very rarely. The earliest barge-boards known to exist are of the 14th century. After that time they were used most abundantly, and were of very various designs, and in later examples they not unfrequently supported a hip-knob on the point of the gable. They are usually either feathered or panelled, or pierced with a series of trefoils, quatrefoils, etc., and the spandrels carved with foliage; when feathered, the cusps or points of the principal featherings sometimes have flowers carved on them. As Gothic architecture advanced, the barge-boards continued gradually to lose much of their rich and bold effect.

Barger, John S.,

a Methodist Episcopal minister, was born in Culpepper County, Va., Dec. 5, 1802. He experienced conversion in his nineteenth year, and two years later entered the Kentucky Conference. In 1831 he was transferred to the Missouri Conference, and in the next, year to the Illinois Conference, of which he remained an honored member till his death, Jan. 4, 1877. Two years Mr. Barger served as agent for McKendree College, two for Illinois Wesleyan University, and one year as chaplain in the army. He was remarkable for his fine, gentlemanly appearance, melodious voice, fluent speech, and deep and uniform Christian experience. See *Minutes of Annual Conferences*, 1877, p. 133.

Barghiocho, Giovanni Battista,

an Italian theologian and Jesuit who died at Rome in 1664, wrote *Epigrammata Sacra*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bargi, Paulin.

SEE BERTI.

Bargrave, Isaac, D.D.,

an English clergyman, was born in 1586, and educated at Clare Hall, Cambridge. He was taxor of Cambridge University in 1612, and chaplain to Sir Henry Wotton in one of his embassies. He became dean of Canterbury in 1625, and died in January, 1648. His publications consist of a few single sermons. See Le Neve, *Fasti*; Allibome, *Dict. of Brit. and Amer. Authors*, s.v.

Barham, Richard Harris,

an English clergyman and author, better known by his assumed name of *Thomas Ingoldsby*, was born at Canterbury, Dec. 6, 1788. He was educated at St. Paul's School, London, and Brasenose College, Oxford. Having been admitted to holy orders, he was appointed curate of Ashford, in Kent, from which he removed to Westwell, a few miles distant. About the year 1814, he became rector of Snargate, in Romney Marsh, Kent, and at the same time curate of Wareham. In 1821 he was elected canon of St. Paul's, London, and from that time gave much attention to literature. In 1824 he was appointed priest in ordinary of the Chapel Royal, and shortly

afterwards was presented to the rectory of the united parishes of St. Mary Magdalene and St. Gregory by St. Paul's, London. In 1842 he was appointed divinity reader in St. Paul's Cathedral, and was permitted to change his living for the more valuable rectory of St. Augustine and St. Faith's, London. He died June 17, 1845. He was the author of the celebrated *Ingoldsby Legends* which began to appear in *Bentley's Miscellany* in 1837, and have since been published in three vols. 8vo, with a *Memoir* by his son. He was a frequent contributor to the periodicals of his day, and wrote considerable poetry of a high order. See Knight, *Eng. Cyclop. Biog.* i, 533; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *English Review* (Lond.), 1847, p. 59; Hart, *English Literature* (Phila.), p. 449.

Barhishads

in the mythology of India, are subordinate deities belonging to the society of the great Pitris. They call themselves descendants of Atri. Their descendants are the Cinarras, Dailas, Danawas, Gandharwas, Garudas, Jabshas, Raishasas, and Uragas, all spirits of higher, or deities of lower, order.

Bari, Tommaso,

an Italian theologian who lived probably in the latter half of the 17th century, wrote *Rhetorica Ecclesiastica* (1691). See Hoefer, *Nouv. Biog. Generale*, s.v.

Baria, Geronimo

an Italian theologian, native of Nice, lived at the commencement of the 17th century, and wrote *Pontificum Decreta et Constitutiones pro Regularibus* (Turin). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Barile, Giovanni Domenico,

an Italian theologian, lived in the early half of the 18th century. He belonged to the Order of Theatines, and distinguished himself as a preacher. He wrote, *Le Moderne Conversazioni Giudicate nel Tribunale Coscienza* (Ferrara and Rome, 1716): — *Scuola di Teologi che Verita Ape-ta al Mondo Cristiano d' oggiidl, osia l' Amor Platonico Smascherato* (Modena, 1716; published under the anagram of *Nicodemo Belari*). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barillon, Henri De,

bishop of Lucon, was born in Auvergne, March 4, 1639. He founded a large number of charitable institutions, and died at Paris in April, 1699. He wrote, *Statuts Synodaux de Lufon* (1681): — *Ordonnances Synodales du Diocese de Lucon* (Paris, 1685): — *Prones et Ordonnances du Diocese de Lugon* (Fontenay, 1693). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Barindus

SEE BARRFIN.

Baring, Daniel Eberhard

a German librarian, was born Nov. 8, 1690, at Hamburg. He studied at Helmstadt; in 1719 was appointed librarian at Hanover, and died Aug. 19, 1753. He wrote, *Beitrdge zur hannoverischen Kirchen-und Schulhistorie* (Hanover, 1748): — *Das Leben Ant. Corvini* (ibid. 1749). See Jocher, *Allgem. Gelehrte-Lex.*, s.v.; Winer, *Handb. der theol. Lit.* i, 797. (B. P.)

Baring, Nicolaus

a Lutheran theologian of Germany, was born March 9, 1607, at Zarentin, in Mecklenburg. He studied at Helmstadt; in 1632 was army chaplain; in 1636 pastor at Wilkenburg; in 1641 pastor at St. Egidius's' in Hanover; and in 1642 commenced his theological lectures at Rostock, where he died in 1648. He wrote, *Epithalamion Davidicum*: — *Dissertatio Epistolica de Crucis Signo a Constantino Conspecto: Disquisitio quod Maria Magdalena non fuerit Peccatrix illa Luc. 7:37*. See Meiers, *Nachrichten von der Reformation in Hannover*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Baringer, John

a minister in the Methodist Episcopal Church South, was a native of Montgomery County, Va. In 1828, then a young man, he joined the Holston Conference, and after filling important stations for about seven years located. In 1838 he re-entered the active ranks, and continued faithfully until 1842, when failing health caused him to become superannuate, which relation he sustained until his death, July 17, 1850. Mr. Baringer was pious and devoted. See *Minutes of Annual Conferences of the M. E. Church South*, 1851, p. 331.

Barjac, Gabriel

a Genoese theologian who lived in the latter half of the 16th century, wrote *Introductio in Artem Jesuiticam, in eorum Gratiam qui ejus Artis Mysteriis ant jam Initiatii, aut prope Diem Initiandi sunt, Conscripta* (1599) . See Hoefler, *Nouv. Biog. Generale*, s.v.

Bar-Joseph, Ben-Elchanan

a Jewish rabbi of the 17th century, is the author of *μυναῖ ; [βίβλι]* a dogmatico-homiletical commentary on the historical books of the Old Test. divided into four parts. The first part, entitled *דלתא סקא*, treats of those passages which have reference to David's house; the second, *יפתא, תהתא* speaks of the kings of Israel after the division of the kingdom, and of the so-called Messiah, the son of Joseph; the third, *יגג ור*, speaks of Elijah and other prophets; and the fourth, *תורב]ברי* treats of the priests and of the Noachites. The work was published at Frankfort-on-the-Oder in 1680. See Furst, *Bibl. Jud.* i, 84; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum tam Impressorum quam Manu Script.* (Wilna, 1880), i, 48, No. 935. (B. P.)

Bar-Juchne

is the name of a fabulous bird described by the rabbinical writers. One of them says that when she extends her wings she causes a total eclipse of the sun. The Talmud declares that one of her eggs once fell out of her nest and broke down three hundred cedars and inundated sixty villages.

Barkdull, Thomas,

a Methodist Episcopal minister, was born in Columbiana County, O. — June 24, 1813. He joined the Church in his nineteenth year; studied for the ministry at Norwalk Seminary; received license to exhort in 1834, and in 1835 was licensed to preach and received into the Ohio Conference. For thirty-three years he travelled and preached with great diligence and zeal. He died Jan. 4, 1869. Mr. Barkdull was warm and open-hearted in temperament, genial in disposition, and as a preacher evangelical, earnest, and logical. See *Minutes of Annual Conf.*, 1869, p. 283.

Barker

is the poetical name of *Anubis*, the dogheaded deity of the Egyptians. He was also called *Hornanubis*, his sagacity being so great that some thought him the same as *Mercury*.

Barker, Cyrus

a Baptist missionary, was born in Portsmouth, R.I, March 27, 1807. He pursued his literary and theological studies at the Hamilton Literary and Theological Institution, and was ordained to the work of the Christian ministry at Newport, R. I., September, 1839, and was appointed a missionary by the Baptist Board of Foreign Missions July 22, 1839. He sailed from Boston, Oct. 22, 1839, and reached Calcutta, Feb. 20, 1840. His first station was at Jaipur, Assam, where he arrived May 14, 1840. He remained here a little over one year, and then removed to Sibsagor, a town of eight thousand inhabitants, on the river Dikho. Subsequently he took up his residence in Gowahati, which had become the chief place in Assam for missionary purposes. Here Mr. Barker, devoted himself with zeal and success to his work for several years. A Church was organized in February, 1845; mission-schools were established, and much good was accomplished. On account of his health, Mr. Barker was compelled to leave his work. It was thought that a sea voyage would benefit him, and he embarked with this hope; but the expectations of himself and friends were disappointed. He died at sea, and was buried in Mozambique Channel Jan. 31, 1850. See *The Missionary Jubilee*, p. 184, 237. (J. C. S.) **SEE BARBER, CYRUS.**

Barker, David

an English Methodist preacher, came out from Mexborough, near Doncaster; was born in 1796; early converted to God; began to preach; entered the ministry of the New Connection in 1817, and travelled in eight important circuits. He was a man of rare talents, good memory, sound judgment, gentle spirit, well-stored mind, great humility, melting compassion, correct taste, and deep piety. He was killed by the overturning of a coach near Bolton, March 19, 1831. See *Minutes of the British Conference*.

Barker, Davis Robert

a Congregational minister, was born in Hope, Me., July 16, 1813. He graduated from the Oberlin Theological Seminary in 1843, and was immediately ordained as an evangelist. In the same year he became acting pastor of the churches in Johnston and Fowler, O. From 1845 to 1847 he served the churches in Canfield and Boardman; from 1847 to 1864 was with the churches of Mercer and West Lackawannock, Pa., alternating with East Salem and Greenville, exchanging the two latter for Millbrook after Feb. 18, 1857; and from 1864 to 1869 served the churches at Randolph and Townville, Pa. In 1869 he began pastoral work at College Springs, Ia., where he was installed Oct. 17, 1870, and where he died, Oct. 22, 1875. See *Cong. Quarterly*, 1876, p. 420.

Barker, Frederick

D.D., an English prelate, son of Rev. John Barker of Baslow, Derbyshire, was born in 1808. He was educated at Grantham School and Jesus College, Cambridge, graduating in 1831. He became incumbent of Upton, Cheshire; of St. Mary's, Edge Hill, Liverpool; and of Baslow, Derbyshire. He was consecrated metropolitan bishop of Australia in 1847, and his diocese was entitled the bishopric of Sydney, New South Wales. He died at San Remo, Italy, April 7, 1882.

Barker, George

an English Wesleyan minister, was born at Bramley, near Leeds. He was called into the work in 1813, was useful in every circuit, and died suddenly Jan. 8, 1829, aged thirty-six. See *Minutes of the British Conference*, 1829, p. 449.

Barker, Imlah Goulding

a Baptist minister and teacher, was born in Virginia, Sept. 8, 1812. He took the three years' course of theological study at Newton, Mass. (1836-39), and was ordained at that place in August, 1839. He at once entered upon his duties as professor of Hebrew in Richmond College, Va., where he remained three years (1839-42). He died at Savannah, Ga., in 1842. (J. C. S.)

Barker, Isaac

a Congregational minister, was born in Unity, N. H., Dec. 15, 1792. From 1816 to 1844 he was a Methodist minister, but did not receive his ordination until June 10, 1827. After he had changed his ecclesiastical relation, he was pastor for five years of the Congregational churches which he had organized at Rockford and Cannon, Mich. From 1861, for one year, he was acting pastor in Laphamville, and then resided there without charge until 1867. Subsequently he lived at Rockford, where he died Feb. 13, 1880. See *Cong. Year-book*, 1881, p. 17.

Barker, John (1),

an English Dissenting minister, was born about 1683, and was educated at Attercliffe, Yorkshire. In 1709 he was chosen assistant preacher to a congregation in Crosby Square, London, which was under the pastoral care of the eminent Dr. Benjamin Grosvenor. Six years later the congregation in Mare street, Hackney, elected him pastor, as successor to the pious and excellent Mr. Matthew Henry. This charge Mr. Barker held till 1738, when he resigned, to the great grief of his people. After residing at Epsom, Surrey, about three years, he accepted a call from the congregation at Salters' Hall. Here he remained as long as he was able to perform the duties of his office; but in 1762 he was compelled to retire from work. After this he lived about one year. Mr. Barker was a man of eminent abilities, and united sound learning with ardent and unaffected piety. His preaching was solid, serious, and convincing. In 1748 he published a volume of sermons, and was preparing a second volume for the press, but was prevented completing his design. His purpose, however, was carried out by his executors, who, in 1763, issued the second volume. See (Lond.) *Theol. and Biblical Mag.*, Oct. 1806, p. 413.

Barker, John, (2), D.D.,

a Methodist Episcopal minister, was born in Yorkshire, England, March 17, 1813. He emigrated to America with his parents when three years old; graduated at Geneva College in his nineteenth year, and soon afterwards experienced conversion and received license to preach. His talents as an educator being recognised, he was appointed professor of mathematics in Genesee Wesleyan Seminary, at Lima, N. Y. In 1839 he became vice-president and professor of natural philosophy and chemistry in Allegheny College. In 1846 he was elected professor of ancient languages in

Transylvania University, Ky., and in 1848 president of Allegheny College. That same year he entered the Pittsburgh Conference, but continued to fill the office of president till his death, by paralysis, Feb. 26, 1860. As a preacher, Dr. Barker was original, able, lucid, and often eloquent; as a man, amiable and witty. See *Minutes of Annual Conferences*, 1860, p. 69; Simpson, *Cyclop. of Methodism*, s.v.

Barker, Jonathan

an English Wesleyan minister, was born in Manchester in 1763. He entered the service in 1793; retired from its active duties in 1832, but labored as much as possible until within a few weeks of his death, when his health entirely failed. He died March 16, 1839. See *Minutes of British Conference*, 1839.

Barker, Joseph

a Congregational minister, was born in Bradford, Conn., Oct. 19, 1751. He graduated at Yale in 1771, was ordained over the First Church in Middleborough, Mass., in 1781, and died July 25, 1815. Mr. Barker took a lively interest in politics, and for one term or more represented his district in the United States House of Representatives. See *Cong. Quarterly*, 1859, p. 41.

Barker, Nehemiah

a Congregational minister, was born in 1720. He graduated at Yale in 1742, and was, ordained in Killingly, Conn., in 1755, where he remained until 1756. In 1757 he removed to Long Island, N. Y., preaching in Southold and Aquebogue. He died in Mattituck, L. I., March 10, 1772. See *Cong. Quarterly*, 1860, p. 183.

Barker, Thomas Burgess

an English Congregational minister, was born near Sheffield, Jan. 10, 1800. He received the rudiments of his education from the minister of his native place, and afterwards was sent to Hoxton and Highbury colleges, where he studied for the Independent ministry. He was settled at Bere Regis, Christchurch, Tollesbury, Tamworth, and Ewell, and was much beloved by his congregations. On retiring from the ministry, he settled at Stoke Newington, where his best years were devoted to the education of youth in schools, and in connection with the Young Men's Christian Association.

He was the founder of Abney House School, one of the largest and most flourishing schools for boys in the north of London. He was for some time chaplain of Abney Park Cemetery, of which place he published a guide. His death occurred April 25, 1881. See (Lond.) *Congregational Year-book*, 1882, p. 285.

Barker, Thomas Richard

an English Congregational minister, was born in London, Nov. 30, 1798. His father entered him in Christ's Hospital in 1807, where his progress was so rapid and thorough that he attained the rank of Deputy Grecian in 1815. About this time he was converted, and, deciding to enter the ministry, he entered Homerton Old College in 1821 for its special preparation. He preached successively at Alresford, Hants, 1822; at Harpenden, near St. Albans, 1824; and at Uxbridge in 1833. In 1838 Mr. Barker accepted a call to become classical, Hebrew, and resident tutor at Springhill College, Birmingham, where he labored until his death, Nov. 23, 1869. See (Lond.) *Cong. Year-book*, 1871, p. 302.

Barkey, Anton Cornelius

a Protestant theologian of Germany who was born in 1741 at Cleverskerke, and died July 4, 1782, is the author of, *Disputatio de Pseudo-doctoribus quorum Mentio fit* ^{cap. 2} Peter 2:2 (Leyden, 1767): — *Oratio de Doctrinae et Ethices Christianae prae Philosophica Praestantia et Dignitate* (Steinfurt, 1770): — *Disputatio de Affectibus Veritati Noxiis* (ibid. eod.). See. Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Barkey, Nicolaus

a German theologian, father of the preceding, was born Sept. 11, 1709. In 1732 he was vicar at Middelburg, and in 1754 was called to Bremen as pastor of St. Stephen's, and professor of theology at the gymnasium there. In 1765 he went to The Hague as pastor of the German Congregation, where he died after 1778. He wrote, *Disputatio Inauguralis ad Psalm xviii* (Griningen, 1754): — *Oratio Inauguralis de Admirabili Operum Divinorum Harmonica* (Bremen, 1755): — *Disp. in aliquot Loca ex Prioribus Actorum Apost. Capitibus* (ibid. 1766). He also edited the *Nova Bibli. Bremensis*, *Bibli. Hagana*, and *Museum Haganum*. See Meusel, *Gelehrtes Deuts.*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Barksdale, Clement,

an English clergyman, was born in 1609, and educated at Merton College, Oxford, having entered as servitor in 1625. He took holy orders, and in 1637 supplied the place of chaplain of Lincoln College at the Church of All-Saints. At the Restoration, Charles II gave him the living of Naunton, in Gloucestershire, where he remained until his death, in 1687. His publications consist chiefly of little religious tracts which were printed from time to time (164079). Besides these he published a poem, *Nympha Libethris; or, The Cotswold Muse* (1651). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barlaam, St.

The modern Roman martyrology places the festival of Sts. Barlaam and Josaphat on Nov. 27 as of two actual saints worshipped by the Indians on the confines of Persia. Huet and others hold the history of these saints to be a mere romance. Baronius, however, receives it as true. See Huet, *Orig. des Romans*, p. 49. — Landon, *Eccles. Dict.* s.v.

Barlaamites

a sect of Christian heretics in the 14th century, were followers of *Barlaam* (q.v.).

Barlass, William,

an Associate minister, was born near Perth, Scotland, and preached for some years at Whitehill, where he continued until 1797, He came to New York in 1798, and afterwards engaged as a bookseller until his death, Jan. 7, 1817. See Sprague, *Annals of the Amer. Pulpit*, IX, 3, 38.

Barlow, Ann

a minister of the Society of Friends, was born in 1787 at Darlington, England. She was the daughter of pious parents, who gave her a guarded Christian education. At the age of eleven years she was converted, and became a member of the Wesleyan Methodist Society. In 1842 she embraced the doctrines and principles as held by the Friends, and continued to be a useful minister of their society until the infirmities of age prevented her activity. She died March 10, 1867. See *Annual Monitor*, 1868, p. 9.

Barlow, Daniel B.

a Methodist Episcopal minister, was born in Richland District, S. C., Aug. 9, 1806. He was converted when about twenty, and in 1829 was admitted into the Mississippi Conference, in which he filled many important stations with dignity and usefulness. On the division of the conference, he became a member of the Alabama Conference. He died Dec. 12, 1838. See *Minutes of Annual Conferences*, 1839, p. 663.

Barlow, Joel

an American preacher, diplomatist, and poet, was born at Reading, Conn., in 1755, and was first sent to Dartmouth College, but returned to New Haven, where he graduated in 1778. Shortly after this he was licensed a Congregational preacher, and joined the American army as a chaplain. At the close of the war, he resumed the study of law, in which he had previously been engaged, and settled in Hartford, where he established a weekly newspaper. While here, he adapted Watts's version of the Psalms to the use of the General Association of Connecticut, adding to it several original hymns. In 1788 he went to England as agent for the Scioto Company, but, finding himself associated with a party of swindlers, he resigned his office and went to Paris, where he became a zealous adherent of the Girondists. In 1795, while yet in Paris, he was appointed by president Washington consul to Algiers. He returned to Paris and resumed some commercial speculations in which he had formerly been engaged and through which he realized a fortune. In 1805 he returned to the United States and established himself in Washington. In 1806 he instituted a scheme for a national academy under the patronage of the government, but it failed. In 1811 president Madison appointed him minister to France. Napoleon, desiring his advice in diplomatic affairs, in the autumn of 1812, while on his Russian campaign, invited him to a conference at Wilna, Poland. Being attacked with inflammation of the lungs while on the journey, he died at Zarnowitch, a small village near Cracow, Dec. 22, 1812. His first poem was written in 1778. In 1791, on receiving his master's degree, he recited a poem called *The Prospect of Peace*, which was subsequently merged in *The Columbiad*. The germ of his great epic was *The Vision of Columbus* (1787), and attained greater popularity on both sides of the Atlantic than was the fate of the more pretentious work. His most popular poem, entitled *Hasty Pudding*, was written while at Chambery, in Savoy. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.;

Encyclop. Brit. (9th ed.), s.v.; *Appletons' American Cyclop.* s.v.; Duyckinck, *Cyclop. of Amer. Lit.* i, 408.

Barlow, Luke

an English Wesleyan minister, was born at Congleton, Cheshire, Sept. 23, 1786. He was appointed prayer-leader at sixteen, commenced his ministry in 1807, retired in 1848, and died at Harbeck, near Harrogate, Aug. 5, 1861. Mr. Barlow was a genial, gentle man of spotless character; diligent, faithful, and well read in theology. See *Minutes of the British Conference*, 1861, p. 24; *Wesleyan Meth. Magazine*, 1864, p. 102.

Barlow, Thomas

a preacher in the United Methodist Free Church, was born of Wesleyan parents at Darlington, Devonshire, Aug. 7, 1810. He was converted to God in his youth, and at seventeen began to preach the Gospel. His love of freedom induced him in 1835, during the Warrenite disputes, to leave the Wesleyans, and join the Association Methodists, and again in 1851, when the reform movement began, he identified himself with it and entered the ministry. He labored hard for nineteen years, until 1870, when he was chosen book steward to the United Methodist Free Churches, in which office he served with fidelity till his health failed in 1874, when he became a 'supernumerary, and resided at the East End of London, preaching: as he had strength to the end of life. He died June 29, 1880, and was interred in Ilford Cemetery. He was courteous, conscientious, devout, intelligent. See *Minutes of the Assembly*.

Barlow, William (1), D.D.,

an English prelate was descended from a family of this name in Lancashire. He became fellow of Trinity Hall, Cambridge, and afterwards dean of Chester. His account of the celebrated Hampton Court Conference is well known (Lond. 1604). It professes not to be an account of the conference at large, but, to use the author's own words, it is "as an *extract*, wherein is the substance of the whole." Various attempts have been made by the Dissenters to invalidate its authority, but in vain. Barlow was consecrated bishop of Rochester June 30, 1605; was translated to Lincoln in 1608, and died Sept. 7, 1613. His principal works, besides the above, are, *Defence of the Articles of Faith* (Lond. 1601), a *Life of Dr. R. Cosin*, and a few

translated *Sermons*. See Landon, *ieccles. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barlow (Or Barlowe), William (2),

an English divine and eminent mathematician, was the son of William Barlow, bishop of Chichester, and was educated at Balliol College, Oxford, where he graduated in 1564. About this time he went to sea and learned much of the science of navigation. About 1573 he took holy orders, and in 1585 became prebendary of Lichfield. He was installed treasurer of Lichfield Oct. 17, 1589, and died May 25, 1625. He wrote several works on subjects connected with practical navigation, the most remarkable of which was *The Navigator's Supply* (Lond. 1597). He was the first English writer on the nature and properties of the magnet, and the inventor of the compass-box as now used at sea. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Le Neve, *Fasti*, i, 582, 592.

Barlow, William (3),

a clergyman of the Protestant Episcopal Church, was pastor of St. Paul's Church in Syracuse; N. Y., and subsequently of Ogdensburg. He died at Chicago, Ill., Feb. 24, 1850. See *American Quarterly Church Review* 1850, p. 159.

Barmmidbar, Rabba

is the title of a Midrash (or exposition) on Numbers. It contains twenty-three chapters. The age of its compilation is uncertain, but internal evidence points to the 11th or 12th century. According to Zunz, the work was written by two different authors. See his *Gottesdienstliche Vortrage der Juden* (Berlin, 1832), p. 258-262. (B. P.)

Barnabaeus, Hieronymus,

a priest of the Congregation of the Oratory at Rome who died July 18, 1662, is the author of *Purpua Sancta, s. Vita Purpurati S. Rom. Eccles. Principis Cces. Baronii, etc., cui Accedunt Elogia Baronio ab Illustribus Viris Attributa. Opera Greg. Fritz* (Vienna, 1718). See Winer, *Handbuch der theol. Lit.* i, 858; Jocher, *Algemeines Gelehrten-Lexikoni* s.v.; Oldoin, *Athenaeum Romanum*. (B. P.)

Barnabas, St., Legend And Festival Of.

There is a tradition that he became a believer after witnessing the miracle wrought by our Lord at the pool of Bethesda, and that he was one of the seventy disciples (Eusebius, *Hist. Eccl.* i, 12; ii, 1). It is also said that he was the first preacher of Christianity at Rome, that he converted Clemens Romanus to the faith, and that he founded the churches of Milan and Brescia. But these and other statements are unworthy of credit. There is a general agreement of testimony about the time, place, and cause of his death. From very early times he has had the credit of martyrdom. It is believed that he was stoned to death by the Jews of Salamis in Cyprus about A.D. 64. Tradition says that his death took place on June 11, and that he was buried at a short distance from the town of Salamis. Nothing, however, seems to have been heard of his tomb until about A.D. 478.

Alexander, a monk of Cyprus, who wrote (*Eulogy of St. Barnabas*) about the beginning of the 6th century, gives an account of the martyrdom and burial of Barnabas, and then asserts that, in consequence of the many miraculous cures that had occurred in the neighborhood of the tomb, the spot had been called the "place of healing." But the discovery of the cause of these miracles was made in the following way. Peter the Fuller, patriarch of Antioch, was endeavoring to bring Cyprus under his episcopal sway, on the plea that the Word of God, in the first instance was carried from Antioch to Cyprus. The Cypriots resisted this claim on the ground that their church had from the time of its founders been independent of the see of Antioch. Anthemius, the bishop of Cyprus, a timid and retiring prelate, was scarcely a match for an opponent so able and experienced as Peter. But he was encouraged by Barnabas himself, who appeared to him several times in a vision. At the saint's bidding, he searched a cave in the neighborhood of the "place of healing," and found a coffin containing the body of Barnabas and a copy of Matthew's gospel. He proceeded to Constantinople, where the dispute was heard before the emperor Zeno, and in support of his claim to remain independent he announced that the body of Barnabas had lately been discovered in his diocese. On hearing this, the emperor gave his decision in favor of Anthemius, bade him send at once to Cyprus for the copy of Matthew's gospel, and as soon as it arrived had it adorned with gold and placed in the imperial palace. After conferring great honors on Anthemius, the emperor sent him back to Cyprus with instructions to build a magnificent church in honor of Barnabas near the spot where the body was found. This order was strictly carried out; the

body was placed at the right hand of the altar, and June 11 consecrated to the memory of the saint.

There is every reason to believe that in the Eastern Church these legendary events were the origin of the festival. No church, however, was built to the saint's memory at Constantinople. From early times the day was kept in the Eastern Church in honor of Bartholomew as well as of Barnabas. When the name of the former was added is quite uncertain. In A.D. 886 the day was the joint festival of the two saints. It has been asserted, but not proved, that the festival was not kept in Eastern earlier than in Western Christendom. The day occurs as the Feast of Barnabas in the calendar of the Venerable Bede: if this was inserted by that author, the day was observed in the Western Church in the 8th century. It does not, however, occur in all the old service-books. In the *Martyrologium Romanum* it appears as the festival of Barnabas only.

Barnaby, James,

a Baptist minister, was born in Freetown, Mass., June 25, 1787. He graduated at Brown University in the class of 1809, and was ordained in July, 1811, as pastor of the Church in Harwich, Mass., where he remained until 1819, when he removed to New Bedford, Mass. His pastorate here was for four years. Subsequently he was pastor of several churches, but his longest ministry was with the Church with which he was originally settled. At four different times he was called to this Church, and the whole period of his connection with it was thirty-nine years. His entire ministry covered a period of nearly sixtyseven years. During this time he baptized not far from two thousand eight hundred persons. He died at Harwich, Dec. 10, 1877. (J. C. S.)

Barnard, A. F.

a Methodist Episcopal minister, was born in Dixfield, Me., Jan. 30, 1806. He experienced conversion in 1826; entered the Maine Wesleyan Seminary in 1829, where he pursued his studies for about a year and a half, and in 1832 joined the Maine Conference. During his ministry, he received twentythree different appointments, two of which were in the East Maine Conference, and in all of which he succeeded well, and in some had glorious revivals. He died March 27, 1867. See *Minutes of Annual Conferences*, 1867, p. 133.

Barnard, Edward

an American clergyman, was born in 1721. He obtained an excellent education, became minister at Haverhill, Mass., and died in 1774. He published *Sermons*, etc. (1754, 1765, and 1773). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barnard (Or Bernard), John, (1), D.D.,

an English divine, was first a student of Cambridge, but removed to Oxford, where he became a fellow of Lincoln College in 1648. 'He afterwards became rector of Waddington, in Lincolnshire, and died in 1683. His works include, *Censura Cleri* (1660), against scandalous ministers not fit to be restored to the Church's livings, etc.: — *Theologo-historicus; or, The True Life of the Most Reverend Divine and Excellent Historian, Peter Heylyn, D.D.* (1683). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barnard, John, (2),

a minister in Andover, Mass., was born in 1690, and died in 1758. He published several sermons and discourses. . See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barnard, Thomas, (1),

a Congregational minister, was born at Hadley, Mass., about 1662. He graduated at Harvard College in 1679, was called as an assistant to the Rev. Francis Dane, pastor of the Church at Andover, Mass., in January, 1682, and was ordained in March following. When Mr. Dane died in February, 1699, Mr. Barnard succeeded to the pastorate. During four or five years before the division of the town into two parishes, the contention was warm in regard to the site for a new meeting-house; but in 1709 the division was amicably made, and Mr. Barnard, who had conducted himself throughout the controversy with prudence, was given the choice of the parishes. Eventually he was settled as minister of the North Parish. He died in Andover, Oct. 13, 1718. He is described as "one of the best of men and of ministers." See Sprague, *Annals of the Amer. Pulpit*, i, 198.

Barnard, Thomas, (2),

a Unitarian minister, was born Aug. 17, 1716, probably at Andover, Mass. He graduated at Harvard College in 1732, and was ordained and installed

pastor of the First Church in Newbury, Mass., Jan. 31, 1739. He was, by his own request, dismissed Jan. 18, 1751; removed to Newburyport, studied law, became a practitioner at the bar, and was a representative of the town to the General Court. He subsequently re-entered the ministry, and was installed as pastor of the First Church in Salem, Mass., Sept. 18, 1775. Here he continued till the close of his life, Aug. 15, 1776. See Sprague, *Annals of the Amer. Pulpit*, 8:14.

Barnard, Thomas (3), D.D.,

a Congregational minister, was born at Newbury, Mass., Feb. 5, 1733, being the son of Rev. John Barnard of Andover, Mass. He graduated at Harvard in 1748, was ordained over the North Church, Salem, in 1766, and died Oct. 1, 1814. See *Cong. Quarterly*, 1859, p. 41.

Barnardiston, Giles,

a minister of the Society of Friends, was born in Clare, Suffolk, England, about 1624. His parents, who were persons of repute in the world; gave him an education. consistent with their rank. After passing through the common schools, he was placed at the university, where he pursued his studies for six years, intending to take orders in the Episcopal Church. When civil war broke out in England, he was appointed a colonel in the army. Becoming weary of the service, he threw up his commission and retired to private life, and not long after joined the then greatly despised and persecuted Quakers, and proved to be one of the most earnest and zealous preachers among them. At once he became an object of the scorn and contempt in which the Friends were held in that ungodly age, He was despoiled of his goods to. a large amount and exposed to innumerable hardships. He was, however, most diligent and faithful in the performance of his duties. We are told that "he visited many parts of his own nation, and was also on the Continent; and in all places where he went he left a good report and savor." The heresies of one Jeffery Bullock, a professed Friend, called forth a reply from Barnardiston, in which he clearly set forth the teachings of Holy Scripture concerning some of the cardinal doctrines of the common evangelical faith. About the year 1677, he was imprisoned in London for conscience' sake, and during the next three years was more than once incarcerated. He died at his house in Chelmsford, Nov. 11, 1680. George Whitehead said of him: "My soul was deeply affected with his innocent life, sincere and tender spirit to God, and with his humble example

among his people in word, in conversation, in charity, in spirit, in faith, in purity, in gravity. and sound speech that could not be condemned.” See *Friends’ Library*, 4:1-10. (J. C. S.)

Barnaud Jean,

a French theologian and Jesuit, was born at Charolles in 1575. and died at Lyons, Nov. 1, 1640. Sotwel attributes to him a book entitled *Doctrina Christiana*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Barnden, James,

an English Methodist preacher, was born at Maidstone, Kent, Jan. 2, 1806. He was brought up religiously; converted in early life; entered the Bible Christian ministry in 1828, and travelled with much acceptance in nineteen circuits. He became a supernumerary in 1870 at Dymock, Gloucestershire, where he suddenly died, Feb. 27, 1875.

Barnes, Albert D.D.,

one of the most prominent theologians of the Presbyterian Church, was born at Rome, N. Y., Dec. 1, 1798. He studied at Hamilton College with a view of becoming a lawyer, but the Christian experiences he had had there induced him to give up his fondly cherished plan for the work of the ministry; and upon graduating in 1820 he pursued a four years’ course of theological study at Princeton, N. J. He was licensed to preach by the Presbytery of Elizabethtown, April 23, 1823. His first pastorate was at Morristown, N. J., and in 1830 he accepted a call to the charge of the First Presbyterian Church of Philadelphia, with which Church he retained official connection to the day of his death, Dec. 24, 1870.

Dr. Barnes was not only the friend of the rich, but also of the oppressed, especially of the slave, whose early, open, and faithful friend he was. “That native modesty which was so peculiarly a trait of his whole life never seemed to be in antagonism with the highest moral intrepidity. He thought, he spoke, he acted, from the sense of right which was so strong an element in his nature. Often in peril, and sometimes in actual experience, of implicating important personal relations, his sympathy with the oppressed never wavered or slumbered. His faith in the emancipation of the slave and the elevation of the colored people of the country, though often confessed to be dark respecting the process, was firm respecting the final event. As to his theological position, widely as men may have differed as to the

soundness of some of his doctrinal statements and positions, they did not differ as to the purity of his motives and the guilelessness of his spirit. As he approached the close of his life, his own testimony was that "the objects of eternity became overpoweringly bright and grand." Yet he did not lose his interest in this world as the scene of the development of the great plans of God. He cherished to the last the cheerfulest views of the world, of the certain progress of the race, of the destiny of man.

At Philadelphia, Dr. Barnes prepared those works which made his name a household word wherever the English tongue is spoken. The first of these was his *Notes Explanatory and Practical on the Gospels* (Phila. 1832), designed for Sunday-school teachers and Bibleclasses, which soon attained a larger circulation, both in Europe and America, than any similar work. This was followed, in rapid succession, by *Notes on the New Testament* (11 vols.), on *Job* (2 vols.), on *Isaiah* (2 vols.), on *Daniel*, and on the *Book of Psalms* (N. Y. 1870, 3 vols.). By excessive literary labors, carried on chiefly by lamplight in the early morning, he nearly lost his sight. He also published, *The Atonement in its Relations to Law and Moral Government* (Phila. 1859): — *Lectures on the Evidences of Christianity in the Nineteenth Century* (N. Y. 1868): — *Practical Sermons Designed for Vacant Congregations and Families* (Phila. 1860): — *The Way of Salvation* (ibid. 1863), illustrated by a series of *discourses*: — *Miscellaneous Essays and Reviews* (N.Y. 1855, 2 vols.): — *Prayers for the Use of Families* (ibid. 1870), etc. See *Lives of the Leaders of Our Church Universal* (ibid.), p. 767 sq. (B. P.)

Barnes, Albert Henry, Ph.D.,

a Congregational minister, son of the preceding, was born in Morristown, N. J., Feb. 11, 1826. He was prepared for college at an academy in Philadelphia, and graduated at Yale College in 1846. He united on profession of faith with Yale College Church while a student, and studied theology one year in the Divinity School of Yale College, but subsequently entered the senior class in Princeton Seminary and remained one year. He was licensed by the New Haven East Association (Congregational) Aug. 15, 1850. Having accepted a call to become pastor of the Presbyterian Church of Lawrenceville, Pa., he was ordained at that place by the Presbytery of Pennsylvania, and installed pastor Dec. 6, 1854. He was released in 1860, after which he established a school in Philadelphia, which he taught from 1861 to 1870. He died May 6, 1878. Mr. Barnes was the

author of a volume entitled *Popular Mistakes in Education*. He also wrote frequently for the newspapers, and especially for the *New York Times*. He was an earnest student, especially of the older English literature. See *Necrological Report of Princeton Theological Seminary*, 1879.

Barnes, Benjamin Nichols

a Methodist Episcopal minister, was born in Southampton. County, Va., Nov. 15, 1808. He received a careful religious training; experienced conversion in 1827; was licensed to exhort in 1829, and in 1830 joined the Virginia Conference, in which he travelled six years, graduating in all the orders of the Church. In 1836 he located and went to Indiana, and in the following year entered the Indiana Conference, wherein he served till his decease, Sept. 6, 1838. Mr. Barnes was a self-educated man. He possessed excellent preaching qualifications, and was a young man of great promise. See *Minutes of Annual Conferences*, 1839, p. 662.

Barnes, Charles Curtis

a Methodist Episcopal minister, was born in Granville, Mass., in March, 1813. He experienced conversion in 1832, began preaching three years later, and in 1836 entered the New England Conference. On the division of the conference about 1840, he became a member of the Providence Conference, in which he did excellent service, and finally died, Nov. 29, 1846. Mr. Barnes was courteous and steadfast as a friend; conscientious, fervid, and uniform as a Christian; evangelical, diligent, and successful as a preacher. See *Minutes of Annual Conferences*, 1847, p. 108.

Barnes, David, D.D.,

a Unitarian minister, was born in Marlborough, Mass., March 24, 1731. He graduated at Harvard College in 1752, and commenced preaching shortly after. He received and accepted a call from the Second Church in Scituate in June, 1754. In 1780 he delivered the Dudleian Lecture at Harvard College. When the controversy which resulted in the division of the Congregational Church of Massachusetts began, it was well understood that his sympathies were on the liberal side. He died April 26, 1811. See Sprague, *Annals of the Amer. Pulpit*, 8:32.

Barnes, Elisha

a Baptist minister, was born in Farmington, N. Y., April 18, 1753. He was originally a Congregationalist, but about 1793 became a Baptist, and served the Baptist Church in Canaan as pastor thirteen years. He died in August, 1806. See Sprague, *Annals of the Amer. Pulpit*, 6:621.

Barnes, Francis

D.D., an English divine, was born about 1745, and was early remarkable for his acuteness and aptitude for learning. He was educated at Eton and at Cambridge University. In the latter place he resided during the rest of his life, his position there being master of St. Peter's College and professor of casuistry. He died in 1838. Dr. Barnes was considered one of the best Greek scholars of his day. See (Lond.) *Christian Remembrancer*, Oct. 1838, p. 634.

Barnes, James Charles

a Presbyterian minister, was born in Carshalton, Surrey, England, April 10, 1789. He received a theological education at Princeton Seminary, N. J., was ordained by Transylvania Presbytery, and entered upon his Master's service at Lancaster, Ky., in 1819. His other fields of labor were Paint Lick and Rockcastle, Ky.; Dayton, O.; Hainesville, Mo.; and Somerset, Ky. He died at Stanford, Ky., March 15, 1865. See Wilson, *Presb. Hist. Almanac*, 1866, p. 95.

Barnes, James S.

a Protestant Episcopal clergyman of the Diocese of New York, entered the ministry in 1858, and soon after became connected as pastor with Christ Church, Brooklyn, N. Y., officiating until 1865 as assistant minister. In that year he was unemployed, but in 1866 became assistant minister of St. Peter's Church in the same city, in which position he continued to serve until 1872. In 1873 he was appointed missionary to St. John's Church, Yonkers, N. Y. The last two years of his life he ceased to perform active ministerial labor. He died Dec. 22, 1876. See *Protestant Episcopal Almanac*, 1878, p. 168.

Barnes, John

a Methodist Episcopal minister, was born Jan. 16, 1812. He became a Christian at the age of eighteen; soon after began a course of study at the Oneida Conference Seminary, and in 1840 entered the Oneida Conference. After several years of faithful labor, failing health obliged him to retire from active work, and he died March 24, 1847. See *Minutes of Annual Conferences*, 1847, p. 146.

Barnes, Joshua (1),

a learned English divine, was born in London in 1654. He was educated at Christ's Hospital, and at Emmanuel College, Cambridge, where he graduated in 1686. He was chosen Greek professor at the University of Cambridge in 1695, and died Aug. 3, 1712. He published a large number of works, among which were, *Geramia* (1675): — a poetical paraphrase of the *History of Esther* (1676): — *Select Discourses* (1680): — and *The History of Edward III* (1688). See *Allibone, Dict. of Brit. and Amer. Authors*. s.v.

Barnes, Joshua (2),

a Methodist Episcopal minister, was born in Frederick County, Md., in 1775. He embraced religion in early life; moved to Ohio in his youth; received license to exhort in 1804, and in 1805 entered the Ohio Conference. Two years later he located and became a merchant, which proved extremely detrimental to his spiritual interests. In 1812 he was powerfully reclaimed, again licensed to preach, and in 1816 removed to Illinois. In 1836 he entered the Illinois Conference, and served with zeal and fidelity until his death, Nov. 18, 1839. See *Minutes of Annual Conferences*, 1841, p. 149.

Barnes, Seth

was a Universalist minister, concerning whose birth and life scarcely anything is recorded. His field of labor seems to have been confined to Minneapolis, Minn., where he died suddenly, Aug. 12, 1866. Mr. Barnes was characterized by kindness and faithfulness. See *Universalist Register*, 1867, p. 75.

Barnes, Thomas (1),

a Puritan divine of the 17th century, was a graduate of Cambridge University. Among his productions is *The Wise Man's Forecast against the Evil Time* (Lond. 1624). See Allibone, *Dictionary of British and American Authors*, s.v.

Barnes, Thomas, (2), D.D.,

a learned English Presbyterian divine, was born at Warrington, in Lancashire, Feb. 13, 1747. He was educated at the academy at Warrington, and was ordained a preacher in 1769, when he was settled over the congregation at Cockey Moor, near Bolton. Here he labored twelve years with great success. In May, 1780, he removed to Manchester, where he labored as co-pastor of a large and wealthy congregation for thirty years. In 1786, he became principal of an academy at Manchester, but resigned in 1798. During the remainder of his life, he gave attention, in addition to his ministerial labors, to the advancement of the interests of the Manchester Infirmary. He died June 28, 1810. He contributed to various periodicals, and published a few sermons. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barnes, Thomas, (3),

was the "father of Universalism in Maine." The date of his birth is not recorded, but he had arrived at maturity previous to 1772, about which time he embraced the Universalist faith, and soon began preaching it in Maine. In 1789 he removed to Oxford, Mass.; in 1792 to Woodstock, Conn.; and in 1799 settled in Poland, Me. In 1802 he was ordained over the united societies of Norway, New Gloucester, Falmouth, and Gray, Me. In 1804, in Norway, he finished the first Universalist meeting-house in Maine. His after-history and the date of his death are not accessible. See Whittemore, *A Modern History of Universalism*, p. 316, 390.

Barnes, Zetto

a Methodist Episcopal minister, was born in Onondaga County, N. Y., Oct. 4, 1807. He had religious convictions from early childhood; experienced conversion at the age of twenty-two, and in 1834 united with the Oneida Conference. In its effective ranks he continued till 1863, when he became superannuated. The circumstances of his death are painful, being the result

of insanity, of which he showed signs for nearly a year. It occurred Sept. 22, 1864. As to his Christian character, no doubt can be entertained; for the amount and kind of work that he performed for so many years was proof of his being thoroughly imbued with the spirit of experimental piety. See *Minutes of Annual Conferences*, 1865, p. 69.

Barneveldt, Jan Van Olden,

grand-pensionary of Holland, whose influence upon the religious history of his country entitles him to a place here, was born at Amersfoort, in the province of Utrecht, in 1547. He studied law, and commenced practice as an advocate at The Hague in 1569. He felt deeply his country's wrongs under the yoke of Spain, and served as a volunteer at the sieges of Haarlem and Leyden. In 1576 he was appointed counsellor and chief pensionary of Rotterdam. On the death of William the Silent in 1585, Barneveldt, as ambassador to England and France, offered: these governments the protectorship of the Confederated States. On their refusal, he exerted all his powers to carry through the election of Maurice of Nassau as stadtholder of five provinces. He was then raised to the dignity of advocate-general of Holland and West Friesland. At the close of 1586 the earl of Leicester, who had been invested with absolute power in the provinces, was recalled to England. The official career of Barneveldt was one of eminent success and of satisfaction to the States; and when he proposed to resign his post in 1592, he was urgently entreated to remain. In 1598 the treaty of Vervins called Barneveldt to France, where he obtained from Henry IV a large promise of pecuniary help. In the same year he arranged with Elizabeth the public debt and securities' which England then held from the republic. In 1603 he again appeared at the English court and secured an alliance with James I, to which Sully, as the representative of France, was a party. He next secured the treaty of peace between Spain and the republic, dated April 9, 1609, and to continue twelve years. Although the foundation of Dutch political independence, this treaty brought upon him the suspicions of the bigoted clergy and the sworn enmity of the stadtholder Maurice. The struggle of Arminians and Gomarists was already raging, and the two parties were led by Barneveldt and Maurice respectively. Maurice was aiming at the sovereign power; Barneveldt resolutely maintained the freedom of the republic. The clerical party, with Maurice as their leader, were determined to have Calvinism adopted as the state religion, and to tolerate no other. Barneveldt and the Arminians contended that each province should be free to adopt the form

which it preferred. Barneveldt was the champion of the supremacy of the civil authority and the primeminister of Protestantism. New difficulties arose in the question of the National Synod, or of the right of the States-General to enforce Calvinism on the seven provinces by means of an ecclesiastical synod; the enlisting of Waastgelders in the state of Utrecht; the occupation of Overvssel and Guelderland by the prince. In 1618 Barneveldt was illegally arrested, along with Grotius and Hoogerbeets, by a secret order which was afterwards adopted by the States-General. During the sittings of the Synod of Dort, he was brought to trial (March 7, 1619) in the most illegal and oppressive manner; found guilty of asserting the right of the provinces to settle each its own religion, and executed at The Hague, May 13, 1619. See Deventer, *Gedenkstukken van Olden Barneveldt en zijn Tijd* (The Hague, 1862-65, 3 vols.); Motley, *Life and Death of John of Barneveld* (N. Y. 1874); Groen Van Prinsterer, *Maurice et Barnevelt, Etude Historique* (Utrecht and Lond. 1875).

Barney, Godfrey W.

a Methodist Episcopal minister, was born in Herkimer County, N. Y., in 1795. He professed conversion in his youth, and in 1827 joined the Genesee Conference. In 1836 he became a member of the Black River Conference; was superannuate between 1837 and 1847; re-entered the effective lists in 1848; again was superannuate in 1849, and sustained that relation until his decease, May 12, 1863. See *Minutes of Annual Conferences*, 1864, p. 105.

Barney, James Ormsbee

a Congregational minister, was born in Providence, R. I., Sept. 30, 1795. In 1821 he graduated at Brown University. His theological studies were pursued under direction of Calvin Park, D.D., and Jacob Ide, D.D. He was ordained pastor of the Church of Seekonk, Mass. (now East Providence, R. I.), Feb. 4, 1824, and was dismissed May 13, 1850. For two years he was seamen's chaplain and acting pastor of the Fourth Church in Providence, R. I. In June, 1852, he returned as acting pastor to Seekonk, and remained there until 1868. From 1869 to 1874 he filled the same position in the Church at Berkley, Mass. After this, he resided without charge in East Providence, where he died, March 7, 1880. See *Cong. Yearbook*, 1881, p. 17.

Barnhart, Thomas,

a Methodist Episcopal minister, was born in Maryland, May 22, 1823. He entered the Baltimore Conference in 1845; was appointed presiding elder of Juniata District in 1865; elected to Chicago General Conference in 1868; removed to Iowa in 1876, and died in that state, at Red Oak, while presiding elder of Council Bluffs District, May 8, 1880. He was a worthy gentleman and a faithful minister. See *Minutes of Annual Conferences*, 1880, p. 253.

Barnhurst, Washington

a Baptist minister, was born at Philadelphia, Dec. 30, 1830, and united with the Broad Street Church in that city when he was sixteen years of age. His college course was pursued at Lewisburg University, where he graduated in 1851, and his theological course at the Rochester Seminary. His ordination as pastor of the Church at Chestnut Hill, Pa., took place Sept. 8, 1853, on leaving which place he went to Burlington, N. J., and in 1856 took charge of the Third Church in St. Louis, Mo. In all these pastorates he was greatly blessed with revivals of religion. The constant and exhausting labors of these years of ministerial work broke down his health, and in 1860 he left the pastorate and sought to recruit on a farm in Miller County, Mo., where he died, April 29, 1862. See *Baptist Encyclopaedia*, p. 81. (J. C. S.)

Barnic, St.,

a Celtic bishop whose burial-place in Cornwall is thus given: by William of Worcester, p. 113: St. Barnic episcopus, *Anglice Seynt Barre*, sepelitur in ecclesia de Fowey; et ejus festum per tres dies proxime ante festum St. Michaelis." Leiland (*Itin.* 3. 33) gives his full name as St. *Fin-barrus* (i.e. "fine hair"). *Barnocus* seems another form of the name, and there are several saints of the same name in Ireland (see Whitaker, *Cathedral of Cornwall*, ii, 214). The St. "Barrus," bishop of Cork, of the *Acta Sanctorum*, Sept. 7, 142, is commemorated on Sept. 25.

Barnuevo, Don Sebastian De Herrera,

a Spanish painter, sculptor, and architect, was born at Madrid, according to Palomino, in 1611. He was instructed in painting by Alonso Cano. Many of his productions are to be found in the churches and convents at Madrid,

the best of which among the paintings are, the *Beatification of St. Augustine*, in the great Chapel of the Augustine Recollets, and the *Nativity*, in the Church of San Geronimo. He died at Madrid in 1671.

Barnum, Caleb

a Presbyterian minister, was licensed by the Fairfield East Association May 30, 1759, and was ordained and settled pastor of a Congregational Church at Franklin, Mass. He remained here eight years, and then resigned on account of difficulties in the congregation. Early in the Revolutionary War Mr. Barnum was appointed chaplain in the western army, but died in camp in 1776. Mr. Barnum was admitted to an *ad eundem-master's* degree at Harvard in 1768. See Alexander, *Princeton College in the 18th Century*.

Barnum, Nelson

a Methodist Episcopal minister, was born in Shoreham, Vt., Jan. 12, 1811. In 1844 he entered the Michigan Conference, and in 1846 was appointed to the Indian mission work about Lake Superior, where he spent the remainder of his life among that benighted people. He died Aug. 5, 1854. Mr. Barnum was an amiable companion, an affectionate parent, an exemplary Christian, and a zealous minister. See *Minutes of Annual Conferences*, 1854, p. 440.

Barnwell, William H.

a clergyman of the Protestant Episcopal Church, for many years rector of St. Peter's in Charleston, S. C., died at Frankford, Pa., in February, 1863. See *Amer. Quar. Church Rev.* April, 1863, p. 152.

Baro, Bonaventura.

SEE BARONIUS.

Baroccio (Or Barocci), Fiori Federigo DÍ Urbano,

an eminent Italian painter, was born at Urbino in 1528. He studied under Battista Veneziano until he was twenty years of age, then went to Rome, and was invited by cardinal della Rovere into his palace, where he executed some fresco paintings. During the pontificate of Gregory XIII he returned to Rome, and painted two fine pictures for the Chiesa Nuova, representing the *Visitation of the Virgin to Elizabeth* and the *Presentation in the*

Temple, which are thought his greatest efforts. He died in 1612. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Baroes

was bishop of Edessa, to which see he was translated from Haran by the emperor Constantius, A.D. 361. Sozomen, however, states that Baroes (together with Eulogius) was not consecrated to any definite see, but was raised to the episcopate while he remained in his monastery, as a token of honor for his services to the Church — Baroes was banished by the Arian Valens to Egypt — first, to the island of Aradus; then, with the view of checking the crowds that flocked to the holy confessor, to Oxyrynchus, in the Thebaid; and finally to a fortress named Philae, on the barbarian frontier, where he died in extreme old age, A.D. 378, the same year in which his persecutor died, in or after the disastrous battle of Adrianople. His name stands in the *Martyrologium Romanum* on Jan. 30.

Baron, Bonaventura

SEE BARONIUS.

Baron, Jaime

a Spanish Dominican of the Convent of St. Ildefonsus at Saragossa, was born in 1665, and died in 1734. He published, in Spanish, *The Girdle of Chastity* of St. Thomas Aquinas: — *The Nun Instructed in her Duties* (1 vol. 4to): — *The Third Order of St. Dominic*, etc.

Baron, John

a preacher of the United Methodist Free Church, was a Lancashire lad, born near Bacup, among the “common people.” A diligent Sunday scholar, a devoted teacher; converted at nineteen, he began to preach, and as a home missionary did good service for God among the poor in several circuits. While yet in rising manhood, he died at Ilkeston, Feb. 7, 1862, suddenly, but gloriously, having lived a most useful life and left a precious memory. See *Minutes of the Sixth Annual Assembly*.

Baron (Or Baronius), Martin

a Polish theologian, lived in the early half of the 17th century and wrote, *Icones et Miracula Sanctorum Polonice* (Cologne, 1605): — *Vita, Gesta, et Miracula B. Stanislai* (Cracow, 1609): — *Vitae, Gesta, et Miracula Sanctorum quinque Fratrum Polonorum Eremitorum Casimiriensium Sazncti Rozmualdi* (ibid. 1716). See Hoefer, *Nouv. Biog. Generale*, s.v.

Baron, Richard

an English Dissenting minister, but most noted for his zeal as a political writer, was born at Leeds, Yorkshire, and educated at the University of Glasgow, which he left with honorable testimonials in 1740. The next account we have of him he was ordained pastor of the Dissenting meeting at Pinners' Hall, Broad Street, London, in 1753. Much of his time and talents was employed in the cause of religious liberty, especially in editing books and collecting tracts on that subject. He died at Blackheath, Feb. 22, 1768. His publications include *A Cordial for Low Spirits* and *The Pillars of Priestcraft and Orthodoxy Shaken* (1768).

Baron, Robert

a Scottish clergyman, was professor of divinity in Marischal College, New Aberdeen, and was well known for his excellent abilities. He was elected to the see of Orkney in the early part of the 17th century, but, being forced by the perversity of the times to flee out of the kingdom, he died at Berwick, having never been consecrated. See Keith, *Scottish Bishops*, p. 227.

Baron, Vincent

a French Dominican, was born at Martres, in the diocese of Rieux, May 17, 1604. He joined his order at Toulouse, and for some time acted as teacher of philosophy and theology. He openly held religious disputes with Calvinistic preachers, and thus became known to his order, which elected him twice as prior. Towards the end of his life he retired to Paris, devoting his time entirely to pious exercises and literary work. He died there Jan. 21, 1674. His *Theologia Moralis* (Paris, 1665, 2 vols.) was put on the *Index*, but in 1667 and 1668 he published a second edition. He also wrote, *Le Christianisme Etabli sur les quatre Principaux of Mysteres de la Foi* (ibid. 1660): — *L'Heresie Convaincue, ou la Theologie des Lutheriens Reduite*

a quatre Principes et Refutee d'une Maniere toute Nouvelle; avec l'Examen de l'Ouvrage du Ministre Claude contre l'Eucharistie (ibid. 1668). For his other works, see Wildt's article s.v. in Wetzer und Welte's *Kirchen-Lexikon*; also Touron, *Hist. des Hommes Illustres de l'Ordre de S. Donsin*. (Paris, 1743-,49), v, 489; Hoefer, *Nouv. Biog. Gen.*, s.v.; Werner, *Der heilige Tho. von Aquino*, i, 764, 863; 3, 441, 451, 547. (B. P.)

Baroncino, Porporino

an Italian theologian and antiquarian, a native of Faenza, who lived in the latter half of the 17th century, wrote, *La Galleria Cesarea aperta*, etc. (Faenza, 1672): — *Ad Kalendarium Romanum Amiterni effossum Minuscula Commentaria Ludicrum Geniale* (Naples, 1680, under the name of Porporino di Faenza). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barone, Marcello,

an Italian theologian of the Order of Dominicans, was first prior, then vicar-general, of the Society of St. Mark at Naples. He died in 1699. He wrote, *Rime Spirituali* (Naples, 1678, 1679): — *De Exacto Annorum Numero ac Mundi Creationis Opusculum Chronologicum* (ibid. 1694). See Hoefer, *Nouv. Biog. Generale*, s.v.

Baroni, Cavalcado Gaspare Antonio

a reputable Italian painter, was born at Roveredo in 1682, and studied under Balestra. He executed five works in fresco for the choir of the Church of the Carmelites of that city. His best works are the prophets *Elijah* and *Elisha* and the *Last Supper*. He died in 1759. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; *Biog. Universelle*, s.v.

Baronius, Domenico

a Florentine priest, lived in the 16th century and wrote strongly against the Roman Church. He seems to have concurred with the Vaudois, and was equally rejected by the Catholics and sectaries.

Baronius (Baro Or Baron), Bonaventura

an Irish monk, nephew of Luke Wading, was born at Clonmel, in the County of Tipperary, near the commencement of the 17th century. His true

name was *Fitzgerald*. He studied at Rome, and there became a Franciscan, and died March 18, 1696. His principal works are, *Metra Miscellanea* (Rome, 1645): — *Opuscula Varia* (Wirzburg, 1666): — *Theologia* (Paris, 1676). He followed the opinions of Scotus. He also wrote *Annales Ordinis SS. Trinitatis Redemptionis Captivorum*, etc. (Rome, 1686, fol.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Baronius, Justus

a French theologian, was-born at Xanten, in the duchy of Cleves. He renounced Calvinism at the commencement of the 17th century, and gave himself up to pope Clement VIII. He wrote, *Motifs de la Conversion, etc.*: — *Traite de Prejuges et de Prescription contre les Hireitiques*: — and a collection of letters entitled *Epistolarum Sacrarum ad Pontif. Libri Sex* (Mentz, 1605). See Hoefler, *Nouv. Biog. Generale*, s.v.

Baronius, Martin

SEE BARON.

Barontus

saint and *hermit*, lived at Berry in the 7th century. After passing some years in the married state, he quitted the world, and retired with Agloalda, his daughter, into the Abbey of Lonrey. Under the influence of a vision, he requested permission of the abbot Francardus to quit the abbey and betake himself to some solitude. After visiting the tomb of St Peter, he settled himself in a cell at Pistoia, in Tuscany, where he was joined by Dizier and four others, who submitted themselves to his course of discipline. St. Barontus died first, and miracles are said to have been wrought at his tomb. A. monastery was built (March 27, 1018), whither Restaldus translated his body. His festival is marked on March 25.

Barozzi

(da *Vignola*), GIACOMO, an Italian architect, was born in 1507. While young he studied painting at Bologna, but, not succeeding, he turned his attention to perspective. At the same time he studied architecture, and visited Rome, where he measured nearly all the ancient edifices that still remained in that city. In his latter days he produced a valuable treatise on the five orders of architecture, which has become the alphabet of architects. He erected a magnificent palace at Minerbo, near Bologna, for

the count Isolani; the house of Achille Bochi; the facade on the bank, and the canal of Navilio at Bologna. After the death of Michael Angelo, he was appointed architect of St. Peter's, and erected the two beautiful lateral cupolas.

Barr, Absalom K.

a Presbyterian minister, was born in Rowan County, N. C., Oct. 4, 1806. In 1821 he entered Chapel Hill University, N. C., where he graduated in 1826; entered Union Theological Seminary at Prince Edward, Va., in 1828; was licensed by Concord Presbytery, N. C., Oct. 5, 1832, and labored for two years in Mecklenburgh County. He was opposed to the institution of slavery, and removed to the state of New York in 1835, where he preached in Onondaga and Yates counties. From 1843 to 1854 he preached in Richland County, O., and, his health then failing, he employed his time in colportage. He died June 5, 1859. See Wilson, *Presb. Hist. Almanac*, 1862, p. 176.

Barr, Andrew

a Presbyterian minister, was born at Columbus, O., Jan. 20, 1820. He was educated at Jefferson College, Pa., and Princeton Theological Seminary. He labored in Ravenswood, Va.; Truro and Crestline, O.; Wysax, Pa.; and finally as chaplain of the 141st Regiment of Pennsylvania Volunteers. He died April 11, 1864. See Wilson, *Presb. Hist. Almanac*, 1866, p. 92.

Barr, Daniel

an English Wesleyan missionary, was sent to the island of Jamaica in 1831. He died at Morant Bay, Oct. 17, 1835. He was affectionate, upright, consistent. See *Minutes of the British Conference*, 1836.

Barr, Gideon T.

a Methodist Episcopal minister, was born near Quarryville, Pa., Dec. 4, 1832. He was deeply impressed with religious motives in early childhood; experienced conversion at the age of seventeen; received license to preach in 1855, and in 1856 entered the Philadelphia Conference. He died July 1, 1867. Mr. Barr was pleasing and attractive in address, buoyant in spirit, affable in conversation, studious and thoughtful in habit, careful and effective in preaching. See *Minutes of Annual Conferences*, 1868, p. 37.

Barr, Hugh

a Presbyterian minister, was born in North Carolina in 1790. In 1820 he was ordained by the Shiloh Presbytery, and sent as a missionary to Northern Alabama, and was settled at Courtland in that state, where he remained for fourteen years. In 1835 he joined the Illinois Presbytery, and was stationed at Pisgah, Morgan Co. In 1836 he settled at Carrollton, Ill., where he remained until his death, in 1852. See Wilson, *Presb. Hist. Almanac*, 1863, p. 287.

Barr, Isaac G.

a Methodist Episcopal minister, was born in Tennessee in 1811. He removed to Marion County, Ill., where he was converted in 1831, and, after having exercised his gifts as exhorter and local preacher, in 1835 was admitted into the Illinois Conference, in which he did faithful service until his decease, in 1844. Mr. Barr was a sincere Christian, an affectionate parent, a diligent man, a laborious student, and an excellent preacher. See *Minutes of Annual Conferences*, 1845, p. 662.

Barr, Jacob

a Methodist Episcopal minister, was born about 1753. In the Revolutionary War, he was among the first in South Carolina to enter the contest for American independence. About 1786 he experienced religion, soon made himself useful as class-leader, exhorter, and local preacher, and was finally ordained elder. Twenty years of his life were spent as justice of the quorum. He died June 15, 1823. See *Methodist Magazine*, 6 400.

Barr, John A.

a Presbyterian minister, was born in Rowan County, N. C., in 1832. He was brought up piously, and was converted early. He graduated at Davidson College, N. C., in 1854, and afterwards studied at Union Theological Seminary, Va., and graduated at Columbia Seminary, S. C., in 1857. The same year he was licensed by Concord Presbytery, N. C., and, after laboring for some time in that state, settled in 1860 in White County, Ark., and served the Church in Searcy till his death, July 18, 1863. See Wilson, *Presb. Hist. Almanac*, 1867, p. 424.

Barr, John T.

A.M., an English Wesleyan minister, was born in Liverpool in 1802. His mother's pious training gave him to the Church when young. In 1826 he was admitted into the ministry, and labored successfully for thirty-three years. He died March 10, 1859. See *Min. of the British Conference*, 1859.

Barr, Joseph W.

a Presbyterian minister, was born in Liberty township, Trumbull Co., O., July 22, 1802. He was converted in 1823. He graduated at Western Reserve College at Hudson, O., in 1830, and studied theology in Princeton Seminary, N. J. In 1832 he was ordained by the Philadelphia Presbytery, and expected to sail immediately to the foreign mission-field; but before the vessel started he was attacked with cholera, and died near Petersburg, Va., Oct. 25, 1832. See Sprague, *Annals of the Amer. Pulpit*, 4 445.

Barr, Ninian

a Wesleyan Methodist minister, was born in Glasgow, of parents belonging to the Church of Scotland. At the age of sixteen he found salvation in a revival at the Methodist Church. He was received by the Conference in 1816, and appointed to Newfoundland, where he labored faithfully for ten years. His remaining life was spent in the work in Great Britain. He retired from the activities of the itinerancy in 1854, and resided henceforth at Arbroath, Scotland, where he died, Dec. 20, 1865, in the seventy-first year of his age. He was a man of sound judgment, honorable in conduct, of genial temper, although constitutionally nervous; an original, thoughtful, earnest preacher, and successful in winning souls. See *Minutes of the British Conference*, 1866, p. 17; Wilson, *Newfoundland and its Missionaries* (1866), p. 239.

Barr, Peter

an English Congregational minister, was born in Glasgow, studied for the ministry at the Edinburgh Theological Hall, and began his colonial ministry in 1864 at Caversham, New Zealand, as assistant. Thence he removed to Yorke Peninsula, thence to Truro, South Australia, where his labors told with great and good effect. He died Dec. 6, 1875. See (Lond.) *Cong. Year-book*, 1877, p. 344 .

Barr, Sauney

a Methodist Episcopal minister, was born in 1835. He experienced conversion in 1856; lived a consistent Christian life in connection with the Presbyterians for ten years; then joined the Methodist Episcopal Church, received license to exhort in 1872, to preach soon after, and in 1873 entered the Mississippi Conference, wherein he labored till his death, in 1875. He was learned and faithful. See *Minutes of Annual Conferences*, 1876, p. 14.

Barr, Thomas

a Presbyterian minister, was born in Derry, Westmoreland Co., Pa., April 2, 1775. He was converted after he had reached manhood, and was licensed by the Hartford Presbytery at Brookfield, Trumbull Co., September, 1809. He labored in Euclid, O., from 1810 to 1820, and in Wooster, Wayne Co., from 1820 to 1828, when he took an agency for the General Assembly's Board of Missions. For the last year and a half of his life he preached in Reeshville, Ind. He died Aug. 28, 1835. See Sprague, *Annals of the Amer. Pulpit*, 4:442.

Barr, Thomas D.

a Methodist Episcopal minister, was born in Rutherford County, N. C., April 22, 1814. He was trained in the Presbyterian Church; was converted when nine years old; united with the Methodist Episcopal Church at fourteen; went to Alabama in 1833, was received into the Alabama Conference in 1839, and died at Marianna, West Fla., Sept. 4, 1843. He labored with zeal and profit. See *Minutes of Annual Conferences*, 1843-4, p. 463.

Barr, Thomas Hughes. D.D.,

a Presbyterian minister, was born at Greensburg, Pa., Nov. 19, 1807. At the age of nineteen he united with the Church at Wooster, of which his father was pastor. In 1835 he graduated at the Western Reserve College, Hudson, O., and in the fall of the same year entered Princeton Seminary, where he was regularly graduated in 1838. He was licensed by the Presbytery of New Brunswick, April 24 of that year. Having accepted a call to the united churches of Wayne and Jackson, Wayne Co., O., he was ordained and installed by the Presbytery of Wooster June 23, 1841. The

pastoral relation existing between him and the Church of Wayne was dissolved April 21, 1847, but he continued to be pastor of the Jackson Church more than thirty-six years, until his death. During the last few years of his life he was very feeble. He died at Canaan Centre, O. Nov. 29, 1877. During his long ministry in this one charge, he had acquired a vast influence over all classes of the whole community. His knowledge of the Scriptures in the original was very thorough. He was also a profound theologian, but nevertheless modest, retiring, humble, discerning, wise. See *Necrological Report of Princeton Theological Seminary*, 1878. (W. P. S.)

Barr, William H. D.D.,

a Presbyterian minister, was born in North Carolina in 1779. He was educated at Hampden Sidney College, studied theology privately, was licensed by the Concord Presbytery in 1806, and became a missionary in the lower parts of South Carolina. In 1809 he accepted a call from Upper Long Cane Church to become their pastor, where he remained until his death, Jan. 9, 1843. See Sprague, *Annals of the Amer. Pulpit*, 4 384.

Barradas (Or Barradius), Sebastian,

a Portuguese theologian, was born in 1542. He was of a noble family, and belonged to the Jesuit Order. He taught at Coimbra and at Evora both rhetoric and philosophy, and so brilliant was he as an instructor that he was surnamed the St. Paul of Portugal. His conduct was like to that of a saint; and he was held in such high veneration that even a piece of his apparel was sought for. He died April 14, 1615. He wrote, *Comment in Historiam et Concordiam Evangelicam Itineraria Filorum Israel ex Egipto in Terrain Promissionis*, See Hoefler, *Nouv. Biog. Generale*, s.v.

Barral, Vincent,

a monk of Lerins in 1577, and afterwards titular abbot, who died at Palermo, left *Chronologia SS. et Alionrum Vivorum Illustrium ac Abbatun- Sacre Insulce Lerinensis* (Lyons, 1693, 4to). See Landon, *Eccles. Dict* s.v.

Barraso, Migel,

a Spanish painter and architect, was born at Consuegra in 1538, and studied painting in the school of Bicerra. He executed for Philip II, in the principal cloister of the Escorial, *The Resurrection, Christ Appearing to*

the Apostles, The Descent of the Holy Ghost, and St. Paul Preaching. He died at Madrid in 1590.

Barrass, Edward,

a Baptist minister, was born at Nailstone, Leicestershire, England, Oct. 7, 1790. At the age of about forty he came to America, and received (March 31, 1833) from the Church in Flemington, N. J., a license to preach. He was afterwards ordained, and was pastor of churches in Warren County, N. J. — viz. Delaware, Oxford, and Mansfield and subsequently of two churches in Pennsylvania. After a brief illness, he died at Montana, N. J., Sept. 16, 1869. In the churches of which he was the pastor “his work and worth are held in grateful remembrance.” See *Baptist Encyclopedia*, p. 81, 82. (J. C. S.)

Barratt, George M.,

a Methodist minister, was born in Shropshire, England, in 1811. He united with the Church at seventeen, was accepted by the Wesleyan Missionary Committee, and in 1837 was sent to New Brunswick. He preached at various points in New Brunswick and Nova Scotia; became a supernumerary in 1873, after forty-two years' toil; settled at Carleton, N. B., and died there Aug. 14, 1878. His zeal and faithfulness won many to Christ. See *The Wesleyan*, Sept. 1878.

Barre, Jean Jacques de la

a French Protestant theologian who was born at Geneva in 1696, and died in 1751, wrote, *Pensees Philosophiques: — Dialogues sur Divers Sujets*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Barre, Nicolas

a French philanthropist, founded in 1678 the order of Brothers and Sisters of Christian and Charitable Schools. This order is obliged by its statutes to devote itself entirely to the education of poor children of either sex. See Hoefler, — *Nouv. Biog. Generale*, s.v.

Barreira, Balthazar

a Portuguese of Lisbon, entered the Company of Jesuits at Coimbra in 1556. During the dreadful plague of Lisbon in 1569, his charity and

attention to the sick were unbounded, and continued even after he had himself sickened with the disease. His excellence being thus proved, he was sent as missionary to Angola in 1580, where he learned the language and was blessed with vast success. In his sixty-fifth year, after his return to Portugal, he was sent to Cape Verd, whence he proceeded to Sierra Leone, on the coast of Africa. He died in 1612 at Ribeiro Grande. See *New Genesis Biog. Dict.* 3, 223; Landon, *Eccles. Dict.* s.v.

Barreira (Or Barreria), Petrus

SEE BARRIERE.

Barrell, Noah,

a Baptist minister, was born at Hartford, Washington Co., N. Y., May 5, 1794. He entered the ministry about 1822, and was pastor of fifteen churches in the states of New York, Ohio, and Wisconsin. During his ministry, he baptized not far from twelve hundred converts. He is said to have been "a man of good natural endowments, of most gentle and winning spirit." He died at Geneva, Wis., April 16, 1875. See *Baptist Encyclop.* p. 82. (J. C. S.)

Barreto, Francisco

a Portuguese ecclesiastic, was born at Montemayor in 1588. He was a Jesuit, and was sent to the Indies as a missionary, where he taught philosophy and theology. As visitor of his society he afterwards went to Malabar and to Goa, and died at the latter place, Oct. 26, 1663. He wrote *An Account of Missions in Malabar*, in Italian. See Hoefer, *Nouv. Biog. Generale*, s.v.

Barrett, Alfred

an English Wesleyan minister, was born at Attercliffe, near Sheffield, Oct. 17, 1808. When fifteen years of age he united with the Wesleyan Methodist Society; entered the ministry in 1832; was governor of Richmond Theological Institution for many years; spent the closing years of his life in retirement, and died at Clapton, Oct. 26, 1876. "He was a man of high intellectual capacity and of refined and cultivated tastes. He was a hard student. Some of his works are valuable; and his sermons, carefully prepared and hallowed by much fervent prayer, were remarkable for beauty of language and depth of thought, as well as for energy and unction.

Powerful in the pulpit, unrivalled in the Bible class, and not less remarkable for the faithful and fruitful discharge of pastoral duties, he was also diligent in the more subordinate functions of his office." Mr. Barrett combined dignity and refinement with that courtesy, gentleness, and affection which won him many friends. William Arthur calls him "the lovely Alfred Barrett — a pearl of great price" (*Life of Dr. S. D. Waddy*, by his youngest daughter, p. 345). Owing to a constitutional tendency, his soul was sometimes for weeks under a cloud of sadness and gloom. Mr. Barrett wrote the following: *The Pastoral Office; with Special Reference to the Wesleyan Methodists* (Lond. 1839, 8vo): — *Pastoral Addresses* (1824; *ibid.* 1845, 2 vols. 12mo): — *Catholic and Evangelical Principles Viewed in their Present Application* (*ibid.* 1843, 8vo): — *Life of Mors. Cryer* (*ibid.* 1845, 12mo): *Christ in the Storm; or, The World Pacified* (*ibid.* 1849, 12mo): — *The Boatman's Daughter* (*ibid.* 1847, 18mo): — *Discourse on Modern Mental Philosophy, with Strictures on Mr. J. D. Morrell* (*ibid.* 1850; 12mo): — *Life of Rev. J. H. Bumby, with a Brief History of the New Zealand Mission* (*ibid.* 1852, 18mo): — *Devotional Remains of Mrs. Cryer, with an Introduction* (*ibid.* 1854, 16mo): — *The Ministry and Polity of the Christian Church, Viewed in their Scriptural and Theological Aspects* (*ibid.* eod. 12mo): — sermon on ~~1898~~ Psalm 119:18, in *Sermons by Wesleyan Methodist Ministers* (1850): — *Consolator; or, Recollections of the Rev. J. Pearson* (*ibid.* 1856, 12mo): — a sermon on *Knowing our Fathers' God*. See *Minutes of the British Conference*, 1877, p. 14; Osborn, *Wesleyan Bibliography*, p. 66.

Barrett, Benjamin

an English Wesleyan minister, was born in Eccleshill, near Bradford, in 1779. He was converted at fourteen, admitted to the rank of a local preacher at nineteen, entered the itinerancy in 1807, and, after thirty-two years of pious, unassuming, faithful service, died May 24, 1839. See *Minutes of the British Conference*, 1839.

Barrett, Edward Semans

a Congregational minister, was born in Cavendish, Vt., Oct. 17, 1810. He graduated at Middlebury College in 1838; taught at Canton, N. Y., at the same time pursuing theological studies. He commenced preaching at Weston, Vt., where he was ordained in 1841. In 1844 he was a member of the legislature of Vermont. From 1845 to 1852 he was a teacher in

Leicester, and from 1848 to 1850 superintendent of schools in Addison County. In 1861 Mr. Barrett was appointed clerk in the Pension Office at Washington, D. C., where he continued until His death, July 18. 1866. See *Cong. Quarterly*, 1867, p. 42.

Barrett, Elisha D.

a Presbyterian minister, was born in Northampton, Mass., in 1789. After a preparatory training, he entered Williams College, and was graduated in 1813. After graduation, he removed to Virginia and opened a high-school, his patrons being mostly slave-holders. He also organized a Sundayschool, to which the blacks as well as whites were invited. As the instruction of the blacks was contrary to law, he was threatened with its penalties if he did not desist. Despite all threats, he continued, declaring that there was a higher law which had superior claims upon him. His school was not closed, and he conducted it with success. He was ordained and installed pastor of the Presbyterian churches of Plumb Creek and Glass Run, where he labored many years with great success. His late years were spent in Illinois and Missouri. In his eighty-eighth year he taught a private class in Latin and Greek. His last sermon was preached when he was ninety years of age. He closed his long and useful life in Sedalia, Mo., Nov. 6, 1880. See *Presbyterian*, Dec. 1, 1880. (W. P. S.)

Barrett, George J.

a Methodist Episcopal minister, was born in Mechanicsville, N. Y., Feb. 22, 1818. He professed religion in early life; became a teachler among the Chippewa Indians at Green Bay, Wis., in his eighteenth year; and in 1839 entered the Illinois Conference. Ten years later ill-health obliged him to locate. On recovering, he began preaching for the Congregationalists, and remained with them fifteen years. In 1863 he re-entered the Illinois Conference. and continued zealous and faithful until his death, Feb. 19, 1877. Mr. Barrett won the reputation of being the wittiest man ever connected with the Illinois Conference. Always cheerful and buoyant, he scattered sunshine wherever he went. He was conscientious and strong in all his convictions; was brave, and wielded a scathing irony against all that he thought to be wrong; was generous and eloquent. See *Minutes of Annual Conferences*, 1877, p. 134.

Barrett, Henry C.

a Free-will Baptist minister, was born Jan. '19, 1848, and united with the Church at the age of seventeen. He graduated at the State Normal School at Mansfield, Pa., and in September, 1874, went to Hillsdale to prepare for the ministry, where he remained two years. He accepted a call to the Church in Hinckley, O., and commenced his duties in July, 1876. In the midst of great usefulness, and with bright hopes of success in his ministry, he was called away, after an illness of three weeks, Jan. 28, 1878. See *Morning Star*, Feb. 27, 1878. (J. C. S.)

Barrett, John D.D.,

an Irish clergyman and educator, was born in Dublin in 1753. He was educated at Trinity College, of which he became a fellow in 1778, a member of the senior board in 1791, and librarian in 1792, having served as assistant during the preceding eight years. He died Nov. 15, 1821. Dr. Barrett was a fine scholar, and distinguished in particular for a memory which was almost miraculous. He was, however, exceedingly eccentric in his habits, and rarely passed beyond the precincts of his college. He published, *An Inquiry into the Origin of the Constellations that Compose the Zodiac, and the Uses they were Intended to Promote: — An Essay on the Earlier Part of the Life of Swift: — Evangelium secundum Mattheum ex Codice Rescripto in Bibliotheca Collegii S Soe. Trinitatis juxta Dublin*. See the (Lond.) *Annual Register*, 1821, p. 245, 656; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barrett, Myron

a Presbyterian minister, was born at North-east, N. Y., Sept. 9, 1816. He was prepared for college at Burr Seminary, Vt. He graduated at Yale College in 1844, after which he went to Columbus, O., and taught four years. He afterwards entered Union Theological Seminary, N. Y., where he spent about two years, and then entered the senior class in Princeton Seminary, N. J., where he was regularly graduated in 1851. He was licensed April 16 of that year by the Presbytery of New York, and received a call from the Church at Pontiac, Mich., but did not accept it. He went to Detroit, Mich., preached a few weeks in the First Presbyterian Church of that city, and then was chosen assistant pastor, and filled the pulpit for fifteen months during Dr. Duffield's absence in Europe. Mr. Barrett was ordained as an evangelist by the Presbytery of Detroit, in the First Church

of Detroit, March 9, 1852; was installed pastor of the First Presbyterian Church at Newton, Sussex Co., N. J., June 26, 1854, and here he continued about five years. His health then failing, he resigned his charge, continuing, however, to preach as he had opportunity. He spent the following summer in the employ of the American Tract Society, and then made three successive engagements of six months each to supply the Church at Stroudsburg, Pa., but declined to accept its call. He preached for one year as assistant pastor to the South Church, New Haven, Conn., and afterwards supplied for periods of various length churches at White Plains, N. Y., and elsewhere, being seldom unemployed upon the Sabbath. He died May 8, 1876. Mr. Barrett was a man of quick perceptions and logical intellect. His convictions of truth were clear and intense, and gave power to his preaching. He was active and useful as a citizen, and as a man and a Christian commanded the unwavering respect of all who knew him. See *Necrological Report of Princeton Theological Seminary*, 1877.

Barrett, Samuel D.D.,

a Unitarian minister, was born in Royalston, Mass., in 1794. He was educated in Wilton, N. H., and at Harvard College, where he graduated in 1818, and subsequently at the Theological School at Cambridge. In 1825 he became pastor of the Twelfth Congregational Society, and for a time edited the *Christian Register*. In 1860 he retired to Roxbury, where he resided till his death, June 24, 1866, though for some time previous to his demise he served as Unitarian pastor in Boston. See *Appletons' Annual Cyclop.* 1866, p. 568.

Barrett, Selah

a Free-will Baptist minister, was born in Stafford, Tolland Co., Conn., Feb. 25, 1790. When he was a child his father moved to Vermont. Here, at the age of twenty-two, he was hopefully converted, and joined the Strafford Church, this being the first Freewill Baptist Church formed in the state. In the fall of 1817 he removed to Rutland, O., and in 1837 was licensed to preach by the Meigs Quarterly Meeting. His ordination took place in September, 1849, in Cheshire, O. Here he preached more than in any other place, although he labored in different churches in his own quarterly meeting and in that of Athens. He died in Rutland, July 12, 1860. See *Free-will Baptist Register*, 1861, p. 91. (J.C.S.)

Barrett, William D.

a Methodist Episcopal minister, was born in Virginia, July 19, 1797. He received a careful religious training; experienced conversion in his nineteenth year; soon began exhorting, and in 1817 joined the Virginia Conference. Four years later he located on account of ill-health removed to Ohio, and in 1830 entered the Ohio Conference, and in it labored diligently till his death, Feb. 22, 1839. Mr. Barrett was open-hearted and frank as a man, confident and unwavering as a friend, affectionate as a parent, and devoted and zealous as a minister. See *Minutes of Annual Conferences*, 1840, p. 52.

Barrez

The Carmelites were formerly called “Freres Barrez,” or *Barry Friars*, because their habit for a time was party-colored — part black and part white. This was about 1285. They afterwards resumed the white dress, which was their original habit. See Collier, *Hist. Dict.* vol. iv; Landon, *Eccles. Dict.* s.v.

Barrfinn

(Barrindus, Barinthus, and also Finbar and Findbar, *white hair*), the name of three Irish ecclesiastics:

- 1.** Son of AEdh, or Achadh, of the family of St. Bridget, who was related to the Irish king called the Lawgiver, who reigned A.D. 164-174 (Todd, *St. Patrick*, p. 287). His festival is Nov. 8.
- 2.** Bishop of Druim-cuilinn (now Drumcullen, Kings Co.) and of Cillbairrf hinn, celebrated May 21. His date as given by Usher (*De Brit. Eccl. Prin.* [Dublin, 1639]) is A.1). 590; but Lanigan (*Eccl. Hist. Irel.* ii, 221) thinks he must have flourished earlier. Usher counts him among the three hundred who formed the second order of Irish saints, and quotes from the *Life of St. Carthagus*, calling him abbot of Druim-cuilinn, on the borders of Munster and Leinster. Kilbarron Parish, Diocese of Raphoe, County Donegal, receives its name from this saint. See *Stat. Accq. Ireland*, i, 462.
- 3.** Abbot of Inis-damble, on the borders of Kensalach in Leinster, whose festival is celebrated January 30. Some appear to confound him with No. 1 above.

Barri, Giacomo

a Venetian painter and engraver, lived about 1650. He etched a fine plate of the *Nativity*, after P. Veronese; also some plates after his own designs; and in 1651 he published a work of some merit, entitled *Viaggio Pittoresco d' Italia*.

Barrientos, Genes de

a Spanish theologian, studied at Salanica, entered the Dominican Order. and made himself known as a theologian and preacher. Applauded at the court of Charles II for his eloquence, he did not remain to be dazzled by his success, but consecrated himself to foreign missions. In 1685 he went to the Philippine Islands, and became successively titular bishop of Troy and suffragan of the archbishop of Manilla. He died in 1694. He wrote *Reflexiones Theologicas* (Manilla, 1684). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barrientos, Lopez de

a Spanish theologian, was born at Medina del Campo in 1382. He entered the Dominican Order, and became professor of theology at Salamanca. He held this position from 1416 to 1433, when he was placed in charge of the education of the prince Henry by the king of Castile, John II. In 1438 he was appointed bishop of Segovia and grand-chancellor of Castile, and in 1440 assisted the king at the States-General of Valladolid. In 1442 he became bishop of Avila, and, after bringing about a reconciliation between prince Henry and the king, his father, he became bishop of Cuenca and inquisitor-general of all Castile. He refused the bishopric of Compostella, and remained at Cuenca till his death, which occurred May 21, 1469. The poor were his heirs. He wrote, *Claris Sapientic: — Index Latinus ad Sancti Antonini, Archiepiscopi Florentini, Summam Theologicam: —* and several other works which remain unpublished. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Barriere, Francois

a French Jesuit and theologian who lived in the early half of the 18th century, wrote *Les Grandes Veritez de la Religion pour purifier le Chrestien, le conformer a Jesus-Christ, et l'unir a Dieu* (Toulouse, 1704, 3 pts.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barriere, Jean de la

founder of the Order of the Feuillants, was born at Saint Cerd in 1544. At the age of eighteen he was appointed to the Abbey of the Feuillants, of which he took possession in 1565. He died as a prisoner at Rome in 1600. His varied fortunes are recounted under the article FEUILLANTS.

Barriere (Or Barreria), Pierre De

a cardinal, and bishop of Autun, a native of Rodez, lived at the close of the 14th century. He refused to accept the cardinalate at the hand of pope Urban VI, because he believed that this pontiff had not been legally elected, but accepted it later from Clement VII. He wrote a treatise upon schism, directed against John of Lignano, defender of Urban; it was published in Duboulav's *Histoireded l'Uziversiti de Paris*, vol. iv. See Hoefer, *Nouv. Biog. Generale*, s.v.

Barrimiit

in Mongolian mythology, is the name of the six perfections which the priests of the religion of Lama are required to reach — namely, sanctification from worldliness, true zeal, holiness, virtue, devotional meditation, and wisdom.

Barrindus

SEE BARRFINN; also *SEE BARRY*.

Barringer, Joseph

a Methodist Episcopal minister, was born near Buffington's Island, O., May 7, 1817. He was converted in his seventeenth year, and in 1838 entered the Ohio Conference, in which he served the Church till his decease, Sept. 3, 1871. Mr. Barringer was an able preacher, a sound theologian, a logical and lucid speaker. See *Minutes of Annual Conferences*, 1871, p. 249.

Barringer, William

a minister in the Methodist Episcopal Church, South, was born in Cabarras County, N. C., Feb. 18, 1816. He was educated at Chapel Hill; entered mercantile business at Concord; experienced a powerful conversion in 1842, and in 1844 joined the South Carolina Conference, in which he

served with diligence and fidelity until his sudden death, March 17, 1873. Experimental religion was Mr. Barringer's great theme, and he exhibited it as the controlling power of his life. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 804.

Barrington, Shute

a prelate of the Church of England, was born in 1734. He was educated at Eton and at Merton College, Oxford, of which he became a fellow; was ordained in 1757; obtained various preferments, and at length, in 1769, the bishopric of Llandaff; in 1781 that of Salisbury; and ten years after that of Durham, which he held till his decease, in March, 1826. Bishop Barrington was a man of deep piety, a patron of all religious and philanthropic institutions, and wholly devoted to the great work committed to his care by the Church. His talents were acknowledged to be considerable, and his various publications, which consisted of Biblical criticisms, tracts, sermons, and charges, were all consecrated to the glory of God.

Barritt, John

an English Wesleyan minister, was born at Owlet Hill, near, Colne, Lancashire, in 1756. He was converted at the age of seventeen, and was called into the ministry by Wesley in 1786. He travelled eighteen circuits; became a supernumerary in 1817, and died March 8, 1841. He was a good man and a useful laborer. See *Minutes of the British Conference*, 1841, p. 156; *Wesleyan Meth. Magazine*, 1843, p. 177.

Barritt, John Wesley

an English Wesleyan minister, son of the preceding, entered the ministry in 1817, preached at Banff, Peterhead, Ayr, Middleham, and Grantham, and became a supernumerary at Middleham in 1825; resumed work at Walsingham in 1830; retired again in 1838; resided at Halifax, Colne, and other places; received a great shock to his mental powers by an accident in 1855; and died in Manchester, Nov. 3, 1861, in the seventieth year of his age. See *Minutes of the British Conference*, 1862, p. 15.

Barritt, Myron

SEE BARRETT.

Barrius (Or Barrocius)

SEE BARRY.

Barrocius

ST., a disciple of St. Cadoc, in the 6th century. When Cadoc sailed from the island Echni to Barrew with his disciples Barruc and Gualches, he found that they had forgotten his enchiridion, and sent them back for it, saying, "Go, not to return." The irritable and revengeful character of Celtic saints is noted by Giraldus. A sudden storm overset their boat, and Bariuc lies buried in the island of Barry, to which he gave his name. This account is late, and there is an evident use of Nennius in it. Giraldus Cambrensis, whose family took its name from Barry Island, describes the saint's shrine in his time thus: "Cuijus et reliquiae in capella ibidem sita, hederæ nexibus amplexata, ii feretrum translatae continentur." His feast-day is variously stated as Nov. 29 (Cressy, *Church History*, 20:18) or Sept. 27 (Ritson, *Arthur*, p. 157).

Barrois, Humbert,

a French theologian of the Benedictine Order. He entered the Order of Moven Moutier in 1711, became abbot in 1727, and was invested with the principal honors of the Society of St. Vanne. He published various works upon the constitution of his order and upon other subjects. See Hoefler, *Nouv. Biog. Generale*, s.v.

Barroll, William

a missionary of the Church of England, was a native of Wales. He was licensed to preach by the bishop of London, and immediately on his arrival in Maryland succeeded his uncle, the Rev. Hugh Jones, in the rectorship of North Sassafras Parish, Cecil Co. When the livings were taken away from the clergy in Maryland in 1776, he removed to Elkton, Md., and taught school for the support of his family. He died in North Sassafras Parish in 1778, aged about forty years. See Sprague, *Annals of the Amer. Pulpit*, v, 12.

Barron, Thompson,

a Universalist minister, was born in Billerica, Mass., April 17, 1816. He was left an orphan at the age of eight; learned the carpenter's trade; gave

himself a liberal education, and began preaching in 1836. In 1837 he was ordained at Bridgewater, Vt., in which vicinity he preached until 1841, when he removed to Winchester, N. H. He afterwards removed to Concord, N. H., in 1846; to Dayton, O., in 1851; to Marietta, O., in 1853; to Muscatine, Ia., in 1856; returned to Enfield, N. H., in 1858; afterwards labored in Wentworth; and lastly removed to Newport, same state, where he retired to a small farm, and there continued until his death, Jan. 4, 1870. Mr. Barron was a man of positive theological views, impetuous temperament, of marked independent character, and very limited popularity. See *Universalist Register*, 1871, p. 100.

Barrow, David

a Baptist minister, was born in Brunswick County, Va., Oct. 30, 1753. He united with the Church in his seventeenth year, and began to preach when he was eighteen. He was ordained in 1774, and had the pastoral care of three churches in Virginia, itinerating much also in that state and in North Carolina. He was exposed to many of the persecutions which in those times the Baptists suffered. "In 1778 he was seized at one of his meetings by a gang of twenty men, dragged a half-mile, and forcibly dipped under water twice, with many jeers and mockeries." In 1798 he removed to Montgomery County, Ky., and became pastor of the Church at Mt. Sterling. He was a warm advocate of antislavery, and was regarded as a leader in the abolition movement in the section of the state in which he lived. He died Nov. 14, 1819. Among his published writings were a book against slavery and a treatise in defence of the doctrine of the Trinity. See *Baptist Encyclop.* p. 83. (J. C. S.) Barrowclough, Samuel, a minister of the Methodist New Connection, a native of Stainland, Yorkshire, was born in 1756, and devoted himself in early life to the Methodists. He joined the New Connection at the time of the division, and in 1804 entered their ministry; travelled in thirteen circuits, laboring with great success, some of his converts being eminent Christians. He was an eloquent and able divine; but in 1820 his health failed, and he retired to Manchester, and died there Dec. 1, 1821. See *Minutes of the Conference*.

Barrowclough, William

an English Wesleyan minister, and a young man of deep piety and promising gifts, was appointed by the Wesleyan Missionary Society to Sierra Leone in November, 1855. He labored there for three months, was

seized with a fever, and died,—much lamented, April 3, 1856. See *Minutes of the British Conference*, 1856.

Barrowes (Or Barrowe), Henry

a Brownist, was executed at Tyburn with John Greenwood, April 6, 1592, “for writing and publishing sundry seditious books and pamphlets tending to the slander of the queen and government.” He wrote, *A Brief Discoverie of the False Church; as is the Mother, so is the Daughter* (Lond. 1590): — and *Platfbrm which may Serve as a Preparation to Drive away Prelatism* (1593). See Brook, *Lives of the Puritans*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barrowists

a name which was sometimes applied to the *Brownists* (q.v.), after one of their leaders.

Barrows

are mounds of earth which have in many countries been raised over the remains of the dead. Their use was prevalent among many of the ancient inhabitants of Europe. Virgil attributes it to the ancient Romans, and Herodotus mentions it as being a practice among the Scythians. Many monuments of this kind are to be found in both England and Scotland, while in Scandinavia the practice of building “them has prevailed for many centuries. The usual form of the Scandinavian barrows is either round or oblong, and some of them have rows of upright stones set around them. Barrows with stone chambers were earliest in use. Of the oblong some have been found to contain two cinerary stone chests, one at each end. and occasionally one in the middle. Round barrows were commonly raised over stone vaults or mortuary chambers in which the dead body was deposited, either buried in sand or laid out on a flat stone, and sometimes in a sitting posture. Barrows in considerable number were often raised on a field of battle, high ones surrounded with stones for the chiefs, and low mounds of earth for the common soldiers. Among the wooden barrows mentioned there were those known as *ship-barrows*, made by taking a boat or ship, turning it keel uppermost, and raising a mound of earth and stones upon it for a house of the dead. See Mallet, *Northern Antiquities* (Blackwell’s ed.); Gardner, *Faiths of the World*, s.v. **SEE MOUNDS**.

Barrows, Allen

a Baptist minister, was born in Hebron, Me., July 7, 1807, and was a graduate of Waterville College in the class of 1834. He was ordained the September following his graduation as pastor of the Baptist Church at Hallowell Cross Roads (now Manchester), Me., where he remained one year, and then removed to Leeds, Me. His pastorates were: Leeds, 1835 — 37; Ellsworth, Me., 1837-45; Calais, Me., 1845-50; East Machias, Me., 1850-52; Leeds, 1852-54; Fayette, Me., 1854-57; Litchfield, Me., 1857-64; East Sumner as a supply, 1864-72, at which place he died, April 24, 1875. "Mr. Barrows was very firm and earnest in his opinions; sound, judicious, and instructive in his preaching, and a truly excellent man in all the relations of life." (J. C. S.)

Barrows, Eleazer Storrs

a Presbyterian minister, was born Jan. 18, 1790, in Mansfield, Conn. He graduated at Middlebury, Vt., in October, 1811; spent 1811-12 in Castleton, Vt., 1812-15 in the Carolinas, and studied divinity at Princeton in 1815-16, acting a portion of 1815 as tutor in Middlebury College. He preached in Middletown, N. Y., 1816-17; and at the close of 1817 accepted a tutorship in Hamilton College, and for three years filled the professorship of Latin in that institution. On June 29, 1819, he was received by the Presbytery of Oneida as a licentiate of the Presbytery of New Brunswick, and on June 25, 1822, was dismissed to the care of the Presbytery of Onondaga. This body ordained and installed him over the Congregational Church at Pompey Hill. Here he remained until 1828, combining the charge of the academy part of the time with that of the Church. He edited the *Utica Christian Magazine* from 1828 to 1833, also supplying the pulpit at Waterville for some time. On leaving the editorial chair, he was settled at Cazenovia until 1842. He then returned to Utica with broken health, preaching here and there according to his ability. He died July 28, 1847. He was a man of great energy, judgment, skill, and won the esteem of all. See *Presbyterianism in Central New York*, p. 459.

Barrows, George Wellington

a Congregational minister, was born at Bridport, Vt., Feb. 23, 1817. He entered Middlebury College, but did not complete the course; graduated at Union Theological Seminary, N. Y., in 1844; was ordained pastor at Salisbury, Vt., in 1845, where he labored until 1863; was twice elected to

the Legislature of Vermont; was installed at Elizabethtown, N. Y., in 1864, and remained pastor there until his death, Sept. 26, 1881. Mr. Barrows was a man of firmness and decision, sweetness and evenness of temper, good sense, and perfection of character. His sermons were terse, forceful, and sound. See *Minutes of the General Assn. of New York*, 1881, p. 41.

Barrows, Homer

a Congregational minister, was born at Wareham, Mass., Dec. 19, 1806. He graduated at Amherst College in 1831; at Andover Theological Seminary in 1834; was pastor at Lakeville, then at Middleborough, Mass., 1836-42; at Norton, Mass., 1842-45; at Dover, N. H., 1845-52; Wareham, 1852-59; Plaistow, N. H., 1859-69; and Lakeville, 1869-72. He then removed to Andover, Mass., where he died, April 1, 1881. See *Necrology of Andover Theological Seminary*, 1880-81, s.v.

Barrows, Lorenzo Dow, D.D.,

a Methodist Episcopal minister, was born in Windham, Vt., July 1, 1817. He experienced religion at the age of fourteen. His academic education was in the Sanbornton and Newbury seminaries. He received license to exhort and preach in 1835, and in 1836 entered the New Hampshire Conference. He filled leading appointments in New England until impaired health led to his transfer to prominent stations farther south—such as Newark, N. J., Charleston, and Cincinnati. For three years he was president of Pittsburgh Female College, and for six years of New Hampshire Conference Seminary and Female College. In 1871 he threw himself into the cause of the freedmen, and assisted in establishing the Clark Theological School at Atlanta, Ga. He was an early and active worker in the temperance reform. He died Feb. 18, 1878. In the pulpit, on the platform, at conferences, and before legislatures, Dr. Barrows was ever ready and powerful. He was a devoted husband and father, and an exemplary Christian. He published, a revision of Holyoake's *Rudiments of Public Speaking and Debate*, showing his ability as a critic: — a *Manual of Chapel Services*, for schools and colleges. He also established the *Prohibition Herald*, which he edited over a year. See *Minutes of Annual Conferences*, 1878, p. 56; Simpson, *Cyclop. of Methodism*, s.v.

Barrows, Michael

an Irish Wesleyan minister, was born in Sligo in 1782. He was converted in his seventeenth year under a sermon by James Bell; entered the sacred work in 1805, retired to Carrickfergus in 1839, and died in Dublin, March 12, 1855. He is highly spoken of. See *Minutes of the British Conf.*, 1855.

Barruel, Augustin De

a learned French Jesuit, was born Oct. 2, 1741, at Villeneuve-de -Berg, near Viviers. After assisting Freron in the publication of *L'Annee Litteraire*. he edited the *Journal Ecclesiastique* until August, 1792. He then went to England, where he published a work against the French Revolution, entitled *Memoires sur Jacobinisme*, which was prohibited in France. After the Revolution, Nov. 9, 1799, abbe Barruel desired to return to France. and July 8, 1800, he circulated about Paris a tract warmly recommendinug fidelity to the consular government. This writing gained for him the favor of the First Consul, who, in order to recompense him, appointed him canon of the Cathedral of Paris. In 1803 he published, in two large volurties, an apology for the Concordat, entitled *De L'Autorite du Pape*, which was violently attacked by abbe Blanchard in three successive articles. Barruel died at Paris, Oct. 5, 1820. His principal-works are, *Ode sur le. Glorieux Avenenzent de Louis-Auguste* (Louis XVI) (1774): — *Le Patriote Veiidique, ou Discours sur les Vraies Causes de la Revolution* (1789):*Collection Ecclesiastique, ou Recueil Complet des Ouvrages faits depuis l'Ouvertu-re des Etats - Genesaux, relativement au Clerge* (1791-92): — *Histoire du Clerge de France pendant la Revolution-* (1794, 1804.): — *Memoires pour servir a l'Histoire du Jacobinisme* (1797, 1803). These. various works, all directed against the Revolution, were marred by exaggeration and harsh criticism. See Hoefler, *Nouv. Biog. Generale*, s.v.; Winer, *Handbuch der theol. Lit.* i, 468, 818; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.

Barry (Barrius, Barrindus, Barrocos, Barr, Pinbar), St.,

commemorated Sept. 25, has both an Irish and Scotch history. According to the Irish history, he was a native of Cork or its neighborhood, and the founder, bishop, and patron of the first Church there, spending his life in that district as a confessor. He was educated at first in Leinster under Mac-corb; and at Corcach-Mdr, the "marshy place" where Cork now stands, he founded his Church and established a school. He had previously had a

school at Loch Ire. All accounts agree that he visited Rome, and on his way paid a visit to St. David at Menevia. After an episcopate of seventeen years, he died at Cloyne, Sept. 25, 633 (or 630), and was buried at Cork. He is patron of Kilberry Parish, in Waterford; perhaps also of Kilberry Parish, Diocese of Dublin, County of Kildare. See Caulfield, *Life of St. Fin Barre* (Lond. 1864); and for a long list of authorities, Smith, *Dict. of Christ. Biog.* s.v.

Barry, Basil

a Methodist Episcopal minister, was born in Ann Arundel County, Md., March 1, 1789. He joined the Church at the age of sixteen, received license to preach in 1813, and in 1815 entered the Baltimore Conference. In 1844 ill-health obliged him to retire from the active ranks, and he located at Rockville, Md., where he continued to reside until his death, Sept. 2, 1877. As a preacher, Mr. Barry was studious, Biblical, sound, and forcible; as a man, spiritual. See *Minutes of Annual Conferences*, 1878, p. 15.

Barry, Edmund D., D.D.

a Protestant Episcopal clergyman, was born at Kinsale, Ireland, in 1777. His earlier studies were prosecuted under an able master in charge of the academy at Youghal, and in 1796 he was entered as fellow-commoner at Trinity College, Dublin. In 1798 he came as an exile to America, his banishment growing out of the political agitation in Ireland during 1796-97. He began his career as a teacher on Staten Island, where he remained fourteen months. In 1800 he taught at the Elizabethtown Academy. He became assistant minister of the French Church in New York in 1808, and at the same time took charge of the Protestant Episcopal Academy in that city, where he remained thirteen years. Removing to Baltimore, Md., he occupied a position as instructor in a similar institution. He returned to New York in 1824, where he established a flourishing academy. He died at Jersey City, N. J., April 20, 1852. Dr. Barry was a man of eminent piety, courteous and graceful in his manner, and beloved by a large circle of friends. See *Amer. Quar. Church Rev.* 1852, p. 326.

Barry, Edward, D.D.,

an English divine, was born at Bristol about 1759. He was originally intended for the medical profession, and, after the usual course of study, graduated as M.D. at St. Andrews College. Preferring to enter the Church,

he received the curacy of Marylebone, London, where he was very popular as a preacher. Subsequently he obtained the living of St. Leonard's, Wallingford, where he died, Jan. 16, 1822. Dr. Barry was an energetic and successful clergyman, and an able defender of the principles of the Church of England. The following are a few of the works published by him: *A Letter to Mr. Cumberland*, occasioned by his letter to the bishop of Llandaff (1783, 8vo): — *Theological, Philosophical, and Moral Essays* (2d ed. 1791, 8vo): — *The Friendly Call of Truth and Reason to a New Species of Dissenters* (1799, 8vo; 4th ed. 1812): *Works* (1806, 3 vols. 8vo): — a number of *Sermons*, etc. See (Lond.) *Ann. Reg.*, 1822, p. 266.

Barry, George, D.D.,

a clergyman of Scotland, was born in the County of Berwick in 1748. He was educated at the University of Edinburgh, and for a short time was employed as a private tutor to the sons of some gentlemen in Orkney, by whose patronage he became second minister of the royal burgh and ancient cathedral of Kirkwall. About 1796 he removed to the island and parish of Shapinshay. He first attracted public notice by the statistical account of his two parishes, published in Sir John Sinclair's *Statistical Reports*. He was very zealous in his labors for the education of youth, and for that reason the Society for the Propagation of Christian Knowledge in Scotland about 1800 chose him one of their members and gave him superintendence over their schools at Orkney. He died May 14, 1805. Shortly after his death appeared his *History of the Orkney Islands*.

Barry, Gerald

(usually called *ſ* *Gitaldus Cambrensis*, or *Gerald of Wales*), an English clergyman descended from a noble family, was born at the Castle of Mainaper, near Pembroke, in 1146. His early training was conducted by the bishop of St. David's, his uncle. He was afterwards sent to Paris for three years, after which he returned to England, in 1172, entered into holy orders, and received several benefices in England and Wales. He became the legate of Richard, archbishop of Canterbury, for correcting various disorders in Wales, and executed his office with great vigor. At the death of his uncle, David FitzGerald, bishop of St. David's, he was elected to the vacant see, but declined the office on account of an irregularity in the election, more especially, however, on account of the opposition of king Henry II. He then returned to Paris, and engaged in the study of civil and

canon law, especially the papal constitutions or decretals. In 1179 he was elected professor of canon law in the University of Paris, but declined the honor. In 1180 he returned to England, and was appointed bishop of Menevia *pro tempore*, which function he fulfilled three or four years with great success. In 1184 he became chaplain to Henry II, and subsequently received various honorary appointments. In 1198 he was again elected bishop of St. David's, but this time the opposition of Hubert, archbishop of Canterbury, stood in the way, and after a contest of five years, in which he made three journeys to Rome, he was finally defeated. Soon after this he retired from public life, and spent the remaining seventeen years of his life in literary labors. He is supposed to have died in 1223. Among his works we note, *Topographia Hiberniae* (Frankfort, 1602): — *Legends of Saints*: — *Liber Invectionum*: — *Gemma Ecclesiastica*: — *The Itinerary of Cambria*: — and *De Gestis Giraldi Laboriosus*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Barry, James, (1),

a historical painter of the British school, was born at Cork, Ireland, in 1741. He was educated in the school of Mr. West at Dublin, where, at the age of twenty-two, he gained the prize for a historical picture representing the arrival of St. Patrick on the coast of Cashel. In 1770 he went to England, and exhibited in the Royal Academy his *Adam and Eve*, and the year following his *Venus Anadyomene*. He was elected a Royal Academician in 1777, and professor of painting in that institution, but on account of misconduct was obliged to resign. He struggled with his evil genius, poverty, and neglect, and died in the greatest indigence at London in February, 1806. The principal works of this great artist are the series of pictures in the Adelphi. which are best described by himself in his pamphlet, and which he terms a *Series of Pictures on Human Culture*.

Barry, James, (2),

an early Methodist preacher, entered the work in 1774, and died at Gainsborough, Lincolnshire, in 1783. "As he labored much, so he suffered much, but with unwearied patience. In death he suffered nothing, stealing quietly away." See Atmore, *Meth. Memorial*, s.v.

Barry, John

an English Wesleyan missionary, was of Irish Protestant parentage. He was appointed to the island of Jamaica in 1824, and on his return in 1832 he gave evidence before both Houses of Parliament on the negro race. He was afterwards sent to Canada and Bermuda, but, on his rupturing a bloodvessel, returned to England in 1836. He vainly tried to regain his health in Guernsey and the West Indies, and died in Montreal, June 21, 1838. "His sermons were rich in thought and chaste in expression, and delivered with great earnestness and power." See Cooney, *Autobiog. of a Wesl. Meth. Missionary* (Montreal, 1856), p. 235, 248; *Minutes of the British Conference*, 1838.

Barsaiti, Marco

an eminent Italian painter, was a descendant of a Greek family of *Friuli*. He painted a picture of *Christ Praying in the Garden*, in the Church of St. Giobbe, in 1510, which was highly extolled by Ridolfi. There are a number of his works in the churches of Friuli, and one (*The Vocation of St. Peter*) in the Church of the Certosa, which Lanzi says is one of the most beautiful pictures of the age.

Barsanians

were one of the minor Egyptian sects of the Monophysites during the latter part of the 5th century. Joannes Damascenus identifies them with the Semidalitae (q.v.), and states that they had no valid consecration of the eucharist, but, having mixed a few crumbs of sacramental bread consecrated by Dioscorus, the Eutychian patriarch of Alexandria, with a measure of fine wheat flour, partook of the loaf made therefrom, and regarded it as an reception of the holy communion. Damascenus strangely attributes to them the tenets both of the Gajanitae (or Julianists) and of the Theodosiani (or Severians), who held opposite doctrines as to the corruptibility of Christ's body, adding thereto something of their own.

Barsanuphians (Or Barsanuphites)

were an obscure subdivision of the Monophysites, taking their name from Barsanuphius, an Egyptian pretender to the episcopal rank. They separated from the Jacobites in the reign of the emperor Zeno, at the latter part of the 5th century, and were reunited to them in the time of the patriarch Mark,

about 810. At that time they had two bishops, whom Mark at first refused to recognise, but afterwards acknowledged, and appointed them to the first vacant sees. The founder of this sect was a different person from the Palestinian anchorite. See Fleury, *Hist. Eccl.* 10:116; Neale, *Pair. of Alexand.* ii, 137, 221.

Barsanuphius

a solitary of Palestine, an Egyptian by birth, in the reign of Justinian, about 540. According to the story related by Evagrius (*Hist. Eccl.* 4:33), he shut himself up in his cell in a monastery at Gaza, where he remained for more than fifty years, seeing and seen by no human being, and eating no earthly food. Eustochius, the bishop of Jerusalem, disbelieving the tale, commanded the cell to be broken open, whereupon fire burst out and consumed the sacrilegious disturbers of the holy man's repose. Barsanuphius was the author of *Questiones et Responsiones Asceticoe Valric.* and a *Parcenesis ad Proprium Discipulum*, originally printed by Montfaucon, *Biblioth. Coislin.* p. 394; and afterwards by Galland, *Biblioth. Vet. Patr.* xi; and Migne, *Patrolog.* 86, pars i, 887 sq.

Barsom

in Persian cultus, is a bundle of consecrated twigs which the priest holds in his left hand while reading the Zendavesta. They are held together by a sacred band of palm-leaves, which is called Evanguin. The tree from which the branches are taken is not mentioned; the number is decided according to the number of books which the priest reads.

Barsony (De Lovas Bereny), George,

a Hungarian theologian, was born at Peterfalva near the commencement of the 17th century. He embraced the ecclesiastical profession, preached several years in Szerdahely, became canon at Gran in 1653, and was made bishop of Grosswardein in 1663. He distinguished himself by his zeal against Protestantism. He died Jan. 18, 1678. He wrote *Veritas Toti Maundo Declarata; Argumzento Triplici ostendens J. C. Reiamve Majestatem non Obligari Tolerare in Hungaria Sectas Lutheranam et Calvinianam* (Raschau, 1671; Vienna, 1672). D. Joh. Posahazi published a refutation of the work, entitled *Falsitas Veritatis Toti Mundo Declarata*, etc. See Hoefler, *Nouv. Biog. Generale*, s.v.

Barsotti, Giovanni Carlo

an Italian theologian who lived at Florence near the middle of the 18th century, wrote *Vita del Servo di Dio Gaetano Pratesi Marescalco Fiorentino* (Florence, 1756). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barsotti, Nicola

an Italian ascetic writer, was a Capuchin at Lucca near the middle of the 17th century. He wrote, *Spirituale Humane semper Peregrince Mortalis Vitae Renigium, habens Portum suum Immortalem Eternam Vitam* (first printed in Italian, then in an abridged form in Latin, Vienna, 1647): — *Sermones Evangelici pro Quadragesima et Adventu* (ibid. 1667): *Sermones de Sanctis per Annum Occurrentibus* (ibid. 1668). See Hoefer, *Nouv. Biog. Generale*, s.v.

Barstow, George

a Congregational minister, was born in Duxbury, Mass., in 1770. He graduated at Brown University in 1801; was ordained pastor of the Church in Hanson, Mass., Jan. 26, 1803; and died Feb. 11, 1821. See Sprague, *Annals of the Amer. Pulpit*, i, 646.

Barstow, Zedekiah Smith, D.D.,

a Congregational minister, was born in Canterbury, Conn., Oct. 4, 1790. He was admitted to college in 1811; after graduation he pursued his theological studies under the direction of president Dwight, and was licensed in New Haven, Conn., in 1814. For two years he was tutor and college chaplain in Hamilton College, and was invited to accept a professorship, but declined. He was settled over the Congregational Church in Keene, N. H., July 1, 1818, where he served fifty years. After his resignation he continued to preach for destitute parishes in the vicinity. For thirty-seven years he served as trustee of Dartmouth College; was secretary for many years of the General Association of New Hampshire, a corporate member of the American Board of Commissioners for Foreign Missions, trustee of Kimball Union Academy, trustee and secretary of Keene Academy. He was also a member of the New Hampshire Legislature, and chaplain of that body in 1868 and 1869. He died March 1, 1873. See *Obituary Record of Yale College*, 1873.

Barstucke (Or Berstucke)

in Lithuanian mythology, was the name of certain middle beings between the subdeities and men — goblins, or gnomes. The head among them was Puschkeit, governing the earth and plants. These goblins made their abode principally under elder-bushes, which were therefore sacred to them.

Bartels, August Christian, D.D.,

a Protestant theologian of Germany, was born Dec. 9, 1749, at Harderode, in the duchy of Brunswick. He studied at Helmstadt, and in 1773 was appointed pastor at Eimbeck in Hanover. In 1778 he was called to Brunswick, and in 1789 was made court preacher and provost at Riddagshausen. He died Dec. 16, 1826. He was an excellent pulpit orator, and attracted both the higher and lower classes. With the exception of *Ueber den Werth und die Wirkungen der Sittenlehre Jesu* (Hamburg, 1788-89, 2 pts.), his writings were mostly sermons. See Dbring, *Die deutschen Kanzelrednei des' 18ten und 19ten Jahrhunderts*, s.v.; Winer, *Handbuch der theol. Lit.* i, 310; ii, 65, 86, 158, 167, 173 sq., 181, 198. (B. P.)

Barthnos

(Βαρθενός) is given by Epiphanius (i, 82 d) as the name of the wife of Noah, meaning probably the *daughter of AEnos*, as other ancient authorities state that the patriarch married Haikal, the daughter of Abarez of the sons of Enos (Dittmann, *Conflict of Adam*, p. 98, 141).

Bartholin, Thomas,

a famous physician, librarian and rector of the Academy at Copenhagen, was born Oct. 20, 1616. He studied philosophy, philology, theology, and medicine at Leyden, and died Dec. 4, 1680. He wrote, *Paralytici Novi Test. Medico et Philol. Cormmentario Illustr.* (Copenhagen, 1673; Leipsic, 1685): *De Cruce Christi Hypomnemata IV: 1. De Sedili Medio; 2. De Vino Ayrrhato; 3. De Corona Spinea; 4. De Sudore Sanguineo* (Amst. 1670; Leyden, 1695): — *Dissertatio de Latere Christi Aperto* (ibid. 1646, and often): *Nicolai Chronica Episcoporum Lundensium ed. Th. Bartolin* (Copenhagen, 1709): — *De Sanguine Vetito* (Frankfort, 1673). See Vinding, *Academia Ft fnensis*; Niceron, *Memoires*; Bartholini, *Dissert. de Medicis Danis*; Jocher, *Allgemeines Gelehrten - Lexikon*, s.v.; Winter,

Hasndbuch der theol. Lit. i, 146, 538, 560, 834; First, *Bibl. Jud.* i, 89. (B. P.)

Bartholmess, Christian Jean Guillaume,

a French Protestant theologian, was born Feb. 26, 1815, at Geisselbronn, in Alsace. He studied at Strasburg, and, after completing his theological course, went to Paris as tutor of the family of the marquis de Jeaucourt. Here he especially devoted his leisure hours to the study of the history of philosophy, and published *La Vie de Giordano Bruno* (1847, 2 vols.). Two years later he published *Huet et son Scepticisme*, for which he obtained the degree of doctor of philosophy. In 1850 he published *L'Histoire de l'Academie de Prusse depuis Leibnitzjusqu'a Schelling* (2 vols.). In 1853 he accepted a call as professor of philosophy to Strasburg. In 1855 he published *Histoire Critique des Doctrines Reliyieuses de la Philosophie Moderne* (2 vols.). He died Aug. 31, 1856, at Nuremberg. See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Bartholomeus Iscanus

SEE BARTHOLOMEW OF OXFORD.

Bartholomaeus, Paulinus a St.

a German Carmelite, was born at Hof, Austria, in 1748, and died at Vienna in 1806. He wrote, *Systema Brahman. Liturg. Mytholog. Civile ex Monumentis Indicis Musei Borg.*; *Dissert. Hist.-criticis Illustravit* (Rome, 1791; Germ. transl. Gotha, 1797): — *India Orient. Christiana, cont. Fundat. Eccles.*, *Seriem Episcoporum*, *Missiones*, *Schismata*, *Persecut.* (Rome, 1794). See Winer, *Handbuch der theol. Lit.* i, 519, 841. (B. P.)

Bartholomai, Johann Christian

a Protestant theologian of Germany, was born Feb. 26, 1708, at Ilmenau. He studied at Jena, but on account of his poor health gave himself entirely to the study of philology and Church history, and accepted a call to the ducal library at Weimar, where he died, Feb. 1, 1776. He published, *Acta Historico-ecclesiastica* (pt. 96-120. Weimar, 1753-58): — *Nova Acta Historico-ecclesiastica* (ibid. 1758-72, 11 vols.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 580. (B. P.)

Bartholomai, Wilhelm Ernst

a Protestant theologian of Germany, brother of the preceding, studied at Jena; in 1723 was preacher at Roda; in 1730 second deacon at Weimar; in 1731 court deacon; in 1736 court preacher and member of consistory; and died May 26, 1753. He published, *Acta Historico-ecclesiastica* (pt. 1-95, which his brother continued): — *Materien aus der Theologie, Kirchen- und GelehrtenHistorie* (Weimar, 1737-42). See Moser, *Jetztlebende Gottesgelehrte*; Neubauer, *Jetztlebende. Theologen*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 580. (B. P.)

Bartholomäus, Dominicus

a minister of the Reformed (Dutch) Church, came to America in 1748. He served the Church at Zulpehocken from 1748 to 1759, when he died. See Corwin, *Man. of the Ref. Church in America* (3d ed.), p. 170.

Bartholomew, Of Avogadri,

a native of Brescia, Italy, and a professor of canon law, who flourished about 1240, wrote on the Decretals, also several epistles and a chronicle of the cities of Italy, all of which works are lost. He died in 1258, being eighty-four years old. See Dupin, *Hist. of Eccles. Writers*, ii, 435; Pancirol. 3, 7.

Bartholomew Of Bologna,

an Italian ecclesiastic who lived in the beginning of the 14th century, was a Dominican missionary. Pope John XXII consecrated him at Avignon for the bishopric of Maratha, a city situated on the confines of Armenia and Persia. He made many converts among the heathen and Mussulmans, built a great many churches and monasteries, and was appointed archbishop of Naxivan, in Armenia, which became the centre of his missionary labors. He published several treatises in the Armenian language, and translated the Psalms and some parts of the works of Thomas Aquinas into Armenian. See Lichtenberger, *Encyclopdie des Sciences Religieuses*, s.v. (B. P.)

Bartholomew Of Braganza,

an Italian Dominican who held the episcopal see at Vincenza from 1250 to 1268, and died in 1270, wrote, *A Commentary on the Bible*: — *Scholia in Dionysinum Areopagitam de Celesti Hierarchia*: — *Vitae Sanctorum in*

Epitomen Redactce: Narratio de Reliquiis Spinece Coronce Christi 1260
Vicentiam Perlatce, etc. See Barbaranus, *Historia Vicentina*; Ughelli,
Italia Sacra; Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher,
Allgemeines Gelehrten Lexikon, s.v. (B. P.)

Bartholomew Of St. Concordia

a native of Pisa, Italy, composed, about 1338, a *Summary of Cases. of
 Conscience*, printed, together with his *Sermons*, at Lyons in 1519. See
 Cave, *Hist. Lit.* ii, app. p. 31; Dupin, *Hist. of Eccles. Writers*, ii, 528;
 Landon, *Eccles. Dict.* s.v.

Bartholomew Bishop Of Exeter.

SEE BARTHOLOMEW OF OXFORD.

Bartholomew Of Foigni

(*de Fusniatco*), bishop of Laon, was suspended about the year 1142 by
 cardinal Ivo, the legate of pope Innocent II, for having confirmed an
 unlawful divorce between Raoul, count of Vermandois, and his wife. After
 this he left his bishopric and became a monk of Citeaux. He wrote *Epistola
 Apologetica ad Synodum Rhemensem*, which is still extant, and is given in
 Labbe, 10:1184. See Cave, *Hist. Lit.* ii, 220; Dupin, *Hist. of Eccles.
 Writers*, ii, 367.

Bartholomew Of Modena

an Italian Dominican, famous alike as theologian and preacher, who died in
 1448, is the author of *De Christo Jesu Abscondito in Solemnitate
 Corporis Christi* (Venice, 1555): — *Comrentat. in Regulam S. Augustini*:
 — *Concio de Veritate Sigmatum B. Catharince de Senis*: — *Comment.
 super Integra Psalteria*: — *Comment. super Evangelium Mcathcei* (the
 two latter in MS.). See Echard, *De Scriptoribus Ordinis Dominicanorum*;
 Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B. P.)

Bartholomew Bishop Of Oxford.

So Dupin styles an ecclesiastical writer of the 13th century who wrote a
Penitential, which he says was in MS. in the Library of St. Victoire at
 Paris. But clearly he is mistaken in calling him bishop of Oxford, which see
 was not erected till 1542. He means *Bartholomeus Iscanus*, bishop of

Exeter (Exoniensis), who was consecrated in 1161, and died Dec. 15, 1184; and who, as Godwin states, wrote several works, a list of which may be seen in Bale. Some letters written to him by John of Salisbury, bishop of Chartres, are still extant. See Godwin, *De Praes. Anq.* p. 403; Dupin, *Hist. of Eccles. Writers*, ii, 369; Tanner, *Bibl. Brit.* p. 78.

Bartholomew Of Przemisl,

a Polish Dominican, and preacher at Cracow, where he flourished towards the end of the 16th and beginning of the 17th century, wrote in his vernacular a commentary on the gospels of the Christian year, and in Latin, *Cozniciones in eadenm Evangelia* and *Opusc. de Confroaternitate Dei*. See Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Bartholomew Of Urbino,

an Augustine hermit, was made bishop of Urbino in 1343, and died in 1350. He completed the *Milleloquium* of St. Augustine, commenced by his master, Augustinus Triumphus (Lyons 1555), and composed the *Milleloquium* of St. Ambrose (ibid. eod.). He wrote some other pieces. See Cave *Hist. Lit.* ii, app. p. 44; — Dupin, *Hist. of Eccles. Writers* ii, 528.

Bartholomew, James

an English Wesleyan minister, was born at Northwich, Cheshire, in 1802. He united with the Church in his sixteenth year, entered the Conference in 1829, and was appointed to Alexandria, Egypt. After travelling in that country and Palestine for five years, he returned to England, and was employed in the home ministry for twenty years. In 1854 he retired and removed to Gloucester, and died Sept. 9 of that year. See *Minutes of the British Conference*, 1855.

Bartholomew, John Glass D.D.,

a Universalist minister, was born in Pompey, Onondaga Co., N. Y., Feb. 28, 1834. He received a liberal education, and at the age of nineteen commenced preaching. From his entrance into the ministry his pulpit labors attracted attention by his happy elocution, magnetic personal inlimence, and dramatic delivery. He was ordained in 1856, and appointed to the following places: Upper Lisle, Broome Co., N.Y.; two years at Oxford, Chenango Co., N. Y.; to Aurora, Ill.; in 1859 to Roxbury, Mass.; ill 1865

at Church of the Redeemer, Brooklyn, N. Y.; in 1868 to Auburn, N. Y.; in 1871 to Syracuse, N. Y.; and in 1873 to Newark, N. J., where he died, April 14, 1874. See *Universalist Register*, 1875, p. 128.

Bartholomew, Orlo

a Presbyterian minister, was born in West Goshen, Conn., in 1802. He was educated at Union College, Schenectady, N. Y., and studied theology at Auburn Seminary, N. Y. He was licensed by Cayuga Presbytery in 1836, preached in Henrietta, N. Y., for a short time, and the rest of his ministry was spent in Augusta, N. Y. He died May 7, 1814. See Wilson, *Presb. Hist. Alnanac*, 1865, p. 158.

Bartholomew, Thomas

an English Wesleyan minister of the primitive stamp, was received into the ministry from the Keighley Circuit in 1782. He travelled for thirty-eight years, dying in 1819. He was humble, unassuming, and highly esteemed by all who knew him. He read Latin, Greek, Hebrew, and Syriac, and enriched his mind with the learning of Walton's Polyglot Bible. See *Minutes of the British Conference*, 1820; Smith, *Hist. of Methodism*, i, 540-541.

Barthusius

saint and *martyr*, was burned with another priest called Verca, with a solitary, by name Arpila, and with twenty-three other persons, in a church in which they were assembled, in the 4th century, during the persecution of the Goths, in the time of Valentinian I and Valens; See Ruinart, p. 599.

Bartine, David Wesley, D.D.,

an eminent Methodist Episcopal minister, son of Rev. David Bartine, an honored and useful member of the Philadelphia Conference, was born in Trenton, N. J., March 17, 1811. He received a good academical education, with some knowledge of the classics, which fitted him to become a medical student under Dr. John M'Kelway, a distinguished physician in Trenton. About this time he was converted, and joined the Methodists. He was licensed to preach, and in 1831 gave up the study of medicine, and was employed on Middlesex Mission. He was admitted on trial in the Philadelphia Conference in 1832. The people thronged to hear him at every appointment. Along the sea-shore and in the Quaker settlements he went as a flaming herald. The following appointments were his fields of labor:

1832, Tuckerton, N. J.; 1833, Camden, N. J.; 1834-35, Mariner's Bethel, Philadelphia; 1836-37, Bristol, Pa.; 1838, Sharpstown and Woodstown, N. J.; 1839-40, transferred to New Jersey Conference and stationed at Franklin Street, Newark; 1841-42, Morristown; 1843-44 Salem; 1845-46, Halsey Street, Newark; 1847-48, Camden; 1849-50, Burlington; 1851-52, transferred to Philadelphia Conference and stationed at Fifth Street, Philadelphia; 1853-54, Trinity, Philadelphia; 1855-56, Lancaster, Pa.; 1857-58, Harrisburg, Pa.; 1859-60, Green Street, Philadelphia; 1861-64, presiding elder on North Philadelphia District; 1865-66, St. George's, Philadelphia; 1867-69, transferred to New Jersey Conference and stationed at State Street, Trenton; 1870-72, transferred to Newark Conference and stationed at Trinity, Jersey City; 1873-75, Morristown; 1876-78, Calvary and Orange, N. J.; 1879, Emory, Jersey City; 1880-81, Belleville, N. J. He died in Trenton, Aug. 13, 1881.

Dr. Bartine was a noble specimen of a man-nearly six feet tall, stoutly built, straight, and vigorous; his hair was black and beautiful, his forehead high and commanding, his large dark-gray eyes were brilliant, his lips at times compressed. All these gave him a marked personal presence. His mind was of a high order, cultured and well-balanced; his imagination sublime, his voice having wonderful compass and sweetness, his diction faultless, and his gift of utterance most remarkable. His deep piety, burning zeal, and profound knowledge and use of the Scriptures made him a very successful and popular preacher. He stood forth a champion for liberty, education, temperance, Sundays-schools, and missions, but pre-eminently as a preacher of righteousness. His great popularity made him a favorite at dedications, extra meetings, and at Conference. His mightiest efforts were made at camp-meetings. Here he stood as a prince of preachers. In the deep solitude of the woods at night, when the stars peered through the trees, when the old-fashioned torchlight fires lighted up the ground and flashed over the vast congregations, and the stand was crowded with preachers, then he seemed almost inspired to preach the Word of Life with marvellous edification to the Church and wonderful awakening power to the unconverted. Thousands were swayed under his preaching like fields of grain by the wind. For fifty years he went forward untarnished in reputation, never listening to flattering overtures of other denominations for his ministry. The last decade he seemed like one of the old prophets; his venerable appearance and long flowing locks, his youthful fire and full,

sweet-toned voice, made him to the last a man of mark. See (N. Y.) *Christian Advocate*, Oct. 20, 1881.

Bartizan

Picture for Bartizan

is the small overhanging turret which projects from the angles on the top of the tower, or from the parapet or other parts of a building. It is not so common in England as on the Continent.

Bartlett, Charles

a Methodist Episcopal minister, was born in New York city, July 11, 1821. He professed religion when about eighteen, studied two years at Wesleyan University, and shortly afterwards joined the New York East Conference. He labored diligently until stopped by his last sickness, which was of short duration. He died Nov. 2, 1854. Mr. Bartlett was feeble in constitution, but strong in sociability and spirituality. See *Minutes of Annual Conferences*, 1855, p. 546.

Bartlett, D.

a Baptist minister, was born in Maine about 1800. He was licensed by the Church at Hartford, Me., in 1822, and ordained as pastor of the Church at Guildford, Me., in that year. Here he remained one year, and thence accepted a call to the Church in Sangerville, Me., where he continued five years (823-128), and then removed to Warren, Me. His ministry in this place was also five years in duration (1828-33). His subsequent pastorates, all in Maine, were: 1837, Dexter; 1838, Thomaston; 1842, Friendship; and 1843, Camden. The exact date of his death the writer has been unable to ascertain. See Millett, *Hist. of the Baptists of Maine*, p. 435. (J. C. S.)

Bartlett, Dwight Kellogg D.D.,

a Presbyterian minister, was born at Utica, N. Y., March 30, 1832. He received his preparatory education in the Collegiate School of Poughkeepsie, N. Y., and was graduated at Union College in 1854. He taught in Rome, N. Y., from 1854 to 1855, after which he occupied the position of tutor in Union College over three years, during two years of which time he was also engaged in the private study of theology under the

guidance of Rev. Dr. Hicock. He entered Princeton Seminary in 1858, and remained there one year. He was licensed by the Presbytery of North River in 1859, and the same year ordained and installed pastor of Smithfield Church, to which he had previously preached as a stated supply. His pastoral relation to this Church was dissolved in 1862, when he was installed pastor of the Presbyterian Church at Stamford, Conn., by the Third Presbytery of New York. He remained here until 1864, when the relation was dissolved. He then accepted a call to become pastor of the Plymouth Congregational Church, Rochester, N. Y., where he was installed, and labored with great usefulness and success until 1874, when he accepted a call to the Second Reformed (Dutch) Church at Albany, N. Y., where he remained until his death, which occurred at New York, Jan. 11, 1880. See *Necrological Report of Princeton College*, 1881; *N. Y. Observer*, Jan. 20, 1881. (W. P. S.)

Bartlett, Horace

a Methodist Episcopal minister, was born in Portland, Conn., Jan. 17, 1793. He experienced conversion in 1814, and in 1822 united with the New York Conference, in which he labored with devotedness, zeal, and success. He died Feb. 3, 1858. Mr. Bartlett's life was characterized by high integrity and uniform piety. See *Min. of Annual Conferences*, 1858, p. 99.

Bartlett, James

a minister of the Bible Christians, was born at Somerton, England, April 12, 1816. When a boy he narrowly escaped death by fire and drowning. In 1835 he gave his heart to God. In 1840 he offered himself to the work of the ministry, and was accepted. In his ministry of forty-one years he filled fourteen different appointments. He was very successful in the conversion of souls. As a pastor, he particularly excelled. His death was calm and bright. He died in 1881. See *Minutes of the Bible Christians' Conference*, 1881.

Bartlett, John

a Unitarian minister, was born in Concord, Mass., May 22, 1784. He graduated at Harvard College in 1805; remained there two years after as a student of theology; was chaplain of the Boston Almshouse about three years; was ordained as pastor of the Second Church in Marblehead, Mass.,

May 22, 1811; and died Feb. 3, 1849. See Sprague, *Annals of the Amer. Pulpit*, ii, 243; 8:416.

Bartlett, Mayhew

a Baptist minister, was born in Chilmark, Mass., Aug. 11, 1829, and was a graduate of Brown University in the class of 1854. He took the course of study at Newton, Mass. (1855-58); was ordained June 3, 1858, and was pastor of the Church in West Tisbury, Mass., during the year following. He then took charge of the Church in East Tisbury, where he remained until his removal to Exeter, N. H., in 1859. His residence here covered a period of only a few months. He returned to Tisbury, where he died, Sept. 24, 1860. See *Newton General Catalogue*, p. 44. (J. C. S.)

Bartlett, Nathaniel

a Congregational minister, graduated at Yale College in 1749; was ordained minister in Reading, Conn., May 23, 1753; and died in 1810. See Sprague, *Annals of the Amer. Pulpit*, i, 638.

Bartlett, Willard

a Free-will Baptist minister, was born in Vermont, Oct. 9, 1782. When yoting he removed to Canada, where, at the age of thirteen, he was converted. He was licensed to preach the Gospel at twenty-two. After preaching several years, he was ordained at Wheelock, Vt., in 1814. Not long after this he removed to Melbourne, C. E., which was his home during the remainder of his life. A Church was formed in that place July 11, 1818, of 'which he took the pastoral charge, retaining it until the state of his health prevented his further service. He died Aug. 31, 1855. Mr. Bartlett is said to have been a man of deep thought, ready at all times to give a reason for his faith, and remarkable for his perseverance. See *Free-will Baptist Register*, 1857, p. 87. (J. C. S.)

Bartlett, William

one of the founders of the Theological School at Andover, Mass., was born in Newbury, Mass., Jan. 31, 1748. His gifts to the institution in whose prosperity he took a life-long interest were generous and timely. He endowed the chair of sacred rhetoric with a donation of twenty-five thousand dollars, and built the chapel, one of the large halls, and two professors' houses. For five or six years he paid tlhe president's salary, and

gave largely towards the foundation of another professorship. He left also in his will fifty thousand dollars to the seminary. Mr. Bartlett died Feb. 8, 1841. (J. C. S.)

Bartling, Peter Conrad

a German theologian, was born Nov. 24, 1680. He completed his studies, travelled in Germany and Holland, and distinguished himself by his knowledge of theology. He died in 1734. He wrote, *Zeit und Ewigkeit, oder die gegenwärtige und zukünftige Welt, in allerhand zeitlichen moralischen Andachten nach Anleitung einiger Schriftsteller* (Brunswick, 1735), a posthumous work. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bartolette, Charles,

a Baptist minister, was born in Lower Dublin, Pa., in 1783. He pursued his theological studies with Rev. Dr. Samuel Jones; having completed which, he accepted a call to become the pastor of the Church at Flemington, N. J. Under his long and useful ministry the Church enjoyed a large measure of spiritual prosperity. For thirty-six years he was the pastor of the sole Church which he served in that relation, and retired from active service only because of failing health. He removed his membership after his resignation to the Tenth Church in Philadelphia, in whose communion he died, in 1853. See *Minutes of Philadelphia Baptist Association*, 1853, p. 20. (J. C. S.)

Bartoli, Pietro Sante

(called *Perugizno*), an Italian painter and engraver, was born at Perugia about 1635. He painted in early life, but afterwards devoted himself entirely to engraving. His prints number over a thousand, a list of which may be found in Nagler's *Kunstler - Lexikon*. The following are some of his principal works: *The Sepulchral Urn*, in the court of the capital: — a set of friezes, subjects from the Bible, twelve plates: — a set of several plates of the *Life of St. Peter*: — *The Adoration of the Magi*: — *The Birth of the Virgin*: — *Daniel in the Lions' Den*.

Bartolucci

(*di Celleno*), GIULIO, a learned Italian Bernardine, was born at Celleno in 1613. He was a pupil of the Jewish convert Giovanni Battista (q.v.), who instructed him in Hebrew. In 1651 he was appointed professor of the

Hebrew and Rabbinic languages at the Collegium Neophytorum et Transmarinorum in Rome, and *Scriptor Hebraicus* of the Vatican Library. He died Nov. 1, 1687. He is the author of *Bibliotheca Magna Rabbinica le Scriptoribus lebrceorum Ord. Alphab. Hebr. et Lat. Digest.* (Rome, 1675, 1693, 4 vols.). The idea and plan, and in part, the material, of the work he received from his teacher, who commenced it in a chronological order, which was abandoned by Bartolucci. A continuation of the work was made by Imbonato under the title *Bibliotheca Lat. Hebr. Auct... cum Indicibus* (ibid. 1694). In the latter work we have also a list, *De Scriptoribus Latinis qui contr a Judaos vel de Re Hebs. Scripsere, cui Annotatt. Crit. et Histor.* Of the complete *Bibliotheca*, including the continuation by Imbonato, Brunet says, “Ces deux ouvrages se trouvent difficilement.” See Furst, : *Bibl. Jud.* i, 89; Wolf, *Bibliotheca Hebraica*; Jocher, *Allgemeines Gelehrten - Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bartolomeo

Maestro, an Italian painter, flourished about 1236 in Florence. In the Church of the Servi in that city, according to Lanzi, is an *Annunciation*, painted in 1236, still in good preservation, which is held in the highest veneration, and is inscribed “Ecce Virgo Concipiet,” etc.

Bartolozzi, Francesco

a Florentine designer and engraver, was born in 1730, and was instructed by Hughfort Ferreti in drawing, and studied engraving under Joseph Wagner of Venice. His principal religious works, executed in England about 1764, are, *Abraham and the Angels*, an etching: — *The Miracle of the Manzna*:— *Job Abandoned by his Friends*: — *The Virgin and Infant*: — *Rebecca Hiding the Idols of her Father*, etc. He died at Lisbon in 1813.

Barton, Bernard

known as “the Quaker poet,” was born near London, England, Jan. 31, 1784. He early developed a poetical taste, and in 1811 published a volume of poetry which, coming from such a source, awakened the admiration of scholars in England. In 1806 he removed to Woodbridge, and in 1810 became a clerk in the banking-house of Messrs. Alexander, where he remained nearly till the time of his death. At one time he thought of abandoning his business as a banking clerk, but the remonstrances of his friend Charles Lamb, who set before him the uncertainties of a merely

literary life, kept the gentle poet at his desk. During the leisure hours of his profession, he devoted himself to literary pursuits. The *Edinburgh Review* gave a flattering notice of a volume of his poetry published in 1820. "The staple of the whole poems," said the critic, "is description and meditation — description of quiet home scenery sweetly and feelingly wrought out, and meditation overshadowed with tenderness and exalted by devotion; but all terminating in soothing and even cheerful views of the condition and prospects of mortality.' Of his *Devotional Verses* the (Lod.) *New Monthly Magazine*, March, 1826, says, "Mr. Barton's style is well suited to devotional poetry. It has great sweetness and pathos, accompanied with nos small degree of power, which well qualify it for the expression of the higher and purer feelings of the heart." Another writer says, "His religious poems, while they are animated with a warmth of devotion, are still expressed with that subdued propriety of language which evinces at once a correctness of taste and feeling." Such was the esteem in which he was held that he was honored with a pension of one hundred pounds, granted to him by the queen, during the administration of sir Robert Peel. It was said of him that, "whether at his official place at the bank or in the domestic circle, he was the same pleasant man, and had the same manners to all. always equally frank, genial, and communicative; and, as he was charitable towards all, so he was beloved by all, of whatever creed, party, or condition in life." His death took place Feb. 19, 1849. See *Selections from the Poems and Letters of Bernard Barton, with a Memoir*, by his daughter, Miss Lucy Barton; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Cleveland, *English Literature of the 19th Century*, p. 494; *Gentleman's Magazine*, Nov. 1849. (J. C. S.)

Barton, Frederic Augustus

a Congregational minister, was born at Chester, Vt., Jan. 24, 1809. He graduated at Dartmouth College in 1831, at Andover Theological Seminary in 1836; was ordained pastor at Collinsville, Conn., in 1839; was pastor there 1838-43; Chicopee Falls, 1843-46; Indian Orchard, Mass., 1858-61; East Boston, 1868-71; and Newtonville, Mass. 1871-81. During the interval of 1846-58 he was engineering in South America and elsewhere; in 1861-62 he was chaplain of the 10th Massachusetts Volunteers, and from 1862 to '68 he lived without charge at Nashua, N. H. He died in his last charge, Feb. 23, 1881. See *Necr. of Andover Theol. Sem.*, 1880-81, s.v.

Barton, John Graeff LL.D.,

a Protestant Episcopal clergyman of the Diocese of New York, was born in Lancaster, Pa. In 1852 he was appointed professor of English language and literature in the Free Academy, New York city. In this position he remained throughout his active life. He died at Hamburg, N. J., May 19, 1877, aged sixty-four years. See *Protestant Episcopal Almanac*, 1878, p. 168.

Barton, Joseph

an English Congregational minister, was born at Doncaster in 1803. After he had given evidence of piety he was urged to devote himself to the Episcopal ministry; this, however, he objected to, and joined the Congregationalists; was educated at Rotherham College, and became pastor at Bakewell. Mr. Barton subsequently labored successively at Brassington, Ravenstonedale. Wirksworth, and at Mattock Bath, where he died in 1874. See (Lond.) *Cong. Yearbook*, 1875, p. 312. Barton, Titus Theodore, a Congregational minister, was born at Granby, Mass., in 1765. He graduated at Dartmouth College in 1790; was ordained over the Church at Tewksbury, Mass., in 1792, and was dismissed in 1803. His next charge was Fitchburg, 1804-13. He removed to Hilham, Tenn., and thence in 1827 northward, designing to settle in Jackson, Ill., but died very suddenly on his journey, Oct. 31, 1827. See *Cong. Quarterly*, 1859, p. 47; Sprague, *Annals of the Amer. Pulpit*, ii, 87.

Barton, William

an English Wesleyan minister, was born at St. Ives, Huntingdonshire, March 27, 1803. He united with the Methodist society at the age of twelve, studied law at Baldock, Herts; was received on trial for the ministry in 1826; labored in some of the principal circuits (Cambridge, Leeds, Birmingham, London, Bradford, etc.); was assistant secretary of the Conference, and secretary of the Southern Branch of the Theological Institution; discharged his duties at the Conference of 1856; went home never to preach again; and died at Bradford, Yorkshire, on the fifty-fourth anniversary of his birthday. Barton stood high in the estimation of his brother-ministers, and many encomiums on his character are on record. He was an eminent Christian, a faithful servant of the Church and Conference, and a thoughtful and powerful preacher. He published a *Memorial of James Fison of Thefford* (1845, 12mo), and a *Discourse on Public*

Worship (1841, 18mo). See *Minutes of the British Conference*, 1857, p. 410; *Wesleyan Meth. Magazine*, Dec. 1865, art. i.

Barton, Zachariah T.

a Methodist Episcopal minister, was born in Clarke Co., Va., in 1846. He experienced conversion in his eighteenth year, and entered the Virginia Conference in 1872, in which he served the Church until his death, Nov. 21, 1874. See *Minutes of Annual Conferences*, 1875, p. 9.

Bartonar

a monastic officer; the overseer of bartons, granges, and farms; a granarer.

Bartram, James Thomas,

an English Congregational minister, was born at Cheltenham, Oct. 1, 1824. He began his ministerial labors under the direction of the London City Mission, but was ordained pastor of the Congregational Church at Wendover, Bucks, July 3, 1851. He removed to Deal, Kent, in 1856, where he continued to labor during the remainder of his life. He died in the midst of his useful labors, June 6, 1879. He was a zealous nonconformist, but advocated his views in that Christian spirit which caused his opponents to respect and reverence him. See (Lond.) *Cong. Yearbook*, 1880, p. 309.

Baruch, Book Of,

Apocryphal. By way of supplement we add that different from the Jewish Baruch Apocrypha is a later Christian one, which was published in the Ethiopic by Dillmann under the title *Reliqua Verborumz Baruchi*, in his *Chrestomathia LEthiopica* (Lipsiae, 1866); in Greek under the title *Paraliponzena Jeremice*, by Ceriani, in his *Monumenta Sacra et Profana*, tom. v, fasc. 1 (Mediolan. 1868, p. 8-19); and in a German translation by Prsetorius, in the *Zeitschrif für wissenschaftliche Theologie*, 1872, p. 230-277. (B. P.)

Baruch, Ben-Baruch

ben-Moses, a Jewish rabbi who flourished at Salonica about the year 1600, is the author of $\mu\alpha\tau\delta\iota\tau\eta\iota\alpha\epsilon\omicron\rho$ or a twofold commentary on Ecclesiastes. The one, entitled $\beta\alpha\beta\upsilon\iota\tau\lambda\eta\alpha\eta$ gives an explanation according to the sense; the other, $\iota\alpha\epsilon\delta\eta\alpha\omicron$ contains an allegorical

exposition of the book. It was published at Venice in 1599. See Furst, *Bibl. Jud.* i, 89; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 53; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum* (Wilna, 1880), 3, 518, No. 57. (B. P.)

Baruch, Ben-Isaac,

a Jewish writer, who died at Constantinople in 1664, is the author of **ĒrBe [rḳ]** i.e. a Haggadic and homiletical commentary on the Pentateuch and the five Megilloth — i.e. the Psalms, Proverba, Lamentations, Song of Songs, and Ecclesiastes published at Cracow, 1646 a. o. See Furst, *Bibl. Jud.* i, 90; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum* (Wilna, 1880), i, 162, No. 274-276. (B. P.)

Baruchus

a Scottish saint who flourished about A.D. 700, is said to have attained to the episcopal dignity. After residing some time in Ross-shire, where he was greatly venerated, he passed into Ireland, and thence into Wales, and died at Barry, in Glamorganshire.

Barwick, John

an English clergyman, was born at Wetherslack, in Westmoreland, where he resided at the commencement of the civil war. Suspected by the Puritans, he left Cambridge and went to London, where he lived as chaplain to bishop Morton at Ely House. After the execution of king Charles, Barwick engaged with the same zeal in the affairs of Charles II; on which account he was arrested and sent to the Tower, where he was confined for two years, and released Aug. 7, 1652. After the declaration of Monk in favor of the king, Barwick was sent to lay before his majesty the state of ecclesiastical affairs, and was appointed his chaplain. He was afterwards appointed to a stall at Durham, and to the livings of Workingham and Houghton-le-Spring, and in 1660 became dean of Durham, which office he very shortly after resigned for the deanery of St. Paul's and rectory of Therfield, Herts. He died in 1664. His *Life of Thomas Morton, Bishop of Durham*, and his sermon preached at St. Paul's in 1661, entitled *Deceivers Deceived*, are his best-known works. His *Life*, originally written in Latin by his brother Peter, was printed in English (Lon. 1724).

Barzaeus, Gaspar

a Jesuit, was born at Goes, in Zealand. He studied at Louvain, whence he passed into Portugal, entered the Jesuits' order at Coimbra in 1546, and was the constant companion of St. Francis Xavier, by whom he was sent to Ormuz, on the Persian Gulf. He died at Gnoa, Oct. 6, 1553. As a missionary, he is considered second only to St. Francis Xavier.

Barzakh

is the name given by the Mohammedans to the time and condition of the soul between death and the resurrection. The souls of the believers partake, even in this state, of a part of the blessedness to follow; on the other hand, the souls of the unbelievers are banished to the place of punishment, the seventh heaven. The souls of the prophets go directly into Paradise; the martyrs, however, live in the bodies of beautiful green birds, which eat of the fruit of the trees of Paradise.

Barzena, Alfonso,

a Spanish Jesuit, surnamed "the Apostle of Peru," was born in 1528 at Cordova. He was a disciple of John of Avila, and went to Peru. He acquired the languages of Tucuman and of Paraguay, and devoted his life to the instruction of the natives. He died at Cuzco in January, 1598. Besides his Catechisms and some small ascetic treatises, he wrote, *Lexica et Præcepta Grammatica, item Liber Confessionis et Precum, in quinque Indorum Linguis, quærum Usus per Americam Australem, nempe Puguinica, Tenocotica, Catamarcana, Guaranica, Natixana, sive Moguazana* (Lima, 1590), a very rare book, reputed to be the first published in Peru. See Hoefler, *Nouv. Biog. Generale*, s.v.

Barzo

in Persian mythology, is the genius of the primordial mountain Alborji and of the water gushing therefrom, over which a mighty spirit reigns, Tashter, whose assistant therefore Barzo is.

Basacomatrius

BORROMÆUS, a French or Italian theologian of the Dominican order who lived in the early half of the 14th century, wrote *Tractatus de Philosophia et Philosophis*. See Hoefler, *Nouv. Biog. Generale*, s.v.

Basan (Or Basanwow)

in Norse mythology, was a king and priest of the Sigambers, wise, and possessing the most useful attributes, but too desirous of conquest for a priest. He conquered, from B.C. 264-to 240, every king of Britain, and received the title of the Great Basan. Having spent his life in idol-worship, he was worshipped after death as a god of war, and his fame was celebrated in all the songs of the ancient bards.

Basan, Pierre Francois,

a French engraver, was born in Paris, Oct. 23, 1723, and studied under Stephen Fessard and Jean Daulld. In 1767 he was chiefly employed in print-selling, and published a *Dictionnaire des Graveurs*. He died Jan. 12, 1797. The following is a list of some of his prints: *Louis XV, with Diogenes: Cardinal Prince de Rohan: — Bacchus and Ariadne: Christ Breaking the Bread: — The Female Gardener*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. Hoefer, *Nouv. Biog. Generale*, s.v.

Basana, Dominic

or, a Christian martyr, was a citizen of Bassano, Italy, and followed the wars of Charles, the emperor, in Germany, where he received the first taste of Christ's Gospel. He became able to instruct others in this doctrine, and he travelled and worked in the Church, till at length, in 1550, he went to Placentia, and there preached to the people the true doctrine. He was taken by some officers and put in prison. From thence he was led to the chancellor's house, and was asked whether he would renounce his doctrine. He answered that he maintained no doctrine of his own, but only the doctrine of Christ, which he was ready to seal with his blood; and at the same time gave hearty thanks to God for accepting him as worthy to glorify his name with his martyrdom. Upon this, he was committed to a filthy and stinking prison, where, after he had remained a few months, he was exhorted divers times to revoke, otherwise he should suffer; but still he remained constant in his doctrine; whereupon, when the time came assigned for his punishment, he was brought to the market-place where he had preached, and there was hanged. See Fox, *Acts and Monuments*, 4:461.

Basany

in the mythology of India, was the wife of Vaishya, created from Brahma's left hip, and therefore belonging to one of the lower castes, as the Brahmins sprang from the head, and the Kshetry from the shoulders, of Brahma.

Bascetti, Clemente

an Italian theologian, was born at Monastica, and lived about 1680. He wrote, *Viridiarium Theologicunz*, etc. (Velnice, 1688) — *Giardinetto di Verita*, etc. (1693). See Hoefler, *Nouv. Biog. Generale*, s.v.

Basch, Siegmund,

a Protestant theologian of Germany, was born Sept. 3, 1700, at Juliusbnrg, in Silesia. He studied at Breslau, Jena, and Leipsic; in 1730 was pastor and co-inspector at Christianstadt; in 1734 archdeacon and assessor of consistory at Sorau; in 1751 general superintendent at Hildburghausen; and died, April 24, 1771, as first court preacher, member of consistory, and superintendent of the duchy of Weimar. He wrote, *Disputatio de Interpretatione N.T. ex Patribus Apostolicis* (Leipsic, 1726): — *Epistola de Ultimis Elice* (ibid.): — *Deutlicher Beweis von der Glaubwürdigkeit der heil. Schrift*: — *Pastorale Christi ex VII Epistolis ad Ecclesias Asianas* (1752). See Hamberger, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B. P.)

Baschi, Matteo

an Italian visionary, was born in the duchy of Urbino, near the close of the 15th century. He entered the Convent of Montefalconi, where a sort of religious madness seized him. He believed that it had been revealed to him that the costume of the Franciscans should be changed, and, with the sanction of the pope, Clement VII, it was attempted; but the Franciscans refused to do this, and he was imprisoned. The capuchon, or cowl, which he wished them to adopt was that from which the Capuchin friars, who adopted it, derived their name. Matteo Baschi was the first general of the Capuchin Order, and died at Venice in 1552. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bascom, Ellery

a Presbyterian minister, was born at Chester, Mass., July 5, 1798. He was educated at the academies of Tallmadge and Aurora, O., and was graduated at the Western Reserve College. He studied theology in Princeton Seminary, where he remained nearly three years, and was ordained an evangelist by the Huron Presbytery in 1833. He was never settled as a pastor. His successive fields of labor were as follows: Lower Sandusky, Williamsfield, Jackson, Wilkesville, O.; and Pleasant Hill and Kendallville, Ind. His health failing, he removed to Janesville, Wis., preached one year at Decatur, and two years at Jefferson, Ia., when he removed to Duluth and preached two years. He then removed to Upland, Kan., where he he died, Dec. 25, 1880. See *Necrological Report of Princeton Theological Seminary* 1882. (W. P. S.)

Bascom, William

a Congregational minister, was born at Orleans, Mass. He graduated at Harvard College in 1802; was ordained pastor of the Church in Fitchburg, Mass., Oct. 16, 1805; was dismissed Dec. 15, 1813; and died in 1845. See Sprague, *Annals of the Amer. Pulpit*, ii, 243.

Base

is the lower part of a pillar, wall, etc.; the division of a column on which the shaft is placed. The Grecian Doric order has no base; but the other classical orders have each their appropriate bases, which are divided into plinth and mouldings, though in some examples the former of these divisions is omitted.

Picture for Base 1

In Middle-Age architecture, the forms and proportions of the various members not being regulated by arbitrary rules as in the classical orders, the same capricious varieties are found in the bases as in all the other features of each of the successive styles. In the Norman style, the mouldings of the base often bear a resemblance to those of the Tuscan order, with a massive plinth which is most commonly square, even though the shaft of the pillar and the moulded part of the base may be circular or octagonal. There is often a second or sub-plinth under the Norman base, the projecting angle of which is chamfered off. In the earlier period of this

style the bases generally have but few mouldings, but, as a rule, they increase in numbers and vary in their arrangement as the style advances. There is a very great variety of bases in the Norman style; often in the same building scarcely any two are alike. This seems to be especially the case in the earlier division of the style both in Normandy and in England, and the bases in the two countries are often exactly alike. In Gundulph's Crypt in Rochester Cathedral this variety of bases is found, and it continues until quite late in the style.

Picture for Base 2

At the commencement of the Early English style the bases differ but little from the Norman, having very frequently a single or double plinth retaining the square form, with leaves springing out of the mouldings lying on the angles. At a later period the plinth commonly takes the same form as the mouldings, and is often made so high as to resemble a pedestal; and there is frequently a second moulding below the principal suite of the base, as at the Temple Church, London. In this style the mouldings of the base sometimes overhang the face of the plinth. The mouldings of the Early English bases do not vary so much as those of the other styles, and those which are most usual approach very nearly to the Attic base. One of the characteristics of early examples of the Early English base is that it will hold water, which is not the case in any other style.

Picture for Base 3

In the Decorated style there is considerable variety in the bases, although they have not generally many mouldings: the plinths, like the mouldings, conform to the shape of the shaft, or they are sometimes made octagonal, while the mouldings are circular, and in this case the mouldings overhang the face of the plinth. In some examples, where the shaft of the pillar is circular, the upper member only of the base conforms to it, the other mouldings, as well as the plinth, becoming octagonal. The plinths are often double and of considerable height, the projecting angle of the lower one being worked either with a splay, a hollow, or small moulding. A common suite of mouldings for bases in this style consists of a torus and one or two beads above.

Picture for Base 4

In the Perpendicular style the plinths of the bases are almost invariably octagonal and of considerable height, and very frequently double, the projection of the lower one being moulded with a reversed ogee or a hollow. When the shaft is circular, the whole of the mouldings of the base sometimes follow the same form; but sometimes the upper member only conforms to it, the others being made octagonal like the plinth. In clustered pillars in which there are small shafts of different sizes, their bases are often on different levels, and consist of different mouldings, with one or two members only carried round the pillar, which are commonly those on the upper part of the lower plinth. The characteristic moulding of the Perpendicular base is the reversed ogee, used either singly or doubly: when double there is frequently a bead between them. This moulding, when used for the lower and most prominent member of the base, has the upper angle rounded off, which gives it a peculiar wavy appearance. The mouldings in this style most commonly overhang the face of the plinth.

Picture for Base 5

The above descriptions apply only where a single shaft occurs. In compound piers, which are made up of groups of single pillars, the bases become more complex.

Basedow, Johann Bernhard

(known also as *Bernard of Nordhalbengen*), a German theologian and sectary, was born Sept. 11, 1723, at Hamburg. He studied at Leipsic and Kiel; was in 1753 professor of practical philosophy at Soroe, in Denmark; in 1761, professor at Altona; went to Dessau in 1771, where in 1774 he founded the "Philanthropin," an institution in which education was to be achieved without any religious influence—a principle which Rousseau had laid down before him. In 1778 he retired from this institution, went to Magdeburg, where he died July 25, 1790. Lichtenberger, in his *Encyclopedie des Sciences Religieuses*, says of Basedow, "His life is that of a vulgar adventurer, and his character deserves neither sympathy nor esteem;" and, concerning his educational system, the same writer says, "He has, nevertheless, the merit of having called the attention of his age to the important problem of education, and of demanding that this should be conceived in a more rational and humane manner; but he was deceived in the method generally, and lacked the authority needed to effect a like

reform." He is the author of *Philalethie, oder Neue Aussichten in die Wahrheit und Religion der Vernunft, bis an die Grenzen der glaubwürdigen Offenbarung* (Altona, 1754, 2 vols.): — *Theoretisches System der gesunden Vernunft* (1765): — *Methodischer Unterricht in Religion und Sittenlehre* (eod.). He also published *Universalgesangbuch zur gesellschaftlichen und unanstoßigen Erbauung* (Berlin and Altona, 1767), changing some very fine hymns according to his own taste. See, besides the article in Lichtenberger, Meyer, *Basedows Leben, Charoakter und Schriften* (Hamburg, 1791, 2 vols.); Koch, *rG Gesch. d. deutschen Kirch.*, 6:219 sq.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Baselius (Or Van Basle), Jacob (1),

a Dutch theologian and historian, was born in 1530. He preached at Flushing and at Berg-op-Zoom, where he died in 1598. He wrote an account of the siege of this city in 1588, which was published in 1603. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baselius, Jacob (2),

a Dutch theologian, son of one who bore the same name, native of Leyden, lived in the early half of the 17th century. He was pastor of Kerkwerven, and devoted himself to civil and ecclesiastical history. He wrote *Sulpitius Belgicus, sive Historoia. Religionis Instauratce, Corruptco, et Reformatce in Belgio et a Belgis* (Leyden, 1657); translated into Dutch by Melchior Leydekker, and published in connection with the *Nederlandsche Historie* of Z. Van Boxhorn (Amsterdam, 1739). See Hoefer, *Nouv. Biog. Generale*, S.v.

Basement

is the lower story or floor of a building beneath the principal one. In ordinary houses the lower story is not called a basement unless partly below the surface of the ground. In larger buildings in which an architectural arrangement is introduced, the lower story, even if above the ground, is called a basement if in the composition it serves as a pedestal or substructure for the main order of the architecture.

Base-moulding

Picture for Base-moulding

(or Base-table) is a projecting moulding or band of mouldings near the bottom of a wall, etc.; it is sometimes placed immediately upon the top of the plinth, and sometimes a short distance above it, in which case the intervening space is frequently panelled in circles, quatrefoils, etc.

Basenzi, Paolo Emilio

an Italian painter, was born at Reggio in 1624, and studied under Albano. He painted a number of works for religious edifices, of which those in the Church of San Pietro are most esteemed. He died in 1666. None of his works are mentioned.

Basharites

a division of the Mohammedan sect called *Metaweilah* (q.v.).

Bashuysen, Heinrich Jacob Van,

a Protestant theologian of Germany, was born Oct. 26, 1679, at Hanau. He studied at Leyden and Franeker, and was in 1701 appointed professor of Oriental languages and Church history at the gymnasium of his native city. In 1703 he was made professor of theology. In 1716 he was called to Zerbst as professor of theology, history, and Oriental languages; and died Dec. 31, 1758. Bashuysen was one of the most learned scholars of his time; especially was he well versed in Rabbinical lore. He wrote, *Diss. de Fatis Ecclesie N. Test.* (Franeker, 1700): — *Diss. de LXX Hebdomadibus Danielis* (ibid. eod.): — *Diss. IV Positiones ad Sciagraphiam Systematis Antiquit. Hebraic.* (Hanoviae, 1702-12): — *Diss. de Academicis Academicorumque Tituloorum Origine Hebraica* (ibid. 1703): — *Diss. de Foedere Gratice* (ibid. 1704): — *Diss. de Impositione Manuum* (ibid. eod.): — *Clavis Talmudica Maxima* (ibid. 1714), etc. — *Lib. Observationum Sacrarum de Integritate S. Scripturæ, occasione R. Maimonidis Tract. de Libro Legis* (Latine versi) (1708). His writings fill about five printed pages in Döring's *Die gelehrten Theologen Deutschlands*. See, besides, Jocher, *Allgemeines Gelehrten-Lexiko*, s.v.; Furst, *Bibl. Jud.* i, 92; Steinschneider, *Bibliogr. Handbuch*, p. 18; Winer, *Handbuch der theolog. Literatur*, i, 190, 196, 526; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B. P.)

Basicles

is the name of two early Christian martyrs: (1) At Rome, with Rogatus and others, under Aurelian, June 10; (2) June 12, under Diocletian, with Polymachus and others.

Basil

the friend of Chrysostom, with whom he lived on terms of the closest and most affectionate intimacy. The friends were equal in age, in rank, in property; read the same books, and studied under the same masters — Diodorus, afterwards bishop of Tarsus, and Carterius. They simultaneously resolved on adopting an ascetic life. Basil was the first to put the purpose into execution, living in solitude and devotion in his paternal home. On Chrysostom following his example, the two friends prepared to take a house and live together; but were prevented by the entreaties of Anthusa, Chrysostom's mother. The circumstances attending, Basil's elevation to the episcopate, and the pious fraud by which his scruples were overcome, are narrated in the article CHRYSOSTOM. We do not know the name of his see; but, as Chrysostom promised to give him his presence and counsel frequently, it could hardly have been far from Antioch. Baronius thinks it was Raphanea (Chrysostom, *De Sacerdot.* i, 1-3; 6:13).

Basil

saint and *martyr*, bishop of Amasea, in the diocese of Pontus and province of Helenopontus, is said to have been one of the victims of the persecution set on foot, about 322, by Licinius, the colleague of Constantine, in Armenia; and especially in Pontus and the city of Amasea. The author of the *Acts* of this saint appears to say that he attracted the fury of the emperor by receiving into his house, and protecting from his violence, a virgin named Glaphyra one of the women attached to the household of the empress Constantia; for which act he was carried to Nicomedia, killed, and thrown into the sea. His body was alleged to have been cast ashore at Sinope, carried thence to Amasea, and buried there near a church that he had built. He is commemorated April 26.

Basil

saint (the father of St. Basil the Great), was the son of St. Macrina the elder, but the name of his father is unknown; he was, however, a scion of a

noble house in Cappadocia or Pontus. During the cruel persecution under Galerius and the Caesar Maximin Daia, they were compelled to flee into the deserts, where they continued for about seven years, i.e. from 306 to 313. At the end of this period they returned to Pontus, where Basil, their son (the subject of this article), soon became known for his virtues and talents. He united to vast erudition a rare gift of eloquence, which gained him a high reputation at the bar. The time of his death is not known, but the decease of his wife, St. Emmrelia, probably took place in 370 or 372. The Church honors their memory on May 30.

Basil Of Achrida

was metropolitan of Thessalonica, and flourished about 1155. Pope Hadrian wrote to him to entreat him to forsake the Greek schism and unite himself to the Church of Rome. Basil replied, with dignity, that his Church was not schismatical, nor was the Church of Rome in any way Her superior. His *Letter to Hadrian* will be found in Baronius, A.D. 1115, and (Greek and Latin) in the *Jus Graec.-Rom.* v, 307; also his *Reply* to some questions concerning certain marriages (Greek and Latin), *ibid.* p. 309. See Cave, *Hist. Lit.* ii, 231.

Basil Of Ancyra (1),

a presbyter who became a martyr for the faith under Julian the Apostate, A.D. 362, was of Christian parentage and of orthodox faith. During the reign of Constantius, he was a bold and uncompromising opponent of Arianism, and maintained the truth with great courage at the Council of Jerusalem in 335. He was more than once apprehended as a seditious person by the provincial governors, but recovered his liberty. The Arian council under Eudoxius, held at Constantinople in 360, forbade him to hold any ecclesiastical assembly. The zeal of Basil was still further quickened by the attempts made by Julian to suppress Christianity. The natural result followed; he was apprehended, and brought before the governor of the city, Saturninus, who put him to the torture, and informed the emperor of the prize he had secured. On the arrival of Julian at Ancyra, Basil was presented to him; and, having reproached the emperor with his apostasy, he suffered death by red-hot irons on June 29. His festival, probably the anniversary of his persecution, is kept both by the Greek and Latin Church on March 22.

Basil Of Ancyra (2)

attended the second Council of Nicaea (the so-called seventh General Council), A.D. 787. At the first session Basil read a lengthy apology for the tardiness of his arrival, and, abjuring the heresy as to image-worship which he had previously favored, expressed his acquiescence in the decision of Hadrian of Rome, Tarasius of Constantinople, and the holy apostolic thrones; and signed the decrees of the council. See Labbe, *Concil.* 7:670, 887.

Basil Bishop Of Antioch,

succeeded Maximus II. as forty-third bishop of the see, A.D. 456. A portion of a letter addressed to him by St. Simeon Stylites is preserved by Evagrius (*H. E.* ii, 10), in which Simeon expresses his thankfulness for the declaration of the faith made at the Council of Chalcedon, and exhorts Basil to play the man in behalf of the truth. He was one of the orthodox bishops to whom a letter was addressed by the emperor Leo, requesting their counsel with regard to the disturbances caused at Alexandria by Timothy AElurus (Labbe, *Concil.* 4:890).

Basil Of Cilicia

was, according to Photius (*Cod.* 42, 107), a priest of the Church of Antioch when Flavianus governed that see in the reign of Anastasius, and afterwards became bishop of Irenopolis in Cilicia; for there is no reason to doubt that he was the same with the Basil mentioned by Suidas. He died (after the year 518, and wrote an *Ecclesiastical History*, in three books. The first began A.D. 450 and ended 483; the second carried it down to 518; and the third contained the actions of the emperor Justin. "He also," writes Photius, "composed a treatise against John of Scythopolis, whom he loads with many reproaches, accuses him of Manichaeism, of reducing the period of the Lent fast to three weeks, and of permitting to eat birds during that time." Also he charges him with not waiting for the communion till the sacrifice was ended, but taking the holy mysteries immediately after the Gospel, that he might the sooner get home to his own dinner. This treatise was in sixteen books; and it appears, from the summary given by Photius, that Basil decidedly held the views of Nestorius on the subject of the two natures. Suidas asserts that he also wrote a work against Archelaus, a priest of Colonea. See Dupin, *History of Ecclesiastical Writers*, i, 541; Cave, *Historia Literaria*, i, 466.

Basil Of Glemona,

a French missionary to China in the 18th' century, prepared a Chinese dictionary, entitled *Han tsu si i* (1726), several copies of which have been circulated in China and Europe. It was translated into Spanish, Russian, Portuguese, and French, and served as a model for that published by Guinges in 1813, by the order of *Napoleon-Dictionnaire Chinois, Francais et Latin*. Julian Klaproth published in 1820 a supplement to the work of Basil of Glemona. See Hoefler, *Nouv. Biog. Generale*, s.v.

Basil Of Lyons,

a French Capuchin, who died in 1628 at Grenoble, is the author of, *Diarium Veri Chr(istiani)* (Lyons, 1617): — *Praxis Veri Christiaai, Servi Dei* (ibid. 1628). See Bernardus a Bononia, *Bibliotheca Capuccinorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Basil Bishop Of Parium

in Mysia, on the Hellespont, and confessor. A hymn in the Mensea, assigned by Harless (ap. Fabric. *Bibl. Græc.*) to April 12, but by Le Quien to March 12, commemorates his sufferings for the faith. The language employed leads Le Quieni to the conclusion that he suffered in the persecutions of the Monothelite or Iconoclast emperors. See Le Quien, *Or. Christ.* i, 788; Fabricius, c. 29.

Basil Of Soissons,

a French Capuchin, who was sent as a missionary into England in 1691, is the author of, *Defense Invincible de la Verite Orthodoxe de la Presence Reelle de J.-C. en l'Eucharistie*, etc. (Paris, 1676 a. o.): — *Defensio, seu Vera Religio clare Demonstrata, et Novarum Sectarum Falsitas penitus Eversa* (ibid. 1676): — *Compendium Clarissimum Doctrinæ Christianæ cum Auctoritatibus S. Scripturæ* (ibid. 1678): — *Condemnatio Novatorum per Os eorum circa Materias Controversas inter eos et Catholicos Romanos* (ibid.): — *De Existentiâ Dei contra Infideles* (ibid.): — *Reflexioin Morates sur ce Passage de l'Ecriture — Utinam saperent et intelligerent, et novissima providerent, ⁴³¹⁸Deuteronomy 32:8* (ibid. 1686). See Bernardus a Bononia, *Bibliotheca Capuccinorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Basil Bishop Of Tiberias,

at the end of the 8th century, was originally an inmate of the monastic College of the Resurrection at Jerusalem, of which he afterwards became abbot. Here he was the intimate friend of the intruding patriarch of Jerusalem, Theodore, who, while still a monk, took him as his companion on the visit paid by him to St. Stephen at the monastery of St. Saba, with the view of learning from him the future issue of his ambitious designs. Basil afterwards visited St. Stephen on his own account, and received from him an assurance that he would attain the episcopal dignity, together with a warning of the difficulties of the office. He subsequently administered the affairs of the see of Jericho, and finally became bishop of Tiberias. See Leonitus, *Vita S. Steph.* apud Le Quien, *Or. Christ.* 3, 306 sq., 665 sq., 708 sq.

Basil Bishop OF Trajanopolis,

in the province of Rhodope, in Thrace, and metropolitan, took part in the "Robbers' Synod" at Ephesus in 449, when he gave his verdict in favor of the orthodoxy of Eutyches and against Flavian. He was present in 451 at the Council of Chalcedon, when he joined the noisy adversaries of Theodoret, and appears on the orthodox side consenting to the deposition of Dioscorus, and accepting the same of Leo. He was one of the bishops to whom the emperor Leo wrote in 458, requesting their opinions on the disordered state of ecclesiastical matters at Alexandria, after the murder of Proterius and the usurpation of Timothy AElurus.

Basila, Abiad

a Jewish rabbi, who died at Mantua in 1743, is the author of מכתב תולדות, a philosophy of Judaism (Mantua, 1730; Lemberg, 1858), in which he defends Judaism against Greek and Christian philosophers. See De' Rossi, *Dizionario Storico* (Germ. transl.), p. 53; Furst, *Bibl. Jud.* i, 92; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Liborum Hebraicorum* (Wilna, 1880), i, 41, No. 769. (B. P.)

Basila, Raphael Chajim

son of the preceding, is best known as the editor of the famous Mantuan Bible with Norzi's (q.v.) commentary, published under the title תורת משה. Basila added some notes, and also appended a list of nine hundred

variations. The work was published at Mantua in 1742. The commentary itself was published at Vienna in 1813, and of late in the Warsaw Rabbinic Bible, 1860-66. The remark of the writer of the art. NORZI in this *Cyclopoedia*, “the work of Norzi marked great progress in Biblical exegesis, but it has no longer any value,” is, to say the least, a very superficial one, for Norzi never attempted exegesis, but textual criticism, as any one acquainted with the work can see from the very first page. As to its value, it is best shown by the use which Baer and Delitzsch, the latest editors of the Hebrew text, make of it. See Furst, *Bibl. Jud.* i, 92; De’ Rossi, *Dizionario Storico* (Germ. transl.), p. 53; Benjacob, *Ozar Ha - Sefhari*, or *Thesaurus Librorum Hebraïcorum* (Wilna, 1880), ii, 343, No. 1558; Dresde, *Programma quo Commendantur Raphaelis Chajim Basila, Judæi Recentioris, Exercitationes Criticæ in Diversitatem Lectionis Codicis Ebrasi ab Everardo van der Hooght Observatam* (Wittenburg 1774). (B. P.)

Basilea

(*queen*), in Greek mythology. Uranus had by a number of wives forty-five children. Of these Titsea alone gave him eighteen, who, from their mother, received the name of Titans. Basilea was the oldest, and also brought up her brothers. After her father had been translated among the gods, she undertook the government of the kingdom. She then (still a maiden), in order to leave the kingdom to children of the family, married her brother Hyperion, and by him became mother of Helios and Selene. The fear that Hyperion might ultimately draw the kingdom towards himself led the brothers to an atrocious act. They killed the husband, drowned Helios, and Selene, disheartened, threw herself from the top of the house. A dream comforted the unhappy mother. Helios made known to her that he and his sister had been placed as sun and moon in the heavens, and that the Titans would receive their just punishment. Basilea (thence called *bona dea*) told the people what had happened, and they then bestowed the names of her children upon the sun and moon. She finally became insane, and at death was taken among the deities.

Venus was often worshipped as *Basilea*, but without being identified with the subject of the above sketch. Basileus (*king*), in Greek mythology, was the surname of a number of gods — of Jupiter, of Neptune, of Apollo. Neptune especially was worshipped by this name at Troezen.

Basilica

or *law books*. The large Justinian compilation of Roman law (the so-called *Corpus Juris Civilis*), because of its being written in Latin, could not satisfy the wants in the East, a Greek translation being needed. In order to avoid all ambiguity, the emperor Basilus Macedo undertook the publication of a manual (**Πρόχειρος νόμος**) in the year 878 (published by Zacharia, Heidelberg, 1837), which was revised in 885 (**Ἐπαναγωγή τοῦ νόμου**). Besides, he undertook **Ἀνακάθαρσις τῶν παλαιῶν νόμων** (*re-epurgatio veteruna legum*) in sixty (comp. **Πρόχειρος**, § 3) or forty (**Ἐπαναγωγή**, § 1) books, which again were revised by the emperor Leo the Wise in 886, and which received the title *Basilica: ὁ βασιλικός (νόμος)* or **τὰ βασιλικά (νόμιμα)**, consisting of sixty books. It was edited, in connection with others, by Symbatius or Sabbatius. Of a later revision under Constantine Porphyrogenitus, we read in Balsamon, *Voelli ef Justelli Bibliotheca Juris Canonis*, ii, 814, but this statement is without any foundation. The Basilica are a Greek elaboration of Justinian's compilation, put together from older translations and commentaries, extracts from Justinian's *Novelle*, promulgated after 535, and from the **Πρόχειρος** of Basilus. Fragments of old versions and elucidations were added as scholia from the beginning, to which others were added, till finally a kind of *glossa ordinaria* was formed, which was also published by the editors. The manuscripts of the Basilica are all incomplete, and so also the editions. Single books were edited in a Latin translation by Gentianus Hervetus (Paris, 1557), Cuj!acius (1566), Labbaeus (1569). The Greek text, with a Latin translation and scholia, was first published by Fabrot (Paris, 1647, 7 vols. fol.). To these were added supplements by Ruhnken (Reitz, a. o.). The latest edition is, *Basilicorum Libri LX post A. Fabroti curas ope codd. MSS. a Gust. Ern. Heimbachio aliisque Collatorum Integriores cu Scholiis* edidit, editos denuo recensuit, deperditos restituit, translationem Latinam et adnotationem criticam adjecit Carol. Gull. Ern. Heimbach. (Lipsiae, 1833-48, 5 vols.): — *Supplementum Editionis Basilicorum Heime bachiace Libri XV-XVIII Basilicorum* edidit Carol. Ed. Zacharia a Lingenthal (ibid. 1846). On the history of the Basilica and their importance for ecclesiastical law, see Zacharia, *Historice Juris Greco - Romani Delineatio* (Heidelberg, 1839), p. 35 sq.; Mortreuil, *Histoire du Droit Byzantin* (Paris, 1843-1846), ii, 1 sq.; 3, 230 sq.; Biener, *De Collectionibus Canonum Ecclesie Græcæ* (Berolini, 1827), § 5; Mejer, in Herzog's *Real-Encyklop.* s.v. (B. P.)

Basilicani

Nestorian followers of Basil of Irenopolis the Cilician (Dion. Areop. *Eccles. Hier.*).

Basilicapetri Carlo,

an Italian prelate, was born at Milan in 1550. After having studied jurisprudence, he joined the Barnabites, whose general he became. In 1593 he was appointed bishop of Novara, and died Oct. 6, 1615. He wrote,: — *De Concordantia Evangelistarum*: — *De Immunitate Ecclesiastica*. See Ughelli, *Italia Sacra*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Basillus

a Marcionite of the 2d century (Euseb. *Hist. Eccles.* 5:13), perhaps the same as *Blastus* (Volkimar, *Hippol.* p. 27).

Basilides (1),

saint and martyr, was an officer of the guards of Aquila, governor of Egypt, who was ordered to guard the virgin martyr Potamiaena, and to carry her to execution. On the way to the scene of her torment, when the heathen multitude pressed upon her, and polluted her chaste ears with filthy and obscene words, Basilides honorably and kindly compelled them to fall back. In return for this the holy virgin promised that, when she was gone hence, she would entreat the Lord for him. Accordingly, some time after her death, Basilides confessed himself to be a Christian, and was carried before the judge. When urged by some Christians to explain the circumstances which had led to such a determination, he declared that Potamimena, three days after her martyrdom, came and stood over him in the night, and placed a crown upon his head, saying that she had prayed for him, and that he would soon be called away. He was brought a second time before the judge, and, remaining resolute in the faith, was ordered to be executed; and accordingly he was beheaded at Alexandria. Eusebius, from whom the above is taken, declares that the virgin martyr appeared in the same manner to multitudes of others about that time, all of whom were converted (*Hist. Eccles.* 6:5, 8).

Basilides (2),

saint and martyr, was one of the four soldiers of the army of Italy, under Maxentius, who witnessed a glorious confession at Rome, before the praefect of the city, named Aurelius. In the year 309 the praefect of Rome was one Aurelius Hermogenes, and this is probably the proper date of their martyrdom. Aurelius had heard that Basilides and his companions had openly avowed their belief that the God of the Christians was the only true God; whereupon he caused them to be cited before him, and did all in his power to induce them to sacrifice to the idols, but in vain; and he then committed them to prison. While there they converted to the faith Marcellus the jailer, and several of the prisoners. The emperor Maxentius caused them to be brought before him and severely beaten with rods of iron; but he found them immovable, and eventually ordered that their heads should be struck off. Their bodies were buried on the Aurelian road, about four and a half leagues from Rome, where it seems a chapel was afterwards built over their tomb. Their festival is kept in the Roman Church on June 12. See Baillet and Butler, June 12.

Basiliscus (1)

was bishop of Comanes, or Comana, in Pontus, who, according to Palladius (*Dial. de Vita S. Joh. Chrys.* c. 11), was martyred at Nicomedia, about 312, during the persecution of the emperor Maximinus, together with the celebrated St. Lucia, priest of Antioch. When peace was restored to the Church, the body of St. Basiliscus was brought back to Comanes, and buried a short distance from the town; a church, moreover, was built over his tomb. In 407 St. John Chrysostom passed through Comanes, and his guards, not willing that he should stop in the city, caused him to pass the night in the presbytery of the church of St. Basiliscus. During the night the martyr Basiliscus appeared to St. Chrysostom, entreated him to be of good courage, and assured him that they should be together on the following day; accordingly, on the following day he died, and was buried near the martyr. Basiliscus is said to have been shod with red-hot iron shoes, and then beheaded and thrown into the river (Baronius, at May 22). The festival of St. Basiliscus is May 22, the day on which his body was translated; his martyrdom occurred Jan. 7. See Ruinart, *Acta Sinc.* p. 505; Baillet and Butler, May 22.

Basiliscus (2),

saint and *martyr*, is said to have lived in the 4th century, to have been a soldier, and to have been martyred at Comanes, in Pontus, about 306. The Greeks mark his festival on May 22. He is probably the same as the preceding. — Landon, *Eccles. Dict.* s.v.

Another of the same name is mentioned by Ruinart in connection with St. Mamas, to whom, with Basiliscus, a church was dedicated at Constantinople, their day being July 29.

Basilisk

in the superstition of the Middle Ages, was a fabulous animal which was to come from an egg laid by a thirty-year-old cock, and which a turtle was to hatch. It was to be frightfully large, with the body of a fowl, a brazen bill and brazen claws, also a long tail, formed like three snakes, and with three points. Such an animal was regarded as dangerous from its size, and deadly from its poison, and it was supposed that it killed even with its look, and is itself invulnerable, the only weapon available against it being a looking-glass, at the presentation of which it is frightened and bursts.

Basilissa

wife of Julian, is commemorated as a martyr of Antioch (A.D. 296) in various Church lists on March 3 (Byzant.), May 20 (Jerome), June 9 (Old Rom.), or Nov. 25 (Armen.).

Basilius

SEE BASIL.

Basilla

is the name of three Christian saints in different early martyrologies:

- (1) Virgin martyr at Rome under Gallienus, commemorated May 20;
- (2) commemorated Aug. 26;
- (3) in Antioch, Nov. 23. 4.

Basin, Eucharistic.

When the people offered bread and wine at the holy communion, as they did at first in large quantities, the ministers of the altar were obliged, after

receiving it, to wash their hands before proceeding to consecrate. This they did in large vessels, or *basins*, of silver, earthenware, etc. At the present day in the Latin Church, the form is still kept up by the priest dipping the tips of his fingers in water contained in a little basin. The alms and other devotions of the faithful are, by the rubrics of the Book of Common Prayer, directed to be received in a decent basin, or, as it is otherwise called, an *alms-dish* (q.v.), which ought to be on every altar, that the alms, etc., collected by the churchwardens, deacons, or others may be received in it. *SEE BASINS.*

Basin, Bernard

a Spanish theologian, canon of Sayragossa, lived at the close of the 15th century Among' other works, he wrote *Tractatus de Artibus Magicis et Magarum Maleficiis* (Paris, 1485). See Hoefler, *Nouv. Biog. Gen.*, s.v.

Basin, Thomas

a French prelate, was born at Calais, France. He studied philosophy at Paris; in 1431 was assessor of the philosophical faculty of Louvain; and finally bishop of Lisieux. He was a great favorite with king Charles VII, but was obliged to leave the country under his son, Louis XI. He went to Louvain, where he lectured on jurisprudence. From thence he went to Trier, and finally to Utrecht, where pope Sixtus IV appointed him archbishop of Caesarea and vicar to the bishop, David Burgund, of Utrecht. He died Dec. 30, 1491. He wrote, *Res suo Tempore Trajecti Gestce*: — a treatise against Paul of Middelburg; and left in MS. *Consilium super Processu Puellce Aurelianensis*, i.e. a history of the Maid of Orleans. See D'Achery, *Spicilegium*, vol. iv; Matheus, *Analectes*, vol. ii; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Basins, Ecclesiastical Use Of.

Before the highaltar, and above the steps to it, were usually three basins of silver, hung by silver chains, with prickets for serges or great wax candles, and latten basins within them to receive the droppings. These tapers burned continually, night and day, in token that the house was always watching unto God. Basins were used for carrying the cruets and the ewers for the ablution of the priest's fingers. They were usually in pairs, one being used for pouring, the other for receiving the water; thus we find one engraved

with the mortal life and a second with the divine life of Christ. The material was sometimes enameled copper or silver-gilt, and the embellishment was frequently of a heraldic rather than religious character. At Durham one basin and two cruets were used at a time. There is a beautiful basin, of the time of Edward II, wrought with figures of a knight helmed by a lady at a castle gate, in St. Mary's, Bermondsey, which once belonged to the abbey there. Two enamelled basins of the 13th century at Conques are called *genmellions*; one is used as a ewer, and the other as a jug. There was also a large basin for alms, usually double gilt, lused upon principal festivals, and a smaller one of less value for ordinary days. Alms-basins of Flemish manufacture and latter are preserved at St. Margaret's, Westminster.

Basinus

ST., a French prelate, was born in Lorraine. He entered the Monastery of St. Maximinus at Treves, where he made such advance in Christian perfection and holiness that, upon the death of Herwinus, the monks elected him abbot of their community. Subsequently, about A.D. 670, when the see of Treves became vacant by the death of St. Numerianus (or his successor), Basinus was compelled to fill it. As archbishop of Treves, he relaxed nothing of his former strictness in discipline or morality. After filling the see for twenty-two years, he resigned his office, and St. Ludwinus, his favorite nephew, succeeded him. The remainder of his days he employed in preparing for his death, which happened towards the end of the year 700. His festival is marked March 4. See Baillet, vol. i.

Baskerville, John T.,

a minister in the Methodist Episcopal Church South, was born in Mecklenburg County, Va., Feb. 17, 1803. He graduated in medicine in Baltimore city in 1822; professed conversion in 1833; received license to preach in 1839, and about that time entered the Tennessee Conference. In 1843 he received an appointment to the agency of the Memphis Conference Female Institute. He thus labored as agent and as minister until 1853, when he became superannuated, which relation he sustained until his death, May 1, 1873. Mr. Baskerville was warm and impulsive in nature, and decidedly pious. See *Minutes of Annual Conferences of the M. E. Church South*, 1873, p. 851.

Basket, Ecclesiastical Use Of.

SEE CANISTER.

Basket, John C.,

a minister in the Methodist Episcopal Church South, was received into the Kentucky Conference in 1839, and labored with marked usefulness and popularity until his death, Aug. 27, 1844. Mr. Basket was remarkable for his amiability and zeal. See *Minutes of Annual Conferences of the M. E. Church South*, 1846, p. 56.

Basmagut

in Hindu mythology, was an evil daemonm (Danawa). Because of the sacrifice Homa, which he made by cutting up his own body and offering the pieces to Siva, he later endowed him with the power to convert into ashes everything that he touched. But when, in love with Parvati, he sought to try his destroying power on Siva also, the latter fled to Vishnu, who assured the frightened god of his help and revenge. Vishnu appeared to Basmagut in the form of Parvati, and promised to listen to his petitions if he would learn the dance of her husband, which she danced for him. Basmagut imitated the movements of Vishnu, and the latter putting his hand on his head, Basmagut did the same, thus destroying himself.

Basmotheans (Basmothei, Or Masbothaei)

a name given to certain heretics who kept the Sabbath days (Clemens Alexand. and *Const. Apost.*).

Basolus (Or Basiolus) St.,

was a hermit, born in the 6th century, in the Limousin, who, resolving to quit the world, went to Rheims to visit and consult Gilles, the bishop of that see. In A.D. 575 he entered the Monastery of Verzy, and was regarded by the abbot Dromer and the other monks as a model of perfection; but, in order to attain to a higher state, he resolved to betake himself to perfect solitude, and in 580 retired to a neighboring mountain, where he constructed a chapel and a cell, which he occupied for forty years, and died Nov. 26, about 620 (or 625). The Roman martyrology commemorates him on Nov. 26. Usuardus, who lived in the 9th century, speaks of his day as Oct. 15, the day of his translation by Hincmar of Rheims.

Basor, Anthony,

a Christian martyr, was an Englishman by birth, and suffered martyrdom in the early part of the 16th century. See Fox, *Acts and Monuments*, 4:457.

Basque Version Of The Scriptures.

There are at least eight dialects of the Basque language, which is a tongue utterly unlike other European languages, unless we except the Finnish, with which it appears to have some slight connection. The Basques who can read at all can, in almost every instance, read either French or Spanish; but, as a matter of course, their mother-tongue is more valued by them than acquired languages. According to the geographical position, we have the *French* and *Spanish* Basque. See *Bible of Every Land*, p. 314-318.

I. *French Basque.* — The French dialect of the Basque is spoken in the south-western extremity of France, on the frontiers of Spain. It formerly included the three subdivisions of Labour, Lower Navarre, and Solle, and it is now comprehended in the department of the Lower Pyrenees. The entire New Test. in the Basque of Lower Navarre was published at Rochelle in 1571 under the title *Jesus Christ Gure Javanaren Testamentu Berrit*. It was translated by John De Ligarrague, a minister of the Reformed Church and a native of Bearn. In the dedication to Jeanne d'Albret, queen of Navarre, at whose expense it was published, the translator says: "Et peu s'en fallut que je ne desistasse entierement, vovant mon entreprisse d'auttant plus grande, que la langue en la quelle j'ay escrit est de plus steriles et diverses, et du tout inusitue, pour le moins en traduction." A copy of this New Test. was found in the library at the University of Oxford, and from this copy the British and Foreign Bible Society printed in 1825 at Bayonne one thousand copies of the gospel of Matthew, under the superintendence of Mr. Pyt, a minister of the Reformed Church in Biarn. The Roman Catholic bishop was opposed to the circulation of this edition, and destroyed about eight hundred copies of the same. This opposition only encouraged the British and Foreign Bible Society to publish another edition. Under the care of Mr. Montleza and the superintendence of friends at Bordeaux and Bayonne, the text of 1571 was altered in accordance with the modern forms of language, and so many changes were introduced as virtually to constitute a new version. The New Test. in this new and revised form was completed at press in 1828, and further editions soon

followed. Since 1869 the same society has published the Basque New Test. in the Labourdin dialect.

II. Spanish Basque. — This dialect is spoken in the provinces of Biscay, Guipuscoa, and Alava. The educated class of the people can read and understand Spanish, but their native dialect has a peculiar charm for them, No portion whatever of the Scriptures appears to have been printed until the year 1838, when Mr. George Borrow, with the aid of the British and Foreign Bible Society, edited and published an edition of the gospel according to Luke. In 1848 this version of Luke was revised and amended by the translator, named Oteiza, and printed at the expense of the same society. As this translation was, however, a mixture of the Guxipuscdan and the Biscayan, an edition in the pure Guipuscoan dialect was printed, at the expense of the Rev. J. E. Dalton, in 1870, to which in 1878 was added the gospel of John, which had been also translated at the expense of the same gentleman, under the care of Sefior de Brunet.

For linguistic purposes, see Bonaparte, *Le Verbe Basque en Tableaux, accompane de Notes Grammaticales, selon les huit Dialectes de l'Euskara* (Lond. 1869); Van Eys, *Essai de Grammaire de la Langue Basque* (Amst. 1867); id. *Grammaire Compargé des Dialectes Basques* (1879). (B. P.)

Bas-Relief (Or Basso-Relievo)

is sculptured work the figures of which project less than half their true proportions from the wall or surface on which they are carved. When the projection is equal to half the true proportions it is called mezzo-relievo; when more than half it is alto-relievo. — Parker, *Gloss. of Architect.* s.v.

Bass, Benjamin

a Congregational minister, was a native of Braintree, Mass. He graduated from Harvard College in 1715; was ordained pastor of the Church in Hanover, Dec. 11, 1728; and died in 1756, aged sixty-three. See Sprague, *Annals of the Amer. Pulpit*, i, 350. Bass, Henry, a minister in the Methodist Episcopal Church South, was born at Berlin, Conn., Dec. 9, 1786. He was the son of Daniel Bass, one of the daring patriots who threw the tea overboard in Boston harbor. He joined the Church in 1807, soon after began to preach, and in 1811 entered the South Carolina Conference, and for thirty-seven years did effective work. In 1848 he became

superannuated, and continued to sustain that relation until the close of his life, May 13, 1860. Mr. Bass was a guileless Christian minister. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 252.

Bass, John

a Congregational minister, was born at Braintree, Mass., March 26, 1717. He graduated at Harvard in 1737, and was called to the pastorate in Ashford, Conn., where he was ordained in 1743. In 1751 he was dismissed "for dissenting from the Calvinistic sense of the quinquarticular points," having embraced the opinions of John Taylor, of Norwich, England. In 1842 Mr. Bass was employed to supply the pulpit of the First Congregational Church in Providence, R. I. In 1758, his health being poor, he entered upon the practice of medicine, and continued therein till his death, Oct. 24, 1762. The *Providence Gazette* of Oct. 30 spoke of his character in very exalted terms. Mr. Bass published *A True Narrative of the Late Unhappy Contention in the Church at Ashford* (1751), and — in answer to Rev. Samuel Niles, who had replied to the above — *A Letter to Mr. Niles, with Remarks on his Dying Testimony* (1753). See *Cong. Quarterly*, 1859, p. 265.

Bass, Rowland G.

a Methodist Episcopal minister, was born in Powhatan County, Va., June 30, 1808. He was led to Christ in early life by the teachings, example, and prayers of his devoted mother; and in 1830 entered the Virginia Conference, in which he served the Church zealously until his decease, Dec. 9, 1838. Mr. Bass was a man of great excellency of character. sound in mind and theology, modest in manner, solicitous and affectionate. See *Minutes of Annual Conferences*, 1839, p. 666.

Bass, Sabbathai

a Jewish writer of Holland, was born at Kalisch in 1641. In 1689 he established a Hebrew printing-office at Dyrhenfurt, and died in 1718 at Krotoschin. He is the author of, *ymkj jyt paa* a super-commentary on Rashi on the Pentateuch and the five Megilloth (Amst. 1680 a.o.): — *ymkjæ yteç*, an index of Hebrew literature, including the works of Christian writers, giving altogether 2360 titles, viz. 2200 of Jewish, and 160 of Christian writers (ibid. 1680; Zolkiew, 1806). He also edited some other

works. See Furst, *Bibl. Jud. i*, 92 sq.; Benjacob, *Ozar HaSepharim* or *Thesaurus Librorum Iebraicorum*, 3, 609, No. 1236, 1238. (B. P.)

Bass, Stephen

a Methodist Episcopal minister, was born in Marion District, S. C., June 8, 1795. He received a careful religious training, joined the Church at the age of sixteen, soon after began exhorting, and in 1820 was admitted into the South Carolina Conference. He died Sept. 6, 1820. Mr. Bass was exemplary in piety and zeal. See *Methodist Magazine*, 4:279.

Bassani, Jacopo Antonio,

an Italian preacher and poet, was born at Venice in 1686. He belonged to the Jesuit Order, and preached in nearly all the cities of Italy. He counted among his auditors at Rome and Bologna pope Benedict XIV. He sojourned habitually at Padua, where he died, May 21, 1747. He wrote *Thirty Sermons* (Bologna, 1752). His Latin and Italian poems were published by Roberti at Padua in 1749. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bassaræ (Or Bassandes)

(βάσσαρις), a long robe, a name sometimes given to *the Bacchoe* (q. y.) or *Moenids*, from the long robe which they wore on festival occasions.

Bassee (Or De La Bassee) Eloi,

a French theologian, was born about 1585. He taught theology to the Capuchins of Lisle, and died in 1670. He wrote, *Flores Theologicæ Practicæ* (Douai, 1639): — *Supplementum* (1658). See Hoefler, *Nouv. Biog. Generale*, s.v.

Basseporte, Madaleine Françoise,

a French painter, was born in Paris, Sept. 5, 1700, and studied under the famous Robert. In 1732 she succeeded Obriette as painter of natural history in the Royal Gardens, with a salary of one hundred pistoles a year. Her chief works are, *The Mdrtyrdom of St. Fidelio de Sigmaringa*, after Robert: — *Diana and Endymnion*, after a design of Sebastiano Conca. She died about 1780. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefler, *Nouv. Biog. Generale*. s.v.

Basset, Fulk

an English prelate, was the soul and heir of baron Gilbert Basset. In 1225 he was made provost of the collegiate Church of St. John of Beverley, and in 1230 dean of York. In 1241 he was elected bishop of London, and in 1244 was transferred to the see of Canterbury. In 1250 he began a controversy with archbishop Boniface, respecting the privileges of the see, but was overruled by the pope; in 1255, however, he succeeded in opposing the extortions of Rustand, the pope's legate. He built the church of St. Faith, near St. Paul's, and died of the plague in 1259.

Basset, Rachel

wife of Joseph Basset, was for many years an elder in the Society of Friends (Orthodox). She died at Uxbridge, Mass., Sept. 28, 1832, at the age of seventy-one years. See *The Friend*, 6:24.

Bassett, Amos, D.D.,

a Congregational minister, was a native of Derby, Conn. He graduated from Yale College in 1784; was a tutor there from 1789 to 1793; was ordained pastor of the Church in Hebron, Conn., Nov. 5, 1794, and remained there until Sept. 28, 1824; was appointed, in that year, principal of the Foreign Mission School in Cornwall; was installed pastor in Monroe, Conn., in 1827. From 1810 to 1827 he was a member of the corporation of Yale College. He died in 1828. See Sprague, *Annals of the Amer. Pulpit*, 2, 294.

Bassett, Archibald

a Presbyterian minister, was born at Derby, Conn., March 21, 1772. He received a careful education, and graduated at Yale College in 1796, with the highest honors of the class for scholarship in languages. He labored for five years at Winchester, Conn.; in 1807 became pastor of the Congregational Church at Wilton, N. Y.; and from 1810 supplied several churches in that vicinity. He was one of the original members of the Delaware Presbytery, organized in 1831, and remained connected with it for the remainder of his life. He died April 29, 1859. See Wilson, *Hist. Presb. Amanac*, 1861, p. 155.

Bassett, Christopher

an English divine, was born in 1753, at Aberdare, Glamorganshire, Wales. He was educated at a noted school in Cowbridge, and Jesus College, Oxford; ordained by the bishop of London, and became the curate of St. Anne's, Blackfriars. Here he remained several years, but his health failing he was compelled to return to his native country, where he became pastor of St. Fagan's, Cardiff. From St. Fagan's, where he labored faithfully some years, he removed to the home of his parents; but shortly afterwards took charge of Porthcery church, near his father's house. This was a short time before the end of his life. He was seized with consumption, and died at the age of thirty-one. Mr. Bassett was wholly devoted to the service of God. Wherever he went he won seals to his ministry. See *Church of Eng. Magazine*, Oct. 1847, p. 269.

Bassett, John, (1), D.D.,

a Reformed (Dutch) minister, was born at Bushwick, L. L., Oct. 1, 1764. He graduated at Columbia College in 1786, and pursued his theological studies with Dr. John H. Livingston. He was ordained to the ministry of the Reformed Church, and settled as colleague pastor with Dr. Eilardus Westerlo, in Albany, Nov. 25, 1787. In 1804 he resigned this charge and retired from the active ministry. He was professor of Hebrew by the appointment of the General Synod of his Church from 1804 to 1812, when he resigned. He died at his native place in 1820. Dr. Bassett was a man of extraordinary erudition, and an excellent Hebrew and classical scholar. He trained a number of young men for the ministry. "In the pulpit he was noted for his sound and edifying discourses," but he was neither brilliant nor eloquent. In 1801 he translated from the Dutch, and published, a work called *The Pious Communicant*, by Rev. Peter Immens, pastor at Middelburg, Holland, 2 vols. pp. 600. He also published in 1791 a collection of *Psalms, Hymns, and Spiritual Songs for the Use of the Reformed (Dutch) Church of the United States of America*. See Rogers, *Hist. Discourse*, p. 32, 33. (W. J. R. T.)

Bassett, John (2),

an English Bible Christian minister, was converted in November, 1819. In 1823 he entered the ministry, and a rich spirituality and vitalizing power attended his preaching for seven years. Fever cut short his labors at Penzance, Oct. 2, 1830. See *Minutes of the Conference*, 1831.

Bassett, John Samuel

an Irish Methodist preacher, was born at Coolfaney, County Wicklow, in 1838. He had pious parents, was converted at the age of sixteen under the Rev. Thomas Guard, and entered the ministry in 1865, in which he was studious, zealous, and faithful. He suddenly but calmly entered into rest Sept. 26, 1870.

Bassett, William

a minister of the Society of Friends (Orthodox), was a member of the Queensbury (N. Y.) Monthly Meeting. He died at Queensbury, Oct. 17, 1835, aged twenty-nine years. See *The Friend*, 9:53.

Bassetti, Marc Antonio,

an eminent Italian historical painter, was born at Verona in 1588, and studied under Felice Riccio, but afterwards became attached to the style of Tintoretto. He painted several pictures for the churches and public edifices of Verona, among which are a picture of *St. Peter* and other saints, in the Church of San Tommaso, and the *Coronation of the Virgin*, in the Church of St. Anastasia. He died in 1630. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bassi, Francesco,

a Bolognese painter, was born in 1664, and studied under Pasinelli. He had some fine works in the public edifices in Bologna, the best of which is a picture of *St. Antony Taken Up to Heaven by Angels*. He was a distinguished copyist and imitator of Guercino. He died in 1693 (according to others in 1732). See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bassianus, Bishop Of Ephesus,

was originally a presbyter of Ephesus. The popularity he there gained by his service to the poor so excited the jealousy of Memnon, then bishop, that he, having failed to drive him from the city, forcibly ordained him bishop of Evaza (or Theodosiopolis). He, however, refused to recognise any tie to the see into which he had been thrust, and never once visited the place. The circumstances of his consecration being made known to Basil, Memnon's successor, he declared the see vacant, and admitted Bassianus

to communion. On the death of Basil, A.D. 444, the inhabitants of Ephesus compelled Olympos, bishop of Theodosiopolis, to ordain Bassianus. Irregular as his ordination had been, Bassianus visited Constantinople, and succeeded in obtaining its recognition by the emperor Theodosius II. After four years he became odious to his flock, who thrust him into prison. Four months afterwards the emperor sent Eustathius, the chief Silentiary, to investigate the matter; and the case being laid before the chief bishops of the Christian Church — Leo of Rome, Flavian of Constantinople, and Domnus of Antioch — they pronounced for his deposition on the ground of forcible intrusion. On the receipt of this sentence, Bassianus was treated with the greatest indignity; his sacerdotal habit was violently torn from him, and he was cast into prison. At the Council of Chalcedon (q.v.) the see was declared vacant; but Bassianus and Stephen (ordained as his successor) were allowed to retain episcopal rank, and a pension of two hundred gold pieces was granted them from the episcopal revenues. See Tillemont, 15:460-465, 690-692, 895; Cave, *Hist. Lit.* i, 442.

Bassianus, Bishop OF Landae,

and a saint of the Roman calendar, was one of the bishops who condemned the Arian Palladius at the Council of Aquileia, and is mentioned as a friend of Ambrose. He died Jan. 19, 413, at the age of ninety.

Basilla

saint and martyr. The name of this saint appears in the ancient Roman calendar of the 4th century, given by Ruinart at the end of the *Acta Sincera*. There were two martyrs of this name. One appears to have suffered Sept. 22, 304, under Dioclesian and Maximianus, the other on May 20. See Ruinart, p. 617. *SEE BASILLA*.

Bassinger, Sephrenus D.,

a Methodist Episcopal minister, was born at Springfield, N. Y., Jan. 27, 1802. He received a careful religious training; experienced conversion at the age of twenty; was class leader during the following ten years, when he was licensed to preach, and served the Church on several circuits, and in 1852 was sent to work among the Indians, on the Montello mission. In 1858 he was received into the West Wisconsin Conference, and did valiant work until his death, Aug. 31, 1864. Mr. Bassinger was a very laborious and successful minister. See *Minutes of Annual Conferences*, 1864, 186.

Bassler, Benjamin

a minister of the Reformed (Dutch) Church, was born at Berne, N. Y., 1808. He was graduated from Union College in 1830, and from the New Brunswick Seminary in 1833. He served the Church at New Rhinebeck and Sharon from 1833 to 1838, and at Farmerville from 1838 to 1866. He died at Farmerville in 1866. Mr. Bassler was of a cheerful disposition, and had a kindness of manner, with piety, which won all hearts and made him a successful worker for Christ. See Corwin, *Manual of the Ref. Church in America*, 3d ed. p. 171.

Bassler, Ferdinand

a Protestant theologian of Germany who died at Schulpforta, in Saxony, Feb. 3, 1879, is the author of, *Das heilige Land und die angrenzenden Landschaften* (Leipsic, 1846; 2d ed. 1856): — *Evangelische Liederfrseude. Auswahl geistlicher Lieder von der Zeit Luthers bis auf unsere Tage* (Berlin, 1853): *Auswahl altchristlicher Lieder vomr 2. bis 15. Jahrhundert. Inm Urtext und in deutschen Uebersetzungen* (ibid. 1858): — *A briss der Kirchengeschichte für evangelische Gymnasien* (ibid. 1876): — *Timotheus. Geistliche Ansprachen an die Schulgemeinde* (ibid. 1875). See Zuchold, *Bibl. Theol.* i, 72 sq.; Schtirer, *Theolog. Lit.*, 1877, p. 600 sq. (B. P.)

Bassler, Johann Leonhard

a Lutheran theologian of Germany, was born Dec. 19, 1745, at Memmingen. He acted as pastor at different places, until in 1788 he was obliged to retire on account of broken health, and accepted a call as head. of the lyceum in his native place, where he died, Oct. 9, 1811. He is the author of *Geistliche Liede für's Landvolk* (Leipsic, 1778; 3d ed. 1782). Some of his hymns are still to be found in modern hymn-books. See Koch, *Geschichte des deutschen Kirchenliedes*, 6:224. (B. P.)

Bassol (Or De Bassolis), John,

a Scotch Franciscan, called by the schoolmen *Doctor Ornatissimus*, lived in the 14th century, and was a disciple of Duns Scotus, with whom he went to Paris in 1304. In 1322 he went to Brabant, and died there in 1347. He wrote a commentary on Peter Lombard's four books of Sentences, printed in 1517, and some. smaller works.

Bassus

is the name of several early Christian saints: (1) Of Africa, *natale*, March 19; (2) *natale*, Oct. 20; (3). in Heraclea, Nov. 20.

Bassus

a heretic of the 2d century, was a disciple of Cerinthus, Ebion, and Valentinus. According to him, the life of men and the perfection of all things consisted in the twenty-four letters and the seven planets. He also asserted that salvation was not to be looked for in Jesus Christ alone.

Bast, Martin Jean De,

a French priest and antiquary, was born at Gand, Oct. 26, 1753. He entered holy orders in 1775, and became curate in his native village till 1789, when he took an active part in the Brabancon Revolution. Under the imperial government he became canon of the Cathedral of Gand. In 1817 his infirmities compelled him to renounce an ecclesiastical life, and he devoted himself to numismatic pursuits. He died April 11, 1825, leaving several works on Roman, French, and Belgian antiquities, for which see Hoefer, *Nouv., Biog. Generale*, s.v.

Bastard, Thomas,

an English clergyman, was born at Blandford, Dorsetshire, and educated at Winchester School, whence he removed to New College, Oxford, where he was chosen perpetual fellow in 1588, and graduated two years later. For indulging too much his passion for satire he was expelled from the college. Soon after, he became chaplain to Thomas, earl of Suffolk, through whose influence he was made vicar of Bere Regis and rector of Almer in Dorsetshire. He died in Allhallows Parish, Dorchester, in April, 1618. His publications include, *Chrestoleols; Seven Bookes of Epigrames* (Lond. 1598): — *actgna Britannia* (1605): — *Five Sermons* (1615): — and *Twelve Sermons* (eod.): besides various satires and other works. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bastian, Cart,

a Protestant theologian of Germany, was born April 23, 1821, at Strobeck, near Halberstadt. He studied at Halle, and acted as private tutor in different noble families from 1845 to 1850; and from 1850 to 1860 as religious

instructor in different institutions. In 1860 he was appointed chaplain at Bernburg, in 1877 first preacher, and in 1878 superintendent there; and died May 7, 1881. He devoted his entire energy to the cause of the inner mission, in which field he developed a great activity. (B. P.)

Bastide, Louis

a French jurist and theologian, lived near the close of the 17th and the commencement of the 18th century. He wrote, among other works, *De 'Accomplissement des Propheties* (1702), in response to a book of *Jurieu*: — *Caractere des O ffiers de l' Eveq'ue*, with two treatises in Latin entitled *De la Juridiction* and *De l' Usure* (Paris, 1692): — *Des Panegyriques*, mentioned in eulogistic terms by Flechier. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bastide, Marc

a French Benedictine of the Society of St. Maur, a native of St. Benedict of Sault, in Berri, who died May 7, 1668, wrote, *Traite de la Maniere les Novices*: — *Le Careime Benedictin*: — *Traiti de la Congregation de Saint-Maur*. See Hoefer, *Nouv. Biog. Genesale*, s.v.

Bastide, Philippe

a learned French Benedictine of the Society of St. Maur, was born at St. Benedict of Sault, in the diocese of Burges, about 1620. He was successively prior of St. Nicaise of Rheims, of Corbie, and of other large monasteries. He died at the Abbey of St. Denis, Oct. 23, 1690. We are indebted to him for two learned dissertations, *De Antiqua Ordinis. Sancti Benedicti intra Gallias Propagatione*, and *De Decimus et earum Origine apud Judceos, Gentiles et Christianos*. He left other works in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bastornolo

SEE MAZZUOLI.

Basva

(bull), in Hindu mythology, is the name of *Darmedeva*, the god of virtue, because he is represented as a bull.

Batala

a name signifying *God the Creator*, is applied to the Supreme Being by the pagan inhabitants of the Philippine islands.

Batalerius, Jacobus,

a Dutch Remonstrant divine and theologian, was born Dec. 27, 1593, and died July 31, 1672. He wrote, *Examen Accuratum Disputationis Primce Voetice* (anon. s. a.): — *Confutatio Infulsi' et Maledici Libri quem adversus Remonstrantes Edidit Voetius Titulo Thersitis Heautontimorumeni*: — *Dissertadio de Conversione Israelitarum a Divo Paulo cap. xi ad Romanos Prcedicta* (Hague, 1669, 18mo): — *Vindicice Miraculorum per quce Divince Religionis et Fidei Christiana Veritas olim Confirmata Fuit, adversus B. Spinoram* (Amst. 1674, 18mo): — *Jacob et Esau* (on Rom. 9:ibid. 1664, 18mo). See Cattenburgh, *Bibliotheca Remonstrantium*; Jocher, *Allgeneines Gelehrten-Lexikon*, s.v.; Walch, *Bibl. Theol.* i, 719; ii, 543. (B. P.)

Batava-Gourou

the god of heaven and of justice among the Battas of Sumatra.

Batchelder, Calvin R.

a Protestant Episcopal clergyman of Vermont, was rector of the Church in Highgate, Vt., from 1845 until 1860, when he became rector of Zion Church, Manchester, Vt., of which he remained pastor until about 1866. In 1877 he officiated at Bellows Falls, Vt., and in the following year became rector of Christ Church, Bethel, and St. Paul's, Royalton, in the same state. In 1873 he removed to Claremont, N. H., where he died in 1879. See *Prot. Episc. Almanac*, 1880, p. 170.

Batchelder, John

a clergyman of the Protestant Episcopal Church, called a "pioneer missionary of Iowa," died at Burlington, Iowa, March 25, 1867, aged sixty-six years. See *Amer. Quar. Church Rev.* July, 1867, p. 335.

Batcheler, John

a Methodist Episcopal minister, was born at Brookfield, Mass., Aug. 23, 1795. He was converted at the age of sixteen; received license to preach in

1817; was ordained deacon in 1821, and in 1830 was ordained elder and received into the Maine Conference. In 1841 he located, and in 1843 was put on the superannuated list, which relation he held until his decease, Feb. 15, 1873. Mr. Batcheler was a man of great devotedness to the Church, and was highly esteemed by all who knew him. See *Minutes of Annual Conferences*, 1873, p. 70.

Batcheller, Breed

a clergyman of the Protestant Episcopal Church, was a graduate of Dartmouth College, and was for many years engaged in teaching in Pendleton, S. C., and in Philadelphia. Having been ordained in 1846, he officiated for nearly two years at Radnor, Pa., and for four years at Stanton, Del. The latter part of his life was spent in Maryland, but on account of broken health he was unable to discharge the duties of his sacred office. He died in Baltimore, Md., April 30, 1856, aged forty-nine years. See *Amer. Quar. Church Rev.* 1856, p. 302.

Bate, James

an English Wesleyan minister, was born at Dudley, Staffordshire, in 1784. He was converted at nineteen, entered the ministry in 1808, and died at Snaith, Feb. 19, 1855. He was distinguished for simplicity, sympathy, kindness, and forbearance. See *Minutes of the British Conference*, 1855.

Bate (Or Batus), John D.D.,

a learned English divine, was born in Northumberland, and educated in arts at York, and in philosophy and divinity at Oxford. He afterwards became prior of the Monastery of the Carmelites at York, where he died, Jan. 26, 1429. Besides a number of works on logic and kindred subjects, he wrote, *Questions Concerning the Soul: — Of the Assumption of the Virgin: — The Praise of Divinity: — An Address to the Clergy of Oxford: — A Course of Sermons over the Whole Year: — and A Preface to the Bible.* See Chalmers, *Biog. Dict.* s. sv.

Bate, Joseph

an English Wesleyan minister, was born at Tipton, Staffordshire, Jan. 9, 1824. He united with the Church at the age of fifteen; spent three years (1845-48) at Didsbury College; was appointed in 1848 to the Dist. Circuit; became a supernumerary in 1876; and died at Nantwich, March 6, 1877.

He was a diligent reader and an acceptable preacher. See *Minutes of the British Conference*, 1877, p. 31.

Batelerius

SEE BATALERIUS.

Bateman, Charles

an English Congregational minister, was born at Walbeiton, Sussex, Nov. 22, 1802. His parents belonged to the Church of England, but in early youth he attended the Independent chapel, and later became a Sunday-school teacher and a member of the same Church. So great was his desire to extend the kingdom of God that he frequently preached on the village green to any and all who would listen. In 1830 he entered Hackney College, and two years later was ordained pastor at Abbott's Roothing, Essex. Here he labored till 1851, when the claims of a numerous family induced him to seek a more advantageous sphere. He next preached one year at Lincoln; six years at Charlesworth, Derbyshire; three years at Newmarket, Cambridgeshire; then, after three years without a charge, he preached five years at Rusholme, Manchester; and finally retired to Moss-side, Manchester, where he died, July 21, 1873. Mr. Bateman possessed considerable talent for poetry; his theological views were sound; his sermons practical, faithful, and earnest. See (Lond.) *Cong. Year-book*, 1874, p. 310.

Bateman, John

an English minister of the Society of Friends, was born at Bunhill, Norfolk, in 1732, and became an experimental Christian when but a child. At the age of twenty-six he removed from Bunhill to Chatteris, in the isle of Ely. . For many years he was an elder in the Society of Friends, and the companion of preachers on their tours among the churches. He became a formally recognised minister late in life; and after he "appeared" as such his labors were confined principally to his own meeting, where he specially directed his attention to those who were favorably inclined towards the Friends as the exponents of spiritual religion. He died March 24, 1816. See *Piety Promoted*, 4:104-106. (J. C. S.)

Bateman, Thomas

an English clergyman of the 18th century, was chaplain to the duke of Gordon, and vicar of Walpole, Lincoln. He published, *A Treatise on Tithe*, etc. (1778): — *Ecclesiastical Patronage of the Church of England* (1782): — *The Royal Ecclesiastical Gazetteer* (1781): — and *Sermons* (1778, 1780). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bateman, William

an English prelate of the 14th century, was born at Norwich, and was sent to the University of Cambridge, where he took the degree of doctor of civil law before he was thirty years of age. In 1328 he was collated to the archdeaconry of Norwich, and soon after visited Rome, where he was appointed to various ecclesiastical honors. In 1343, being made bishop of Norwich, he returned to his native country, and in 1347 founded Trinity Hall in Cambridge. He died Jan. 6, 1355, at Avignon, on a diplomatic visit to the pope. He was a man of great personal integrity and strictness of administration.

Bates, Alvan Jones

a Congregational minister, was born in the part of Brewer now called Holden, Me., April 12, 1820. He received his preparatory education at Gorham Academy and at Bangor Classical School, and graduated at Bangor Theological Seminary in 1847. He was ordained as an evangelist Sept. 27, 1849, at Lincoln, Me., where he was acting pastor from 1847 to 1865. He was acting pastor at Harwich Port, Mass., from February, 1865, to March, 1868, and at Saundersville, in Grafton, Mass., where he was installed, June 22, 1869, and remained until his death. He was chaplain from September, 1862, to January, 1865, of the 2d and 14th Maine regiments. He died in Lincoln, July 29, 1877. (W. P. S.)

Bates, Benjamin Edward

Hon., a generous man of business, was born at Mansfield, Mass., July 12, 1808. He went to Boston in 1829, and commenced what proved to be a prosperous business career. He became a Christian under the preaching of Rev. Dr. Lyman Beecher, joined his Church in 1832, and became an active Christian worker. In 1847 he had his attention directed to the remarkable water-privilege at Lewiston, Me., and soon after entered into arrangements

for the utilizing of this great power for manufacturing purposes. In the spring of 1863 the educational wants of the Free-will Baptists of New England were brought to the notice of Mr. Bates, and his sympathy awakened in behalf of the young of that denomination who were seeking for a more complete training than they could obtain in institutions already in existence. The appeal was not made in vain. Mr. Bates paid \$100,000 towards the endowment of the college which bears his name, and subscribed another \$100,000 on condition that the friends of the college raise \$100,000. An effort is now making (1881) to secure this sum. He died Jan. 14, 1878. See *Morning Star*. July 3, 1878. (J. C. S.)

Bates, Charles

an English Wesleyan missionary, was converted in early life; entered the work in 1824; labored in Newfoundland and the West Indies for nearly twenty years; and died at Tortola, Dec. 16, 1841. See *Minutes of the British Conference*, 1842.

Bates, George

a Universalist minister, was born at Fayette, Me., Feb. 12, 1798. He acquired a good common- school education; learned the blacksmith's trade; was licensed to preach in 1824, and ordained in 1825. He labored in Livermore, Hallowell, Canton, Auburn, and Turner, Me., in which latter place he preached for twenty-five years. He died in Auburn, Jan. 24, 1876. Mr. Bates was a truly evangelical preacher; winning, impressive, clear, unaffected, and forcible; and the embodiment of kindness, gentleness, and hospitality. See *Universalist Register*, 1877, p. 105.

Bates, George Washington

a Methodist Episcopal minister, was born at Salisbury, Mass., Oct. 16, 1811. He experienced religion at the age of nineteen, and in 1835 entered the New England Conference, in which he remained a useful member till his death, Sept. 24, 1851. See *Minutes of Annual Conferences*, 1852, p. 38.

Bates, Henry H.

a Protestant Episcopal clergyman of the Diocese of New York, was rector in Tariffville, Conn., for several years until 1859, when he became rector of the Church of the Messiah at Glenn's Falls, N. Y. Here he served until

1862, when he became a chaplain in the United States Army. He was minister of St. Paul's Church, Oak Hill, N. Y., from 1864 until his death, Jan. 14, 1868. See *Prot. Episc. Almanac*, 1869, p. 109.

Bates, James (1),

a Congregational minister, was born at Randolph, Vt., Jan. 17, 1799. He graduated at Dartmouth College in 1822; studied theology at Andover; was ordained colleague with Rev. Dr. Homer at Newton, Mass., in 1827, remaining there till 1840, when he was installed at Granby, Mass. His next charge was Central Village, Plainfield (1853-55). He died at Granby, Dec. 9, 1865. See *Cong. Quarterly*, 1860, p. 377; 1866, p. 126.

Bates, James (2),

a Presbyterian minister, received his education in Scotland, and was called to the pastorate of a Congregational Church at New Cumnock. His health was failing, and, being advised to change climates, he sailed for Australia in April, 1858, but died there in July following. See Wilson, *Presb. Hist. Almanac*, 1860, p. 277.

Bates, John (1),

an Irish Wesleyan minister, was born at Ballymore, County Wexford. The years of his probation were spent in the north of Ireland, where his self-denying labors were remarkably successful. He was an affectionate and assiduous pastor. On account of failing health he became a supernumerary in 1862, still laboring, however, as strength permitted in his native county and at Cashel, where he settled, and where he died in 1865, in the thirty-second year of his age and the eighth of his ministry. See *Minutes of the British Conference*, 1866, p. 43.

Bates, John (2),

a Baptist minister, was born at Bugbrook, Northamptonshire, England, Jan. 26, 1805. He removed to London in 1827, and procured a situation in a dry-goods store. Soon after he became a Christian and united with the Baptist Church. His thoughts soon began to be directed towards the Christian ministry, and he turned his attention to study to prepare himself for the work. He was designated as a missionary under the patronage of the Baptist Irish Society to labor in Ireland, and was stationed for one year at Ballina, on the western coast. Early in 1834 he removed to the city of

Sligo, and became pastor of a small Baptist Church in that place; but soon removed to Coolany, and subsequently to Ballinacarrow, where he labored for a few months, and then returned to Ballina. From this place he made excursions in various directions as an evangelist for nine years. He left Ballina at the close of 1845. The greater part of the next four years was spent in Banbridge, in the neighborhood of Belfast, where he collected a Church of fifty members. In 1850 Mr. Bates came to the United States as missionary of the American Baptist Home Mission Society, of which appointment, however, he did not avail himself, but proceeded to Cascade, Ia., where he became pastor of a Baptist Church, which, under his faithful ministry of fifteen years, became strong and influential. In all the region around he did good service as a missionary, and was instrumental in the formation of quite a number of Baptist churches. In 1864 Mr. Bates removed to Canada, and became pastor of the Baptist Church in Dundas, near Hamilton, where he remained nearly three years, and then accepted a call to one of the most important Baptist churches in the province, that of Woodstock. Here he had a ministry of six years, which was richly blessed; but on account of failing strength he resigned in June, 1873. His last ministry was at St. George. It lasted but two years, his death occurring May 8, 1875. See Smith [J. A.], *Memoir, Sermons, Essays and Addresses of Reverend John Bates* (Toronto, 1877). (J. C. S.)

Bates, John H.

a Presbyterian minister, was a native of New Hampshire, and a member of the Presbytery of Londonderry. He had been laboring for the freedmen in Charleston, S. C., for two years previous to his death, which occurred at Glen Springs, S. C., May 10, 1871. He was a man of great devotion to the cause of Christ. See *Presbyterian*, June 17, 1871.

Bates, Joshua D.D.,

an eminent Congregational minister, was born at Cohasset, Mass., March 20, 1776. Under the instruction of Rev. Josiah C. Shaw he prepared for Harvard College, teaching a select school meanwhile, and graduating in 1800, when he became assistant teacher in the Andover Phillips Academy for one year. At this time he began to study theology under Rev. Jonathan French. In 1802 he was licensed to preach, and was ordained pastor of the Church at Dedham, Mass., March 16, 1803, and in this connection he served fifteen years. In March, 1818, he became president of Middlebury

College, from which position he retired at the age of sixty-four. Being in Washington, D. C., at that time, he was chosen chaplain to Congress. After a visit to South Carolina, he preached for two months at Portland, Me., and then for two years as supply at Northborough, Mass. On March 22, 1843, he was installed pastor of the Church at Dudley, Mass., and he died there Jan. 14, 1854. Dr. Bates published a large number of sermons, lectures, etc. As a college president, he was very popular and efficient. His elocution was remarkably distinct. A striking trait in his character was his punctuality. See Sprague, *Annals of the Amer. Pulpit*, 2, 465.

Bates, Lemuel P.

a Presbyterian minister, was born at Blanford, Mass., Dec. 16, 1791. He was educated at Williams College, Mass., and at Princeton Theological Seminary, where he graduated in 1822. He was successively pastor of the Congregational churches; in Whately and Templeton, Mass., and in 1846 he removed West, and took charge of the Presbyterian Church at Pontiac, Mich., for one year. He was next stated supply for the Presbyterian churches in Conneautville and Hermansburgh, Pa., and in 1851 he preached at Utica, O. In 1859 he was appointed to a Church in Edwardsville, Ill., where he labored until death, March 5, 1860. See Wilson, *Presb. Hist. Almanac*, 1861, p. 78; *Genesis Cat. of Princeton Theol. Sem.* p. 32.

Bates, Merritt

a Methodist Episcopal minister, was born at Queensbury, N. Y., July 12, 1806. When but seven years old he was thrown upon his own resources and began his life-struggle. From childhood he was in the habit of rising at four, summer and winter, and devoting the first three hours of the day to study. When his poverty forbid the luxury of a candle, the light of a pine knot served his purpose. Thus he strove until he acquired a solid English education, and became so proficient in the classics that in 1836 Middlebury College conferred upon him the honorary degree of M.A. In 1827 he entered the Troy Conference, and devoted thirty-six years of his life in its active ranks. In 1863 he became superannuated, and retired to a new farm near Travis City, Mich., where he died Aug. 23, 1869. Great zeal, diligence, and success marked Mr. Bates's course through life. See *Minutes of Annual Conferences*, 1870, p. 139."

Bates, Samuel

an Irish Methodist preacher, was born at Ballinamore in 1843. He was converted at the age of nine through the teaching of his pious father and the preaching of the Rev. Thomas Guard; entered the itinerant Irish ministry in 1866, and labored with acceptance for five years. He died at Wexford, Dec. 1, 1871.

Bates, William

a Congregational minister, the son of Joshua Bates, D.D., president of Middlebury College, Vt., was born at Dedham, Mass., Jan. 19, 1816: He graduated at Middlebury College in 1837, and at Andover Theological Seminary in 1840. Two subsequent years were spent in teaching, and very success fully. In 1845 Mr. Bates was ordained over the Church in Northbridge, Mass., which he supplied till 1858. On June 16 of that year, he was installed pastor in Falmouth, Mass., where he died, Sept. 9, 1859. See *Cong. Quarterly*, 1859, p. 418.

Bateson, Anthony

an English Congregational minister, was born at Wray, Yorkshire, in 1815. His conversion occurred when he was about sixteen years of age, at Settle. In 1837 he removed to Preston and joined the Grimshaw-street Chapel. He received a sanction to preach occasionally, which he did with much acceptance. He was under the instruction of his pastor, Rev. R. Slate, for a year. In 1839 he was admitted as a student to Blackburn Academy, and upon his graduation received a unanimous call from the Lee Chapel; Horwick, which he accepted, and entered upon his duties as pastor Nov. 25, 1843. He removed to Egerton, near Bolton, in 1848, where he remained only till 1853, when the Middletown Church, near Manchester, called him, and he accepted. His work was greatly blessed here; but in the midst of great usefulness, with a few days' sickness, he passed away, on Sept. 30, 1854. See (Lond.) *Cong. Year-book*, 1855, p. 206.

Bath, Levi,

a Baptist minister, was born at Unadilla, N. Y., in 1819. He pursued his preparatory studies at Poultney, Vt., and was a graduate of Union College, N. Y. , Michigan was the field of his ministerial labors for several years, he having had pastorates in several places in that state. In 1861 he took up his

residence in Columbus, Wis., where he was pastor until obliged on account of ill-health to resign. He was elected by his fellow-citizens to fill several offices of public trust both in the town and in the county in which he lived. He died at his home in Columbus, March 4, 1876. See *Baptist Encyclop.* p. 85, 86. (J. C. S.)

Bathe (Or Bates), William

an Irish Jesuit, was born in Dublin in 1564. His parents, although Protestants, placed him under the care of a Roman Catholic instructor, and afterwards sent him to Oxford. He left England, and in 1596 became a Jesuit. Having spent some time among the Jesuits of Flanders, he travelled into Italy, and completed his studies at Padua, from which he passed into Spain, having been appointed to govern the Irish seminary at Salamanca. He died at Madrid, June 17, 1614. He published an *Introduction to the Art of Music* (Loud. 1584): — *Janua Linguarum* (Salamanca, 1611): — and several theological treatises. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bathen

(*Ibn el- Bathen*, i.e. “inner science”), in Mohammedanism, is the inner, spiritual life, which consists in the purification and enlightening of the heart. The mystical sects among them call the practice of this inner life *Tharikat* and *Habikat*, i.e. the way and the truth.

Bathenians

(from *bathen*, the secret knowledge of mysteries), a name applied to the *Assassins* (q.v.)

Bath-house

is a large building for bathing at certain times, and was a usual adjunct to a Benedictine monastery; at Canterbury it occupied the site of the deanery.

Bathilda (Bathilde, Bathyldis, Or Baldechilda) St.

(corrupted into *St. Bauteur* and *St. Baudour*), was by origin a Saxon, and born in Englanld, and was exposed for sale on the coast of France, when she was purchased by Erchinoald or Archambaud, the *maire du palais* of Chlodoveus, or Clovis II; she afterwards became, through the means of

Archambaud, the wife of the king, about 640. St. Gregory of Tours calls her *prudens atque elegans*, and by her Clovis had three sons — Clothaire III, Childeric II, and Theodoric III. Upon the death of the king she became regent, and used all her authority in endeavoring to discover and reform abuses in Church and State, and founded many churches and religious houses; among the latter, the celebrated monastery of Corbie, in Picardy. She also endowed, or restored, the houses of St. Vandrille, Luxeuil, Jouarre, Farmoutiers, and Corbion; and completed that of Cala (Chelles), in the diocese of Paris, which St. Clotilda, the queen, had commenced. To this last monastery she retired, when the injustice of Ebroin, or Ebrovinus, the *maire du palais*, and the violence of others of the courtiers, had compelled her to resign the government. Having thus forsaken the world, she took the vows, and gave herself up to a religious life, under the abbess St. Bertila, whom she had herself constituted at the first establishment of the community. She died Jan. 30, 680, on which day she is commemorated, and her tomb is yet to be seen at Chelles. See Ruinart, *Not. in Grey. Turon.* p. 663; Hoefer, *Nouv. Biog. Generale*, s.v

Bathing

The common use of baths throughout the Roman empire presented to Christian converts a special difficulty and danger. Yet, as the employment was not a forbidden one, Christians would be found to enter on it and reform its evils. The public baths at Rome, which were established by emperors or placed under magisterial control, were free from the grosser evils of the mixture of the two sexes; and many of the emperors, who were, more or less, under the influence of a higher culture, sought to check them. Though the practice is but little noticed unless where its accompaniment calls for censure, it appears that the most devout Christians did not think it necessary to abstain from the public bath. It was in the “baths” of Ephesus that John encountered Cerinthus (Eusebius, *Hist. Eccles.* 3, 38). Tertullian, with all his austerity, acknowledged that bathing was necessary for health, and that he practised it himself (*Apol.* 42). Clement of Alexandria lays down rules, half medical and half moral, for its use (*Paedag.* 3, 9). It formed part of the complaints of the Christians of Lugdunum and Vienna, and was mentioned by them as the first sign of the change for the worse in their treatment, that they were excluded from the public baths (Eusebius, *Hist. Eccles.* v, 1). Augustine narrates how on his mother’s death he had gone to the bath to assuage his sorrow, and found it fruitless (*Confes.* 9:32). The old evils, however, continued to prevail, probably in worse

forms in the provinces than in the capital. Epiphanius mentions mixed baths as common among the Jews of his time (*Haer.* 30). Clement describes the mixture of the sexes as occurring in the daily life of Alexandria (*Paedag.* 3, 5); Cyprian (*De Cult. Virg.* p. 73) and Ambrose (*De Off.* 1, 18) both plead against it with an earnestness which shows that it was a danger for Christians as well as heathens. It was even necessary, after the conversion of the empire, to forbid, under pain of deposition, the clergy of all orders from frequenting baths where the sexes were thus mingled. Offending laymen were in like manner to come under sentence of excommunication. Gradually the better feeling prevailed, and the "mixed baths" fell into a disrepute like that of houses of ill-fame. It was reckoned a justifiable cause of divorce for a wife to have been seen in one. Traces meet us here and there of a distinctly liturgical use of bathing, analogous to the ablutions of Jewish worshippers and priests, as preliminary to solemn religious acts, and in particular to baptism. The practice existed among the Essenes, and there may probably be a reference to it in the "washed with pure water" of ~~8102~~ Hebrews 10:22. Tertullian condemns as superstitious what he describes as the common custom of washing the whole body before every act of prayer (*De Orat.* 11). In Western Africa there was a yet stranger usage, which Augustine characterizes as "pagan," of going to the sea on the feast of St. John the Baptist, and bathing as in his honor (*Serm.* 199). As preparatory to baptism, it was, however, recognised. The catechumens who were to be admitted at Easter had during the long quadragesimal fast abstained from the use of the bath; and there was some risk in such cases, when large numbers were gathered together for baptism by immersion, and stripped in the presence of the Church, of offensive uncleanness. The bath was therefore brought into use, and the *balneator* attended with his *strigil*, and his flask of oil and his towels, after the usual fashion. This implies that the employment was lawful for Christians to engage in. Probably for this purpose, as well as for the use, of priests before they celebrated the eucharist, Constantine constructed baths within the precincts of the great church which he built at Constantinople. They were recognized as important, if not essential, appendages to the more stately churches, and were entitled to the same privileges of asylum. Popes and bishops followed the imperial example, and constructed baths in Rome, in Pavia, in Ravenna, and in Naples. *SEE BATHS.*

Bathori, Ladislaus

count, a learned Hungarian theologian, lived in the latter half of the 16th century. He entered the Order of St. Paul the Hermit, and spent nearly all his life in the cloister of St. Laurent at Ofen. He wrote a translation of the Bible, and the *Life of the Saints*, in the Hungarian language. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bathrick, Stephen

a Free-will Baptist minister, was born in Cayuga Coanty, N. Y., May 10, 1810. He was converted at nineteen, commenced preaching in 1832, and was ordained Sept. 23, 1833, pastor of the North Parma Church. For nine years he was pastor of this Church, at the same time performing pastoral work in the Church at Byron. He removed to Conneaut, O., about the year 1842. Subsequently he labored in New York and New England, and for a short time was in Michigan. Twenty years of his life were spent in central New York, with the exception of the brief period alluded to in Michigan. His last settlement was at Frankfort, Ill., where he died suddenly, Sept. 28, 1880. See *Morning Star*, Dec. 29, 1880. (J. C. S.)

Baths

were used by the faithful before communion, by catechumens before baptism, with the use of the strigil and perfumes, and by the clergy on the eves of festivals. The latter had by the grant of Theodosius the right of sanctuary; and Constantine having built one at Constantinople, near the Apostles' Church, St. Hilary Damasus, and Adrian I followed his example at Rome. Paintings and mosaics adorned, them, and bishops in their visitation enjoined their use. One at Puzzuoli still bears the namne of the Bishop's Spring. *SEE BATHING*.

Bathylidis, St.

SEE BATHILDA.

Batlan

(𐤁𐤏𐤁𐤀; Chald. *leisurely*), a word formerly used among the Jews to denote a free person of full age, who had leisure to attend the service of the synagogue. It was a rule that a synagogue was to be erected in every place where there were ten *Batlanin*, but with a less number a synagogue could

not be built, as ten were required to make a congregation. *SEE SYNAGOGUE.*

Batmanson, John

a Roman Catholic divine, studied divinity at Oxford, became a monk, and afterwards prior of the Carthusian monastery, or Charterhouse, in the suburbs of London. He was an intimate friend of Edward Lee, archbishop of York, at whose request he wrote against Erasmus and Luther. He died Nov. 16, 1531. Batmanson wrote several works, among which are, *Animadversiones in Annotationes Erasmi int Novum Testamentum: — A Treatise against some of M. Luther's Writings: — Commentaria in Proverbia Salomonis In Cantica Cantorum: — De Unica Magdalena, contra Fabrum Stapulensem: — De Contemptu Mundi: — De Christo Duodenni.*

Baton (Anc. Bourdon)

SEE STAFF, PRECENTORS.

Batrachitee

Philaster (11) mentions a sect who worshipped the frogs of the plague before the Exodus, thinking so to appease God's anger. Later writers added the name. It was probably an obscure and misunderstood heathen superstition.

Batt, George

an English Methodist preacher, was born at Burrington, Devon, in 1809. He was converted under John Smith, the Methodist revivalist, in 1831, and joined the Bible Christians in 1832. He began to preach in 1833, entered the itinerant ministry in 1837, and for thirty-four years labored in many circuits with zeal and earnestness, till failing health obliged him to locate at Wellington. There for a year he worked as he had strength. His death took place Sept. 19, 1872.

Batta Version Of The Scriptures.

Batta is a language spoken by a large population on the isle of Sumatra. The Batta has three dialects — the Toba, the Mandailing, and the Daire. See *Bible of Every Land*, p.373.

1. The *Toba* is spoken by the Battas of northern Sumatra. It is the most classical and widely spoken. The New Test. has been translated by the Rev. J. Nommensen of the Rhenish Missionary Society, and was printed at Elberfeld for the British and Foreign Bible Society, under the superintendence of the Rev. Dr. Schreiber, a former missionary, in 1878. The edition consisted of 4000 copies of the New Test., and 1500 copies of Matthew and John.

2. The *Mandailing* is spoken by 100,000 of the population of the southern part of the island. Nearly the whole of the New Test. was translated some years ago by the Rev. Dr. Schreiber, after it had been revised and improved by Mr. Leipoldt, another missionary of the Rhenish Society; it was also carried through the press by Dr. Schreiber at Elberfeld in 1878. The edition consisted of the same amount of copies as that in the Toba dialect.

For linguistic purposes see Van der Tunk, *Bataksch Leesboek bevattende stukken in net Tobasch, Mandailingsch, en Dairisch* (Amst. 1860-62), and *Kurzer Abriss einer Plattaschen Formenlehre im Toba-Dialekte*, translated by Schreiber (Barmen, 1867). (B. P.)

Battaglini, Marco,

an Italian prelate and antiquary, was born March 25, 1645, of a noble family, in a little town of the diocese of Rimini. In 1690 he was appointed bishop of Nocera, in Umbria, and in 1716 was made bishop of Cesena, in the Romagna, and died Sept. 19, 1717. He is the author of, *Istoria Universale di tutti Concilii Generali e Particolari celebrati nella Chiesa* (Venice, 1686 a. o.). See *Giomale de Letterati d' Italia*; Lami, *Mnemorabilia Italarum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theolog. Literatur*, i, 655; Landon, *Eccles. Dict.* s.v.; Hofer, *Nouv. Biog. Generale*, s.v. (B. P.)

Battely, John, D.D.,

an English clergyman and antiquary, was born at St. Edmund's Bury, Suffolk, in 1647. He was some time fellow of Trinity College, Cambridge, and chaplain to archbishop Sancroft, by whose favor he became rector of Adisham, Kent, prebendary of Canterbury, and archdeacon of that diocese. He died Oct. 10, 1708. In 1711 Dr. Thomas Terry published Dr. Batteley's *Antiquitates Rutupinoe*. See Chalmers, *Biog. Dict.* s.v.

Batten, Thomas

a Welsh Wesleyan minister, son of Rev. William Batten, was born at Beaumaris in 1820. He was educated at Kingswood school, and converted at the age of fifteen. He commenced his ministry in 1845, and died April 10, 1857. "His sermons had point and power." See *Minutes of the British Conference*, 1857.

Batten, William

a minister in connection with the British Wesleyan Conference, was one of the firstfruits of Methodism in North Wales, and there entered the labors of the itinerancy in 1804, retiring in 1843. Batten possessed shrewdness and sagacity, was of a cheerful disposition, and knew the reality of an experimental religion. He was chairman of the North Wales District for several years. He died at Llansantffread, Sept. 1, 1864, in the eighty-sixth year of his age. See *Minutes of the British Conference*, 1865, p. 11.

Batter

Picture for Batter

Is a term applied to walls built out of the upright, or gently sloping inwards: for example, the tower of Oxford Castle, and of St. Peter's Church (Oxford), of Isham Church (Northamptonshire), and some others, batter — that is, they are smaller at the top than at the bottom, the walls all inclining inwards. Wharf walls, and walls built to support embankments and fortifications, generally batter.

Battersby, Charles,

a Methodist Episcopal minister, was born at Manchester, England, in 1836. He emigrated to the United States with his parents in his ninth year; received from his exemplar an early, careful mental and moral training; experienced conversion in his nineteenth year, while teaching near Saugerties. N. Y.; and at once began laboring from house to house for the salvation of souls. He graduated at the State Normal School at Albany in 1858; resumed his profession as teacher at Gravesend, L. I.; received license to preach, and accepted a call to supply a vacant pulpit until 1864, when he entered his remaining life-work as city missionary and tract-distributor in New York city. He joined the New York Conference in 1865, and labored under its direction to the close of his life, receiving as his first

appointment the Five Points Mission, and his three subsequent ones as chaplain of the city prison. He died of typhoid fever, May 29, 1868. Mr. Battersby was extremely modest and retiring in deportment, charitable in judgment almost to a fault, unflinching in duty, ardent and sportful in his home relations. His literary attainments and preaching abilities were extraordinary, and his life exemplary. See *Minutes of Annual Conferences*, 1869, p. 89; Simpson, *Cyclop. of Methodism*, s.v.

Batthey, Amos P.

a Methodist Episcopal minister, was born in Rhode Island. He was converted in early life; educated for the ministry at Kent's Hill, Me.; and after one year's service under the presiding elder, joined the Maine Conference. About six years later, 1848, he became superannuated, and held that relation to the close of his life. He died at Bucksport, Me., Oct. 9, 1849. Mr. Batthey was a devout man, a devoted minister, and a faithful pastor. See *Minutes of Annual Conferences*, 1850, p. 480.

Battier, Johann Rudolph

a Protestant theologian of Switzerland, was born at Basle, Nov. 9, 1693, where he pursued his theological studies. In 1730 he was appointed preacher at the orphanage of his native city, and in 1733 professor of Hebrew. He retired from this position in 1736 on account of broken health, and died in 1759. He wrote, *Disput. qua Loca Vet. Test. in Evangeliiis Citata Cependit et contra Judaeorum Strophas Defeizdit* (Basle, 1716): — *Theses Philologicae Miscell.* (ibid. 1733). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Battista De Ferrare

So called from his native town, was a Carmelite, who flourished about 1494. He was secretary to Ercole II, duke of Ferrara. and left the following among other works: *Florida, seu Hist. Christianitatis usque ad haec Temp.*: — *Chronl. Ord. Carmelit., etc.*: — *Vita- Matheldis*, etc. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Battista, Giovanni Giuda Giona

(originally *Jehuda Jona ben-Isaac*), the teacher of the learned Barrolocchi (q.v.), was born at Safed, in Galilee, Oct. 28, 1588, where he was also appointed to rabbiship. He was a descendant of a Spanish family, which,

after their expulsion by Ferdinand, retired into Tuscany. Pius V having expelled them thence also, his parents went to the East, where Jehuda Jona was born. Having gone through his course of studies, he visited Italy, Amsterdam, Hamburg, and Poland. In the latter country he joined the Church with his wife and children in 1625, taking the name of Giovanni Battista Giona, after the bishop Lancelot of Nola, the papal nuntius at the court of king Sigismund III of Poland, who baptized him. He now gave up his Talmudical studies, while he commenced the study of the Bible. As he made his living by the sale of jewelry, the king of Poland sent him to Constantinople for the purpose of buying precious stones. He was, however, taken for a spy of the Cossacks, who had lately burned a city upon the banks of the Euxine Sea, and would have lost his life had he not been ransomed by the Venetian ambassador. He was sent to Italy, where he remained some time as teacher of Hebrew and Chaldee at the Academy of Pisa, which he left for Rome, where he was appointed professor of Hebrew and assistant librarian at the College *pro Propaganda Fide*. He died May 26, 1668. He wrote, *The Doctrine of Christianity*, translated from the Italian of Robert Bellarmine, with notes (Rome, 1658); *The Four Gospels*, translated from the Latin into Hebrew, with a preface of Clement IX (ibid. 1668): — a discourse on the Advent of the Messiah and the Outpouring of the Holy Spirit, in Hebrew and Latin (ibid. 1653). See Wolff, *Bibl. Hebr.* i, 430; 3, 312 sq.; Furst, *Bibl. Jud.* i, 94; 3, 73; Wagenseil, *Die Erlsung Israels*, p. 137; Basnage, *Histoire des Juifs* (Taylor's transl.), p. 704; Kalkar, *Israel und die Kirche*, p. 81 sq.; Le Long-Masch, *Bibl. Sacra*, i, 144. (B. P.)

Battista, Hortensio

SEE BAPTISTA, HORTENSIUS.

Battlement

Picture for Battlement 1

is a notched or indented parapet originally used only on fortifications and intended for service, but afterwards employed on ecclesiastical and other edifices and intended for ornament only. The solid parts of a battlement are called *nerlons*, and the intervals between them *embrasures*, but these are rather military terms than ecclesiastical. In the earlier battlements the *embrasures* appear to have been narrow in proportion to the size of the

merlons. On ecclesiastical buildings the battlements are often richly panelled, or pierced with circles, trefoils, quatrefoils, etc., and the coping is frequently continued up the sides of the merlons so as to form a continuous line round them, as at St. George's, Windsor, and St. Peter's, Dorchester. On fortifications the battlements are generally quite plain, or pierced only with a very narrow, cruciform, or upright opening, the ends of which often terminate in circles, called loop-holes or oilllets, through which archers could shoot. Sometimes the coping on the top of the merlons is carried over the embrasures, producing nearly the appearance of a pierced parapet, as at the leaning tower at Caerphilly. Occasionally on military structures figures of warriors or animals are carved on the tops of the merlons, as at Alnwick and Cliepstow castles. Towards the end of the 13th century, and afterwards, battlements are very frequently used in ecclesiastical work as ornaments on cornices, tabernacle work, and other minor features, and in the Perpendicular style are sometimes found on the transoms and bases of windows. It is remarkable that the use of this ornament is almost entirely confined to the English styles of Gothic architecture. In Wales a peculiar battlement is used, as at Swansea and St. David's, which has a hollow space under it to allow of the free passage of the water from the roof, an ingenious contrivance suitable to the climate. It is used chiefly in the 14th century.

Picture for Battlement 2

The Irish battlements are also very peculiar, consisting of a sort of double battlement, one rising out of the other; they are quite picturesque, but very liable to decay. The idea of them was probably taken from the Venetian battlements, which bear some resemblance to them. In Ireland there is frequently a row of holes on a level with the gutter to let off the water, instead of the English gurgoyles or the Welsh openings.

Battoni, Pompeo

an Italian painter, was born at Lucca in the year 1708, and studied in Rome under Sebastiani Colca and Agostino Masucci. He was more employed on portraits than historical works. In St. Maria Maggiore is an altar-piece of the *Annunciation*; in the Pavilion at Monte Cavallo are five pictures, one of which is considered his best performance, representing *Christ Giving the Keys to St. Peter*; and in the Church of St. Girolamo, there is a *Madonna*, with saints and angels. He died at Rome in the year 1787.

Battus, Abraham

a Protestant theologian of Germany, was born at Greifswalde in 1606. He studied at Rostock and Kbnigsberg, and was appointed in 1632 professor of logic and metaphysics at his native place. In 1650 he was made professor of theology and pastor of St. James. In 1653 he took the degree of doctor of divinity, and was appointed in 1658 general superintendent of Pomerania and Rugen. He died Sept. 23, 1674. He wrote, *Disputationes Logicoe et Theologicoe: - Oratio contra Photinianos: — Analysis. Logica Epistolce Pauli ad Romanos*. See Witte, *Diarium Biographicum; Memorice Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Battus, Bartholomeus D.D.,

a Lutheran theologian of Germany, father of the preceding, was born at Hamburg, Sept. 10, 1571. He studied at Rostock and Wittenberg, was in 1596 appointed professor of metaphysics at Greifswalde, and in 1599 professor of theology and pastor of St. James. He died Nov. 3, 1639. He is the author of, *Collegium in Conifessionem Augustanam: De Justificatione Hominis Peccatoris coram Deo, Libri 3: — Disputt. XX in Epistolam ad Galatas: — Disputationes de Antichristo: — Conimmentatt. in Epist. ad Ephesos, Coloss., et ad Philippenses: — Oratio de Christo Servatore*, etc. See Witte, *Diarium Biographicum*; Moller, *Cimbria Litterata*; Adam, *Vitce Eruditorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Batty, Christopher

a religious poet and preacher, was born in England early in the last century, and became a minister among a small sect of the Methodists called the Inghamites. He was an itinerating minister, and was often the companion of the Wesleys on their preaching tours, and shared with them the severe persecutions through which they were called to pass. He is best known as the author of the beautiful hymn, found in many collections, commencing with the line, "Sweet the moment, rich in blessing." See Belcher, *Historical Sketches of Hymns*, p. 81.

Batty, Edward

an English Wesleyan minister, was born in Liverpool. He was converted in youth and entered the ministry in 1808. A few of his circuits were,

Sunderland, 1813 to 1814; Isle of Wight, 1817 to 1819; Bath, 1824 to 1826; York, Nottingham, etc. He became a supernumerary in 1848, taking up his residence in Guernsey, where he had formerly (1820-21) been stationed. He still worked. He died suddenly while attending the conference at Manchester, July 26, 1849, aged sixty-six. See *Minutes of the British Conference*, 1849.

Batty, James

an English Congregational minister, was born at Dent, Yorkshire, in 1779. In the midst of this dark and irreligious town Rev. George Whitfield once preached, and in the little chapel afterwards erected there Mr. Batty became a Christian, and soon began to lead the devotions, and eventually became the pastor (about 1816), still laboring at his worldly calling for his support. He preached three times on Sunday with great acceptance, and also in the surrounding villages with great usefulness, till his death, April 7, 1856. See (Lond.) *Cong. Year-book*, 1857, p. 168.

Batty, Thomas

an English Methodist preacher, was born in 1793 at Plessey, Northumberland. He was converted at the age of fifteen, and entered the itinerant ministry of the New Connection in 1818. He travelled in seventeen circuits, and, though neither learned nor accomplished, was a successful soul-winner in every circuit. Illness prostrated him in 1843, and he retired to the city of Ripon, where he died peacefully, March 30, 1844. See *Minutes of the Conference*, 1844.

Baucio, Carlo

an Italian theologian, was born at Capua in the 17th century. He wrote, *Tractatus de Judicio Universali* (Naples, 1640): — *Varia Opuscula de Miscellaneis Practicis Casuum Conscientie* (ibid. 1651): — *Selecta Casuum Conscientie Reconditorum*, etc. (ibid. 1652). See Hofer, *Nouv. Biog. Generale*, s.v.

Baudart, Wilhelm

a Protestant theologian of Holland, was born at 1564 at Deinse, a small village of Flanders. He studied at Emden, and was at first pastor at Sneek, then at Zutphen, where he died in 1640. He was commissioned by the Synod of Dort, with Bucer and Bogerman, to prepare a new translation of

the Old Test. This appeared under the title, *Gendenzkwardige Geschiedenissen go kerkelijke ols mereldlijke*, etc. (Arnheim, 1624). He also published a collection of sentences entitled, *Apophthegmata Christiana* (Amst. 1657): — *Polemographia Auraico-Belgica* (ibid. 1622). This work was published in France under the title, *Description des Sieges, Batailles, Rencontres, etc., durant les Guerres des Pays-Bas ou de Nassau* (ibid. 1616). .See Hoefler, *Nouv. Biog. Generale*, s.v.

Baudemond

abbot of the monastery of Blandin, at Gand, in Flanders, lived in 690. He wrote, a history of the life of St. Amand, whose disciple he probably was. It is found published in Bolandus, *Acta Sanctorum*, vol. i. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baudet, Etienne

a French engraver, was born at Blois about 1620, and studied first in Paris. He afterwards went to Rome and adopted the style of Bloemart; His best works are said to approach the style of John Baptist Poilly. He was a member of the Royal Academy of Paris, where he died in 1691. The following are some of his principal sacred works: *The Virgin Teaching the Infant Jesus to Read*: — *The Woman of Samaria*:— *Adam and Eve*:— *The Nativity*: — *The Communion of the Primitive Christians*: — *Moses Treading on the Crown of Pharaoh*: — *Worship of the Golden Calf*: — *Moses Striking the Rock*. See *Biog. Universale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Baudet, Gui

bishop of Langres, was born at Beaune, in Franche Comtd, at the close of the 13th century. He was first professor of law, then chancellor of France in 1334, under Philip of Valois. He died in 1339. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baudillius

saint and martyr. The name of this saint has been corrupted in various ways, but *Baudillius* is that assigned to him by St. Gregory of Tours (*De Gloria Mart.* i, 78). Very little is known about him, but the common opinion is, that he was born in that part of Celtic Gaul which lay towards the Loire; that he was married, and bore arms, although he is also said to

have been subdeacon in the Church of Orleans. He suffered martyrdom at Nismes, in the 3d or 4th century, and is a saint of some celebrity in Spain and France. His festival is marked on May 20, and an account of him will be found in the *Acta Sanctorum*.

Baudouin, De Ninone

canon of the abbot Church of Ninone in Belgium, and a monk of the Premonstrant Order, who lived at the end of the 13th century, left a chronicle from the birth of Christ to the year 1294, which is preserved among the MSS. of his abbey. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baudouin, Francois

a French theologian and lawyer, was born at Arras, Jan. 1, 1520, and taught law successively at Strasburg and Heidelberg. He was the orator of Antony of Bourbon at the Council of Trent. He died at Paris, Nov. 3, 1573, leaving some historical and literary works, especially on Roman jurisprudence. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baudouin, Gabriel

a French preacher of the Congregation of St. Vincent de Paul, and founder of the great Hospice of the Infant Jesus at Warsaw, was born April 5, 1689, at Avesnes, in Flanders. In 1717 he came to Poland, and there distinguished himself for more than half a century by his religious virtues and labors. He died at Warsaw, Feb. 10, 1768. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baudouin, Louis Marie

a French priest, and founder of an order of nuns called the Ursulines of Jesus, was born Aug. 2, 1765, at Montaign, diocese of Lugon. He finished his studies at the Seminary of the Lazarites at Lucon, and took refuge in Spain during the Revolution. At the renewal of the amnesty accorded to the clergy, he returned to France and devoted himself to the Sables d'Olonne. There, in concert with a pious woman, he resolved to found a society for young women, for the purpose of giving a Christian education to the young, especially those connected with the order. This resulted in the founding of the above-mentioned society. He died at Chavanges, Feb. 12, 1835. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baudran, Barthelemy

a French Jesuit and theologian, was born about 1730 at Vienne, in Dauphiny, and died at Lyons near the close of the 18th century. A number of his works have been published together under the title (*Euvres Spirituelles de Baudranz* (Lyons, 1777). He afterwards published anonymously, *L'Ame Contemplant les Grandeurs d, Dieu*, with *L'Ame se Pręparant a l'Eternite* (ibid. 1778): — *L'Ame Elevee a Dieu* (ibid. 1776): — *L'Ame Affirmie dans la Foi* (ibid. 1777): — *L'Ame Interieure*, or *Ccnduite Spirituelle dans les Voies. de Dieu* (ibid. 1776). See Hoefler, *Nouv. Biog. Generale*, s.v.

Baudrand, Henri

a French theologian, was born in Paris in 1637. He was director of theology and rector of St. Sulpice at Paris, and died at Beaune, in Gatinais, Oct. 18, 1699. He wrote *Recueil Manuscrit des Actes de la Far-llti de Theologie de Paris*. This MS. is preserved in the library of the Seminary of St. Sulpice. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baudrexel, Philip Jakob

a Suabian theologian and musical composer, who was born at Fies about 1635, and died about 1700, was the author of, *Primicioe Musiculis* (Ulm, 1664, 4to): — *Psalmi Vespertini* (Cologne, 1668, 4to). See Hoefler, *Nouv. Biog. Generale*, s.v.

Baudri (Or Baudry)

SEE BALDERICUS.

Baudry (Díasson), Antoine

a French Jansenist theologian, was a native of Poitou. At the age of thirty he left his native country, where he possessed a rich priory, and in 1647 entered at Port Royal des Champs, near Paris. On the suppression of Port Royal in 1662, he established himself in a house on the Faubourg St. Anthony, where he died, in 1668. He wrote *Placet pour les Abbesses, Prieures et Religieuses de Port Royal, contre M. Archeveque de Paris* (Paris, 1664). He published, in collaboration with Pont. Chateau of St. Martha, Anthony Arnauld, and Varet, *Morale Pratique des Jesuites* (Bologna, 1669 sq.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bauduer, Gilles Arnaud

a French theologian, was born at Peyrusse-Massas, near Auch, in March, 1744. He studied Hebrew and Greek, and taught theology in the Seminary of Auch. He died in 1787. Besides some unfinished MSS., he published a translation of the Psalms (Paris, 1783). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bauduin, Dominic

a French theologian and orator of Flemish extraction, was born at Liege, Nov. 14, 1742. He devoted himself to the instruction of the young, and was for a long time professor of history at Maestricht. He died Jan. 3, 1809. His principal works are, *Essai sur l'Immortalite de l'Ame* (Dijon, 1781), republished under the title, *De l'Immortalite de l'Homme*, or *Essai sur l'Excellence de sa Nature* (Liege, 1805): — *La Religion Chretienne Justifiee au Tribunal de la Politique et de la Philosophie* (ibid. 1788, 1797). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bauer, Adolph Gaspard

a Protestant theologian of Germany, was born at Heltstadt, Feb. 27, 1662. He studied at Leipsic and Wittenberg; was in 1687 pastor at Silda and Harkeroda, in the County of Mansfield; and died March 4, 1719. He published, *Disputatio de Religione Christiana* (Wittenberg, 1685): — *De Jehova Elohim Provisore et Vitce Socirlis Consultatore ex Genesis ii, 18* (ibid. 1686): — *De Inductione* (ibid. 1687): — *De Lexiologia Sacra in 1 Corinthians ii, 1* (ibid. eod.): — *De Beatitudine Dei ex 1 Tim. 6:15, 16* (ibid. eod.). See Leporin, *Leben der Gelehrten in Deutschland*, i, 85; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Bauer, Andreas

a Protestant theologian of Germany, was born at Zeitz, March 10, 1590. He was professor of theology and archdeacon of St. Nicolai at Leipsic, where he died, Nov. 1, 1638. He wrote *Dissertationes de Vera, Reali, ac Substantiali Carnzsis ac Sasnguinis Christi in Actione cence Praesentia*. See Gbtze, *Elogia Theologorum*; Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bauer, Bruno

a Protestant theologian of Germany, was born at Eisenberg, in the duchy of Altenburg, Sept. 6, 1809. In 1834 he was private lecturer of theology at Berlin, and from 1839 to 1842 at Bonn, where, however, the *venia docendi* was taken from him on account of his *Kritik der evangelischen Geschichte des Johannes* (Bremen, 1840) and *Kritik der evangelischen Geschichte der Synoptiker* (Leipsic, 1840, 3 vols.; 2d ed. 1846). After that he lived at Berlin, and died at Rixdorf, near Berlin, April 13, 1882. Bauer was a representative of the left Hegelian wing and an extreme rationalist. Besides the above-named works, he published, *Kritik der Geschichte der Offenbarung* (Berlin, 1838): — *Kritik der Evangelien und Geschichte seiner Ursprungs* (ibid. 1850-52, 4 vols.): — *Kritik der paulischen Briefe* (ibid. 1850-52, 3 pts.): — *Christus und die Cdsaren* (ibid. 1879): — *Einfluss des englischeiz Quakerthums auf die deutsche Cultur* (ibid. 1878): — *Philo, Strauss, und Renan und das Ur christenthum* (ibid. 1874). (B. P.)

Bauer, Christian Friedrich

a Lutheran theologian of Germany, was born Oct. 27, 1696, at Hopfgarten, in Thuringia. He studied at Leipsic, and died as doctor and professor of theology at Wittenberg, Sept. 28, 1782. He wrote, *Disput. de Melchisedeco ex Hebr. 7:2* (Leipsic, 1720): — *Einleitung zur Hebrsichen Accentuation* (ibid. 1747): — *Interpretatio Prophetice Joelis* (ibid. eod.): — *Decades III Disputationum Theologic. ad Vindicandos Textus V. T. pro Christo in N.T. Citatos* (Wittenberg, eod.): — *Regia Davidis Theologia, quam Liber Psalmorum Tradit* (ibid. 1750): — *Collectio Nova Disputt. ad Vindicandos Textus V. Test.* (ibid. 1752) . See Dunkel, *Nachrichten*, i, 585; Jocher, *Allgemein-es Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* i, 94; Steinschneider, *Bibl. Hand.*, s.v.; Hoefler, *Nouv. Biog. Gen.*, s.v. (B. P.)

Bauer, Christoph

a Lutheran theologian of Germany, was born at Schneeberg in 1718. He studied at Wittenberg, and in 1744 was appointed deacon at Grafenhaynichen, where in 1766 he also acted as superintendent. In 1768 he was called to the same office in Wurzen, where he died in 1778. He wrote, *Die vorwitzige Kunst den Heiland durchs Loos um Rath zu fragen, aus den Quellen des Heidenthums hergeleitet und gepriift* (Wittenberg, 1755): — *Praktische Priifung der Griinde, womit D. Hleuman unsere*

Abendmahlslehre bestritten, aus der Patristik und Kirchengeschichte (ibid. 1765): — *Sedes Doctrinae Biblica de Eterna Filii Dei 'Generatione, Psalmo ii* (Leipsic, 1775). See Dietmann, '*Cheursdchsische Priesterschaft*, 4:67; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 356, 453. (B. P.)

Bauer, Friedrich Gottlieb

a German theologian, son of Adolph Gaspard, was born at Silda, March 11, 1691. He studied at Jena, and died at Quenstedt, Feb. 21, 1740. He wrote, *Disputatio de Harmonia Vitae Jehoschaphati Regis Judae adductum Cap. Postr. Libr. 1 Reg.' et 2 Chronicles c. 17-21* (Jena, 1713): — *De aMonogamia ex Veteri Fendere Assorta in Malach. ii, 15, 16* (ibid. eod.). See Trinius, *Gottesgelehrte auf dem Lande*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.) Bauer, Johann Friedrich Christoph, a Protestant theologian of Germany, was born at Uffenheim, May 2, 1803. He studied at Erlangen; in 1826 was appointed vicar at Wurzburg; in 1829 pastor at Marktbreit; and in 1839 dean and pastor at Wurzburg, where he died Jan. 24, 1873. He published, *Vom kirchlichen Indifferaentismus im protestantischen Volke* (Bamberg, 1839): — *Gamaliel oder die Garantien deri Kirche* (ibid. 1840): — *Ueber die Theilnahme der Geistlichen an der Armenpflege in ihren Gemeinden* (Nurnberg, 1841). See Zuchold, *Bibl. Theol.* i, 75. (B. P.)

Bauer, Johann Jakob

a Lutheran theologian of Germany, was born at Genkingen, in Wurtemberg, June 20, 1729. He studied at Tubingen, and died there Jan. 29, 1772, as doctor and professor of theology. He wrote, *Disput. de Sanguine Christi in Colis extra Corpus Existente* (Titbingen, 1752): — *Comment. Operationes-Dei in Animis Hominum esse Mi-racula* (1758): — *Tentamen Exegeseos Nova Psalm16* (1759): — *Diss. Inaug. de Regendis Linitibus Critices Textus Hebraici* (1760): — *Strictur-quaedam ex Philosophia Hebrceorum*, etc. (1766): — *Accentus Hebraici, Institutum Plane Incomparabile* (1768): — *Dissert. Inaug. de-Inscript. Sepulcrali, quam Hiobus Moribundus sibi ipsi Visus, Poni Voluit, Fide in Goelem Messiam Plenissima, cap. 19:23-27* (1770): — *Theses ad Crisin Vet. Test. Pertinentes* (1772): *Diss. Philolog. Hermeneutica in Orac. Rom.1, 17* (1774): *Disp. quce Annotationes ad Psalmun 68 Sistit*. See

Bock, *Gesch. der Universiftt Tubingen*; Meusel, *Gelehrtes Deutschland*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bauer, Karl Gottfried

a Lutheran theologian of Germany, was born at Frohburg, Aug. 24, 1765. In 1785 he was pastor at his native place; in 1809 archdeacon, and in 1837 pastor at St. Nicolai in Leipsic, where he died in 1843. He wrote, *Paragraphen als Grundlage zu Vorlesungen iiber Homiletik* (Leipsic, 1826): *Duechte Jubelfrieude der Augsburgischen Confessions verwandten* (ibid. 1830): — *Mahnungen der Zeit an die Vorstdnde der evangel.-protest. Kirche* (ibid. eod.): — *Was sind .in der gegen drtigen Zeit evangelisch-protestantische Christen der Ehre ihrer Kirche schuldig?* (ibid. 1831): *Bedenken fiber verschiedene in der evangel. Landeskirche des Konigreichs Sachsen sich regende Wiinsch* (ibid. 1833), etc. See Winer, *Handbuch der theol. Lit.* ii, 18, 60, 92, 133, 160, 196; Zuchold, *Bibl. Theol.* 1, 74, ii, 1517 sq. (B. P.)

Bauer, Karl Ludwig

a Protestant theologian and philologist of Germany, was born at Leipsic, July 18, 1730. In 1756 he was rector at Lauban, and in 1766 at Hirschberg, in Silesia, where he died Sept. 7, 1799. He wrote, *Philologia Thucydideo-Paulina* (Halle, 1773): — *Logica Paulina*, etc. (ibid. 1774): — *Rhetoricce Paulince* (ibid. 1782). See Winer, *Handbuch der theol. Lit.* i, 80, 112, 132; Zuchold, *Bibl. Theol.* i, 74. (B. P.)

Bauerschubert, Joseph

a Roman Catholic theologian of Germany, was born in 1766 at Birnfeld. He performed his first ministerial functions at Wurzburg, but soon after the outbreak of the French Revolution he was persecuted and deposed from his office. He died Sept. 24, 1797; as chaplain at Hausen, near Fahrbruck, in the Wurzburg diocese. He is the author of, *Erbanungsbuch fir Katholiken* (Frankfort-on-the-Maine, 1793): — *Sermons* (8 vols., Erfurt and Leipsic, 1795-1801; some volumes were edited by Laubender). See Doring, *Die Gelehrten Theologen Deutschlands*, 1, 54; Winer, *Handbuch der theol. Lit.* ii, 145, 150. (B. P.)

Baufeti, Guillaume

bishop of Paris, was at first physician of king Philip of Valois, and died in 1320. He wrote a small treatise entitled, *De Septem Ecclesie Sacramentis* (Leipsic, 1512; Lyons, 1567). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bauge (Or Baugi)

in Norse mythology, was a Jote, brother of Suttung, who possessed the costly *Meth*, a drink which possessed the power of imparting the art of poetry and eloquence. Odin, desirous of possessing the same, made several fruitless propositions to the giant. He then took on the appearance of a servant, and, after slaying the nine servants of Bauge, offered to do the work of the nine laborers if Bauge would give him a taste of the Meth. Bauge promised, and, when the work was completed, led the god to the mountain where his brother lived. The entrance was blocked up by a huge rock, which Odin ordered Bauge to cut into. Bauge bored through it, and Odin converted himself into a snake and crept in. He now changed himself into the most beautiful man, and won by his songs and form the love of Gunlode, the daughter of Suttung, and she favored him for three nights, consenting to his taking three draughts of the poetic Meth, which she guarded. Odin thus drank all of the Meth and flew away in the form of an eagle, but not without danger, for Suttung sought to overtake him in the same form. Odin had nearly reached Asgard, when he lost some of the Meth. This fell to the poor poets. The rest of the Meth Odin preserved in vessels. The gods very seldom gave it away, and then only to their favorites

Bauge, Etienne De

bishop of Autun in 1113, renounced his bishopric in order to enter the monastery at Cluny. John' Monteleon published in 1517 a work by this bishop upon *Les Ordres Ecclesiastiques et les Ceremonies de la Messe*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baughner, Henry Lewis, D.D.,

a Lutheran divine, was born at Abbotstown, Pa., July 19, 1804. He graduated at Dickinson College in 1826, and studied theology at Gettysburg, Pa., and Princeton, N. J. He became pastor of a church at Boonsboro, Md., in 1829, and was a teacher at Gettysburg, Pa., from 1830

to 1832. He was professor of Greek and belles-lettres in Pennsylvania College, Gettysburg, from 1832 to 1850, when he became its president, a post which he held until his death, April 14, 1868.

Baughman, John A.,

a Methodist Episcopal minister, was born in Hartford County, Md., Aug. 2, 1802. He removed in early life with his parents to Ohio, experienced conversion in his nineteenth year, and in 1823 entered the Ohio Conference. He labored twelve years in Ohio, and thirty-two in Michigan. He was a true pioneer preacher. Mr. Baughman died in Detroit, Mich., March 1, 1868. He was a man of extraordinary physical strength, with a trumpet voice, cheerful temper, and untiring energy; a favorite both among children and adults. See *Minutes of Annual Conferences*, 1868, p. 175; Simpson, *Cyclop. of Methodism*, s.v.

Bauldri, Paul

a French theological historian, was born of Protestant parents in 1639 at Rouen. He studied at Saumur and Oxford, was in 1685 appointed professor of church history at Utrecht, and died Feb. 16, 1706. He published, Lactantii *De Mortibus Persecutorum' cum Notis Variorum*: — *Syntagma Calendariorum: Considerationes Criticce in Jobi cap. 31:31*. See Burmann, *Trajectum Eruditum*; Jocher, *Allgem. Gelehrten-Lexikon*, s.v.; Winer, *Hand. der theol. Lit.* i, 909; Hofer, *Nouv. Biog. Gen.*, s.v. (B. P.)

Bauldry, Michael

a French Benedictine of the 17th century, whom Ziegelbauer styled “primum Latiniacensis, tum Malleacensis cathedralis ecclesiae magnum priorem,” is the author of, *Manuale Sacrarum Ceremoniarum juxta Ritum S. Romanoe Ecclesie* (Paris, 1646; 4th ed. Venice, 1703; 6th ed. 1719 a. o.). See Winer, *Handbuch der theol. Lit.* i, 625; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Baulthorn (Or Bolthorn)

in Norse mythology, was a forefather of Odin on the mother's side. His daughter was called Bestla, and was married to Bor, the son of Bures. Baulthorn was grandfather likewise of Wile, and We, by Bestla.

Baum, Johann Wilhelm

a Protestant theologian of Germany, was born in the year 1806. When he was ten years of age he was taken to Strasburg, into the house of his uncle, where he prepared himself for the ministry. After completing his studies he was appointed assistant at St. Thomas's, and afterwards first preacher there. At the close of the Franco-Prussian war, the German government appointed him professor at the University. He died as doctor and professor of theology, Oct. 29, 1878. Baum has made himself known by his writings touching the history of the Reformation, as well as that of his own time. Thus he published, *Franz Lambert von Avignon* (Strasburg and Paris, 1840): — *Theodor Beza nach handschriftlichen Quellen dargestellt* (Leipsic, 1843): — *Johann Georg Stuber, der Vorgänger Oberlins imr' Steinthale und Vorkdnmpfer einer neuzen Zeit in Strassburg* (Strasburg, 1846): — *Capito und Butzer*, being the third part of "Leben und ausgewählte Schriften der Vater und Bessiinder der reformirten Kirche." For a number of years he assisted his colleagues, Reuss and Cunitz, in the edition of Calvin's works, published in the *Corpus Reformatorum*. The University of Strasburg owes to him a large collection of letters, which belong to the period of the Reformation in Alsace. He belonged to the liberal Protestant party of his country. See M. Baum, *Johann W. Baum, ein protestantisches characterbild aus denm Elsass* (Bremen, 1880). (B. P.)

Baumann, Christian Sacale

a Protestant theologian of Germany, was born at Berlin, Nov. 30, 1725, and died about the close of that century, leaving several memoirs on religious subjects. See Hoefer, *Nouv. Biog. Generale*, s.v.

Baumann, Gottlob

a Protestant theologian of Germany, was born Oct. 10, 1794, at Besigheim. He studied at Tübingen, was in 1822 pastor at Notzingen, and accepted in 1839 a call to Kemnath, near Stuttgart, where he died, Oct. 3, 1856. He is the author of, *Christliches Hausbuchlein*, of which 80,000 copies were sold. Besides, he wrote some hymns, which are still found in German hymn-books. See Knapp, *Leichenrede mit Lebenslauf* (Stuttgart, 1856); Koch, *Geschichte des deutschen Kirchenliedes*, 7:43. (B. P.)

Baumann, John V. W.

a Methodist Episcopal minister, was born at Beaufort, O., Feb. 22, 1841. He became an orphan at the age of eleven, experienced religion in 1858, received license to preach in 1859, and in 1863 graduated from the Illinois Wesleyan University. He served as supply in the Central Illinois and Illinois Conferences in 1864, and in 1866 joined the Illinois Conference, in which, through excessive labor and exposure, he brought upon himself disease of the lungs, of which he died, July 17, 1867. As a student Mr. Baumann was earnest, manly, and persevering; as a pastor methodical, faithful, laborious, and successful; as a Christian pure. See *Minutes of Annual Conferences*, 1867, p. 224.

Baumbach, Johann Balthasar

a German Orientalist, was professor of Hebrew and Greek at Heidelberg, where he died, Sept. 6, 1622. He is the author of, *De Libro Psalmsorum: — De Trium Linguarum Orientalium, iebr. Chald. et Syrce, Antiquitate et Utilitate, etc.*: — *De Appellationibus Dei, quae in Scriptis Rabbinorum Occurrunt*: — *De Urim et Thumim et Bath-Kol.*: *De Modo Disputandi cum Judaeis*. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Steinschneider, *Bibliographisches Handbuch*, p. 19, No. 181; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Baume

(*Montrevel*), CLAUDE DE LA, cardinal-archbishop of Besancon, was born in 1531. He had as vicargeneral Anthony Lulle, father of the famous Raymond Lulle of the Isle of Majorca. It was this Anthony Lulle who collected the synodal statutes of the diocese of Besancon, and published them under the title, *Statuta Synodalia Bisont. Eccles. Metrop., cum Tractat. Summariis* (Lyons, Rouille, 1560). Baume-Montrevel distinguished himself by his zeal against the Calvinists, whom he drove out of his diocese. His uncle, Peter de Baume, bishop of Geneva, driven from his see by the Calvinists, become cardinal-archbishop of Besancon. Claude de la Baume died June 15, 1584. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Baumeister, Karl August

a Protestant theologian of Germany, was born at Gorlitz, Aug. 21, 1741. In 1779 he joined the Moravian Brethren, who elected him in 1814 as their

bishop. He died at Herrnhut, Aug. 8, 1818. He is the author of some fine hymns, which are to be found in the Moravian hymn-book. See Koch, *Geschichte des deutschen Kirchenliedes*, vi, 448; Knapp, *Evangelischen Liederschatz*, p. 1324. (B. P.)

Baumgarten, Jakob

a Lutheran theologian of Germany, father of Sigismund Jakob, was born Aug. 30, 1668, at Wolmirstdidt, near Magdeburg. He studied at Leipsic and Erfurt; went to Halle with A. H. Francke, who appointed him, in 1697, inspector of the psedagogium, which was founded in 1695. In 1701 he was appointed pastor at his native place. In 1713 he was called to Berlin as garrison preacher, and in 1717 was appointed pastor of the Friedrichswerder and Dorotheenstadt Congregation. He died June 29, 1722. He is the author of some hymns. See Baumgarten, *Funeralia* (Berlin, 1722); Koch, *Gesch. des deutschen Kirchen.*, 4:380 sq. (B. P.)

Baumgarten-Crusius, Ludwig Friedrich Otto

a distinguished German theologian, was born at Merseburg, July 31, 1788. He entered the University of Leipsic in 1805, and studied theology and philosophy. In 1812 he was appointed professor extraordinary of theology at Jena. Here he remained during the rest of his life, ultimately becoming the head of the theological faculty. He died May 31, 1843. His theological lectures took a wide range, including all departments except Church history. His principal strength lay in the treatment of the history of Christian dogmas. The most important of his numerous published works are, *Lehrbuch der Christlichen Sittenlehre* (1826): — *Grundzige der biblischen Theologie* (1828): — *Lehrbuch der Dogmengeschichte* (1832): — *Ueber Schleiermacher, seine Denkart, und seine Verdienst* (1834): — and *Compendium der Doginegeschichte* (1840). Commentaries on several of the books of the New Test., gathered from his papers, were also published after his death.

Baumlein, Wilhelm

a Protestant theologian of Germany, who died in 1866, is the author of, *Versuch, die Bedeutung des Johanneischen Logos aus den Religions stemen des Orients zu entwickeln* (Tubingen, 1828): — *Commentatio de flabacuci Vaticiniis* (Heilbronn, 1841). See Zuchold, *Bibl. Theol.* i, 79; Furst, *Bibl. Jud.* i, 95. (B. P.)

Baumunk, John

a German Reformed minister, was born at Reichenbach, Hesse- Darmstadt, Feb. 15, 1824. He emigrated to America in 1837, and was licensed to preach by the Miami Classis of Seven Mile, Butler Co., O., in 1852. He accepted a call from Samuel's, near Millville, O., the same year; also another at Seymour, Jackson Co., Ia., during the year 1856, where he labored with success until Sept. 16, 1857, when he died of insanity. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:406.

Bauny, Etienne

a French theologian, was born at Mouzon (Ardennes) in 1564. In 1593 he entered the Jesuit Order, and there taught successively classical studies and ethical theology. He attributes to conscience, says abbe Boulliot, the power of imputing to his enemies the supposed crimes, without calumny, of killing without becoming guilty of homicide; of appropriating the goods of another without stealing; and of disclosing 'numerous means of gaining heaven in spite of all. Nevertheless, his works were examined and sanctioned by his order. He died at St. Pol de Leon, Brittany, Dec. 4, 1649. Some of his works are as follows: *Constitutiones Synodales Dicecesis Leonensis* (Paris, 1630): — *Extrait d'un Livre intituli Somme des Peches, etc.*: — *Sunzma Casuum Conscientice* (ibid. 1631): *Theologia Moralis* (ibid. 1640). These moral works of Bauny were condemned at Rome by a decree, Oct. 26, 1640, and censured by the assembly of the clergy at Mantes in 1642, and by pope Urban VIII in 1642. See Hoefler, *Nouv. Biog. Generale*, s.v.

Baur, Samuel

a Protestant theologian of Germany, was born at Ulm, Jan. 31, 1768. He studied at Jena and Tubingen, and died May 25, 1832, as pastor at Alpek, near Ulm. He published, *Archiv skizz. Religionisvortrdge* (Hildburghausen, 1793-1805, 8 vols.): — *Repertorium fir alle Amtsverrichtungen eines Predigers* (1805-35, 12 vols.): — *Praktisches Handbuch fir alle Kanzel- und Altargeschdfte* (Tibingen, 1829-31, 4 vols.): — *Materialien zu extemporirbaren Kanzelvortrgen* (1828-30, 2 vols.): — *Andachten bei der Beicht und Kommunion* (Ulm, 1819): — and a number of other homiletical and ascetical works, for which see Winer, *Handbuch der theol. Lit.* ii, 125, 135 sq., 182 sq., 187 sq., 203, 337, 367, 385, 391, 396, 398; Zuchold, *Bibl. Theol.* i, 81 sq.; Hoefler, *Nouv. Biog. Generale*, s.v. (B. P.)

Baur, Valentin F.

a Protestant theologian of Germany, was born in 1757, and died as professor of theology at Tübingen, July 2, 1813. He is the author of, *Ueber das Wesen der praktischen Theologie zur wissenschaftlichen* (Tübingen. 1811): — *Predigten* (ibid. 1808-10, 2 vols.): — *Zum Nachdenken über die christliche Confirmation shandlung* (ibid. 1813). See Winer; *Handbuch der theological Literature* ii, 2, 130, 374; Zuchold, *Bibl. Theol.* i, 82. (B. P.)

Bauriegel, Karl Ernst

a German doctor of philosophy, and teacher at the seminary in Plauen, was born at Pulgar, in March, 1809, and died July 25, 1841. He wrote, *Protestantische Glaubenslehre für Volksschullehrer* (Leipsic, 1841): — *Religionsgeschichte für Volksschullehrer und Volksschulen* (Neustadt, 1845). See Zuchold, *Bibl. Theol.* i, 82; Winer, *Handbuch der theol. Lit.* (suppl.), p. 216. (B. P.)

Bauriegel, Johann Christoph

a German teacher, was born at Kesselsham in 1773, and died at Pulgar, near Leipsic, in 1851. He wrote, *Religionsbuch zum Hausgebrauche für Kinder* (Neustadt, 1835; 2d ed. 1840): — *Die Hauptstücke des Katechismus Lutheri mit Erklärungen* (ibid. 1837): — *Der Unterricht in der christl. Religion für Kinder* (ibid. eod.): — *Katechisationen über Gottes Wesen, Werke, und Wille* (ibid. 1838-39, 8 pts.): *Vollständiger Auszug aus Dinter's Katechisationen* (3d ed. 1841, 2 vols.): — *Die Bibel für Schule und Haus* (Grimma, 1840). See Zuchold, *Bibl. Theol.* i, 82 sq.; Winer, *Handbuch der theol. Lit.* (suppl.), p. 217. (B. P.)

Baury, Alfred, D.D.,

a clergyman of the Protestant Episcopal Church, was of French descent, and brother-in-law of bishop Henshaw. His first parish was in Guilford, Vt.; in 1822 he became rector of St. Mary's, Newton Lower Falls, Mass., where he remained until April, 1851. He afterwards officiated in St. Mark's, Boston; and at the time of his death was rector of Trinity Church, Bridgewater, and of St. Paul's, Hopkinton. He died at Boston, Dec. 26, 1865. He was an able preacher. See *Amer. Quar. Church Rev.* April, 1866, p. 127.

Bause, Johann Friedrich,

a German engraver, was born at Halle, in Saxony, in 1738. He is said to have learned the art without an instructor, and to have imitated the style of J. G. Wille. He died at Weimar in 1814. The following are two of his sacred plates: *The Repentance of St. Peter* and *The Three Apostles*.

Bautain, Louis, Eugene Marie, D.D.,

a French philosopher and theologian, was born in Paris, Feb. 17, 1796. At the Ecole Normale he adopted the views of Cousin, and in 1816 was called to the chair of philosophy in the University of Strasburg. In 1828 he took orders, and resigned his chair in the university. He still remained at Strasburg, however, for a number of years delivering lectures; and in 1849 he set out for Paris as vicar of the diocese. In 1853 he was made professor of moral theology at Paris, and held that post until his death, Oct. 18, 1867. In philosophy he was a scholastic of the Anselmic school, but in theology he showed Hegelian tendencies. Among his works the most important are, *Philosophie du Christianisme* (1833): *Psychologie Experimentale* (1839; new ed. entitled *Esprit Humain et ses Facultes*, 1859): — *Philosophie Morale* (1842): — *Conferences sur la Religion et la Liberte* (1848): — and *La Morale de l'Evangile Comparee aux Divers Systemes de Morale* (1855). For others see Hoefer, *Nouv. Biog. Generale*, s.v.; Lichtenberger, *Encycyclopedie des Sciences Religieuses*, s.v.

Bava, Andrea,

an Italian theologian, was born at Cavagnola, in Montferrat, in the latter half of the 16th century, and wrote, *Trattato della Sede* (Genoa, 1557): — *Intrusione della Vita Cristiana* (Turin, 1564; improved ed. *ibid.* 1567). See Hoefer, *Nouv. Biog. Generale*, s.v.

Baviere, Jean De

(called *Sans Pitie*), bishop of Liege, lived at the commencement of the 15th century. He filled the country with troubles and scandals. The people of Liege revolted against him, and opposed to him Thierry of Harnes. Jean vanquished them in the bloody battle of Othee, and deprived them of their liberty and privileges. He allied himself with the count of Hainaut and the duke of Burgundy against France. In 1418 he obtained the subdeaconry,

left the bishopric of Liege, and married the widow of Anthony, duke of Burgundy. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bavithin

ST., succeeded St. Colomb as abbot of Hy. He died Jan. 9, 599, having written a *Life of St. Colomb* in Irish verse, and some *Prophecies*.

Bavo

ST. (whose proper name was *Allovin*), the patron saint of Ghent, in Flanders, and of Haarlem. in Holland, was born about 589. Upon the death of his wife, he was brought to repentance through the preaching of St. Amandus. Bavo confessed to him his sins, sold all his goods and gave to the poor. Returning to St. Amandus at Ghent, he retired into the monastery which that saint had lately founded there in honor of St. Peter. After a time, he was admitted to the clerical office; and, being attached to the person of St. Amandus, benefited by his example and instructions. After visiting the most celebrated monasteries of France, he resolved upon his return to Ghent to endeavor to unite the austerity of the life of an anchorite to the observation of a conventual rule. A huge, hollow beechtree formed his cell, which, after a time, he exchanged for a little hut in the forest of Malmedun, near Ghent; and again for the monastery of St. Peter, where he lived in total seclusion, practising the most unheardof mortifications. He died Oct. 1, 653, or thereabouts. Many miracles are recounted as having been worked at his tomb in the Abbey Church of St. Peter, which monastery was subsequently called by the name of St. Bavo, and secularized in 1537. In 1540, when the Church of St. Bavo was converted into a citadel, the new canons were transferred to the parish Church of St. John, which was, in 1559, erected into a cathedral, and called thenceforwards the Cathedral of St. Bavo. The name of this saint occurs on 1 Oct. in martyrologies as ancient as the 9th century. See *Acta SS.* April, 1, 874; May, 2, 494; Baillet, Oct. 3, 15; Butler, vol. 10.

Bavosi, Alfonso

an Italian theologian, was born at Bologna. He was canon regular of the Order of St. Augustine, and was several times elected general. He died May 5, 1628. He wrote, *Controversioe Miscellanece* (Venice, 1580, 1589; Bologna, 1607): — *Disputationes Catholicoe in quibus Praecipue*

Graecorum quorundam Opiniones Orthodoxe fidei Recipiuntur, etc. (ibid, eod.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bawden (Or Bawdween), William

an English clergyman who was born in 1762, undertook a translation of the Doomesday Book, which was to be completed in ten volumes; but he died in 1816, leaving only two volumes finished, which were published (Lond. 1809, 1812), See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bawdkin

SEE BALDACHINO.

Bawor

in Norse mythology, was a dwarf who lived in stones and never made his appearance.

Baxmann, Rudolf

a German licentiate of theology, was born at Stendal in 1832, and died July 2, 1869, on the same day on which the University of Gottingen had honored him with the doctorate of divinity. He is best known as the author of, *Die Politik der Pdpste von Gregor bis auf Gregor VII* (2 vols.): — *Friedrich Schleiermner, sein Leben und Wirken* (Bonn, 1864): — *Philippi Melancthonis Epistulce Tres, nunc Primum Editce et Commentario Instructoe* (Vitebergse, 1860). (B. P.)

Baxter, Andrew

a Scotch philosophical writer, was born at Aberdeen, in 1686, and educated at the university of the town. He was employed as private tutor to young gentlemen, among whom were lords Gray, Blantyre, and others. With the latter he travelled, and resided six years on the Continent. He published an *Enquiry into the Nature of the Human Soul* (Lond, 4to; 2d ed. 2 vols. 8vo). An appendix was subsequently published, and dedicated to the widely known John Wilkes. In 1779 Dr. Duncan collected from the MSS. of Baxter, and published, *The Evidence of Reason in Proof of the Immortality of the Soul Independent of the More Abstruse Inquiry into the Nature of Matter and Spirit*. Mr. Baxter published, for the use of his pupils and his son, a piece entitled *Mathe sive Cosmotheoria Puerillis* (Lond.

1740, 2 vols.). His treatise on the soul has been highly commended, and by no less authority than Dugald Stewart. Though he was not a graduate, he acquired a large amount of learning. He died in Aberdeen in 1750. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v. (W. P. S.)

Baxter, Benjamin Stephens

a Congregational minister, son of Rev. Elihu B. Baxter, was born at Cornwall, Vt., Aug. 8, 1809. In early life he was a carpenter, and began to preach in 1836, assisting Rev. Sherman Kellog, the evangelist. Although he had previously labored with the Congregationalists, he was ordained Sept. 25, 1842, as a Free-will Baptist minister, in Waterbury, Vt., and the following year preached in East Whitehall, N. Y. During several succeeding years he labored as an evangelist with different denominations. In 1854 he resumed his relations with the Congregational Church, and became acting-pastor in Campton, Ill., in 1855. serving until 1857. The year following he preached in Piano, Ill. From 1859 to 1862 he ministered in Burns anti Leon, Wis.; 1862 to 1864 in Biroqua and Portland; 1864 to 1868 in Mauston; 1868 to 1870 in Tomah; 1870 to 1872 in Hale; 1873 to 1877 in Mauston, where he remained without charge thereafter until his death, which occurred June 14, 1879. See *Cong. Year-book*, 1880, p. 11.

Baxter, John

one of the first Wesleyan missionaries, was a native of England, a local preacher, and an employd in the Royal Dock Establishments at Chatham, Kent. In 1779 he went to the island of Antigua, W. I., where he was invested with a lucrative government office. Renouncing this in 1785 (Myles says 1786), he became a missionary among the slaves of the islands. Next to Nathaniel Gilbert, he may be considered the founder of Methodist missions in the West Indies. "He was greatly beloved by the negroes, and loved them in an equal degree; and went to glory (1806) from among them in the triumph of faith." See Myles, *Chronicles Hist. of the Methodists*, p. 173; Smith, *Hist. of Wesl. Methodism* (see Index, vol. 3); Stevens, *Hist. of Methodism*, 3, 208.

Baxter, Joseph

a Congregational minister, and a lineal descendant of Richard Baxter of England, was the son of Lieut. John Baxter of Braintree, Mass., and was born June 4, 1676. He was a graduate of Harvard College in the class of

1693, and was ordained April 21, 1697. He offered his services as a missionary to the North American Indians, but they were so greatly under the influence of the Jesuit Ralle that they declined the offer. Mr. Baxter died May 2, 1745. See Allen, *Amer. Biog.* s.v.; Sprague, *Annals of the Amer. Pulpit*, i, 319. (J.C.S.)

Baxterians

the followers of the nonconformist divine Richard Baxter (q.v.).

Bay

is a principal compartment or division in the architectural arrangement of a building, marked either by the buttresses or pilasters on the walls, by the disposition of the main ribs of the vaulting of the interior, by the main arches and pillars, the principals of the roof, or by any other leading features that separate it into corresponding portions. The word is also sometimes used for the space between the mullions of a window, properly called a light; it is occasionally found corrupted into *day*.

Bay, Andrew

a Presbyterian minister, was born in Ireland. He was ordained by the New-Side Presbytery of Newcastle in 1748, and installed pastor of Round Hill Church, N. Y., and of Marsh Creek in Adams Co., Pa. He remained until 1760, and became pastor of Deer Creek Church, which relation he sustained seven years, when he was sent by the synod to the South to supply the vacancies which supplicated help. He visited the south branches of the Potomac, Wilmington, Newbern, Edenton, and Williamsburg. He also travelled extensively in Virginia and North and South Carolina. He made a tour of New England, and was sent by the synod in 1768 to the vacancies above Albany, N. Y. The congregation was, for its convenience, annexed to the New York Presbytery, which Bay joined in 1773, having accepted a call to Newtown, L. I., and after remaining a year was dismissed, he refusing to submit to the jurisdiction of the synod. He died in 1776. (W. P. S.)

Baya (Beya, Or Vey)

ST. — commemorated Nov. 1 or 3 — who is venerated at Dunbar, in Lothian, is said to have inhabited the island of Little Cumbrae, in the Clyde. She died on the island, and a chapel was raised over her remains, and may

be the one now in ruins bearing her name. King places her in the 9th century.

Bayadere

(from the Portuguese *balladeira*, i.e. ballet-dancer), is a professional dancing and singing girl of India. In the language of India they are called *Devadasis*, and are divided into various classes. The first live in the temple of Vishnu and Siva; they dance and sing during the solemnities of the worship. Those in the second class are called *Natshes*, or Natchgirls, and perform the same duties as above, but they do not belong to any particular pagodas. The third class are called. *Vestiatris*, and those of the fourth *Canceoiiis*. The latter are placed under the care and supervision of an old woman, and are hired out by the latter, single or in greater numbers, in order to participate in festivities. They are taken from all ranks in life, are chosen for their beauty, and subjected to severe physical training, by which they acquire great variety and facility of motion. Most of these, that assist at the formal services of particular divinities in the temples, likewise serve the passions of the Brahmins so long as their beauty remains. If children are born to them, the girls are brought up to the occupation of their mothers, and the boys are trained to be musicians. They receive a fixed allowance of food and money, to which some classes add the income of an infamous profession. *SEE DANCE*.

Bayanne, Alphonso Hubert (De Lattier),

duke de, a French cardinal, was born at Valencia, Dauiphiny, Oct. 30, 1739. He was auditor of the rote at the court of Rome in 1777, was appointed senator, April 6, 1813, and voted the forfeiture of the emperor in 1814. He was created peer of France by Louis XVIII, and assisted at the Champ de Mai, but was retained upon the list of peers, and refused to sit as judge in the trial of Marshal Ney. He died in Paris, July 26, 1818. He wrote a very rare and interesting medical work entitled, *Discorso sopra la Malaria e le Malattie che Cagionzano Principalmente in Varie Spiaggie d'Italia* (Rome, 1793). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bayard, Lewis P., D.D.,

a clergyman of the Protestant Episcopal Church, was a son of the Hon. Samuel Bayard, of Princeton, N. J. He graduated from the College of New Jersey in 1809; became rector of Trinity Church, Newark, N. J., in May,

1813; resigned his charge in 1820, and then preached in various places in the surrounding country; was the first Episcopal minister who officiated in Paterson, N. J.; and died at Malta, on his return from the Holy Land, Sept. 2, 1840. See Sprague, *Annals of the Amer. Pulpit*, 5, 740.

Bayart

in the sagas of the Middle Ages, was the famous horse of the four Heimon children, on which they all sat, and whose fleetness, courage, and strength made them so dangerous to the king of France, that the forgiveness of four of their atrocious deeds was conditioned on the sacrifice of this noble steed. The oldest son, Renaud, was obliged to tie a millstone to the horse's neck, and throw it into the Seine; but it worked its way up again and swam to the shore. The weight was doubled and redoubled, but every time it gained new power and courage when it saw its rider. At last a millstone was tied to each foot, and around the neck, and Renaud was ordered away. The noble animal again came out of the water, but, not seeing its master, lost its strength and sank.

Bayer (De Boppart), Conrad

bishop of Metz from 1415, was of the same family as Thierry Bayer de Boppart. 'This prelate first occupied his time in exterminating the brigands who were desolating the country, and bringing about a reconciliation between the people of Messina and the duke of Lorraine. He went to Rome to solicit the archbishopric of Treves for his nephew, James of Sterck. On his return he took the part of Rene of Anjou against Anthony of Valdemont, was taken prisoner with Rene, and purchased his liberty with ten thousand talents of gold. Thanks to his generous ally, Rene also returned to his estate. The bishop of Metz employed him to introduce reforms and to subdue revolting vassals. In 1438 Rene bore arms into Italy. At that time, in concert with Erard of Chatelet, Bayer governed the two duchies. Bayer, in order to repulse them, in view of the financial crisis, laid taxes upon the estates of Rene, for which he was arrested, and gained his liberty only upon harsh conditions. The people of Messina received him in triumph, aided in paying the debts, and allied themselves with him in 1439 and 1440 to take revenge on the duke of Lorraine. Bayer consecrated the latter years of his life to the administration of his diocese. He protected artists, and called a number around him. He died April 20, 1459. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bayer (Y Subias), Francisco

a Spanish painter, was born at Saragossa, March 9, 1734. He was early instructed by an obscure painter, and soon after sent to Madrid, where he entered the school of Antonio Gonzales Valasquez. He painted several pictures for the churches of Madrid, among which were those of the life of St. Bruno, at the Carthusians. In 1765 he was received into the Academy at Madrid, and in 1788 made painter to the king. He died -in August, 1795. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bayer, Francisco Perez

a Spanish antiquary who was born at Valentia in 1711, and died in 1794, wrote, *De Numis Hebraeo-Samaritanis* (Valent. 1781), and *Numm. Heb. Samuel Vindicice* (1790). These are standard works on the subject to which they relate.

Bayer, J. Adam

a German Reformed minister, was born at Zweibrucken, Rhine Baiern, Dec. 26, 1807. He came to America, and in 1831 became pastor of some congregations in Westmoreland County, Pa. Subsequently he served Meadville and French Creek, in Crawford Co., Pa., from 1833 to 1836; Dansville, Livingston Co., N. Y., from 1838 to 1844; Fort Wayne, Ind., 1845, withdrawing after a short time and returning to Dansville, N. Y., where he died, Aug. 24, 1878.

Bayer, Johann

a Hungarian theologian, was born at Eperies, and was called in 1650 to the University of Wittemberg, where he became professor of philosophy. He wrote, *De Notitia Dei Naturali* (Wittemb. 1659), and some other works indicated by Haranyi. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bayer, Johann Wolfgang

a German Jesuit missionary, was born at Schlesslitz, Bavaria. He was sent in 1749 to Peru, in order to propagate the Christian faith. After the dispersion of his order in 1722 he returned to his native country. Murr has published an abridged account of the travels of P. Bayer (Nuremb. 1776). He died in 1796. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bayer (De Boppart), Thierry

a French prelate, exchanged in 1365 the bishopric of Worms for that of Metz. The historians of his time have spoken in high terms of his personal qualities. He terminated the discussions raised between the inhabitants of Metz and his predecessor, formed an alliance with the dukes of Lorraine and Bar, and with Charles IV combated the duke of Milan, concerning which affair he went as ambassador to Rome. The new strifes with the inhabitants of Messina, the quarrels with the clergy which he wished to settle, and the wars with the dukes of Lorraine and Bar occupied and disturbed all the rest of his life. He died Jan. 10, 1384. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bayes, Joshua

an English Presbyterian minister, was born in 1671, and died in 1761. He was one of the writers who completed Matthew Henry's *Commentary on the Holy Scriptures*. He also published a work against *Popery* (2 vols. 1735). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bayfield, Richard

an English martyr, was for some time a monk of Bury. He was converted by some godly men of London, who went about visiting and preaching to friends in the country around. For reading the New Test. in Latin he was cast into prison, whipped with a gag in his mouth, and then put in the stocks for nine months. He was released through Dr. Barnes. He prospered in the knowledge of God mightily after this, and was beneficial to Tyndale and Frith for their works in Germany, France, and England. He afterwards went to London, and was there betrayed. The articles laid against him by the bishop of London were numerous. After his examination he was taken to Newgate, and there burned, Nov. 23, 1531. See Fox, *Acts and Monuments*, 4:680.

Bayless, John Clark D.D.,

a Presbyterian minister, was born at Louisville, Ky., Jan. 7, 1819. His mother died while he was an infant, but he was sedulously trained by a pious grandmother in the precepts and practices of gospel truth. He was graduated from Centre College, Ky., in 1836. While a student he was converted during a revival in Danville, united with the Church there, and

was baptized by the Rev. Dr. John C. Young. He entered Princeton Seminary in June, 1837, and remained until September, 1838, when the state of his health compelled him to leave. He returned, however, in August, 1839, and remained until he had completed his course in the spring of 1841. He was licensed by the Presbytery of Louisville, Sept. 23, 1841, and spent his first year of ministerial labor at Cloverport, Ky., and vicinity. At the end of this time he became pastor of the church at Jeffersonville, Ind., for two years, and, in addition, was for one year chaplain to the penitentiary. In 1844 or 1845 he removed to Covington, Ky., where he succeeded in building up a flourishing church, and sent out a colony to organize a second church (now North Street) in that growing city. In 1852 he removed to north-eastern Kentucky, and took charge, for a part of his time, of Bethesda Church (now Ashland Church), in Boyd County. Here began that great evangelistic work, in which he spent the last twenty years of his life, and which extended not only through north-eastern Kentucky, but all contiguous parts of West Virginia. On this wide and needy field preaching, points and Sabbath-schools were established. Iron-furnaces were made centres of work. New churches were organized wherever practicable. Thus he soon had five or six organized churches under his care, and each was a centre of extended mission work. In April, 1866, he severed his connection with Ashland Church, still continuing his work as an evangelist. In 1867 he bought a mountain farm, near Grayson, Carter Co., Ky., and thenceforth resided there, still, however, earnestly continuing his missionary labors. But his health grew more and more feeble, and for four or five years before his death he was able to travel very little, especially in winter. He died May 23, 1875. Dr. Bayless espoused the Southern side during the civil war, and at the time of his death was in connection with the Presbytery of Ebenezer, of the Southern Assembly. He was a man of great ability, and of strong and clear views on all subjects to which he gave his attention. He was an earnest, effective, and instructive preacher. He was especially fond of children, and gave much time and labor to efforts to instruct and benefit them in every way. His end was full of Christian joy and even of triumph. See *Necrological Report of Princeton Theol. Sem.* 1876, p. 23. (W. P. S.)

Bayless, Lewis C.

a Presbyterian minister, was born in New York city, Sept. 26, 1838. He was educated at the New York Free Academy, and studied theology at the Seminary at Princeton, N. J. He was ordained by the New York Presbytery

in 1862, and installed pastor of the Eighty-fourth Street Presbyterian Church; New York city. He died Aug. 18, 1864. See Wilson, *Presb. Hist. Almanac* 1866, p. 95.

Bayley, Abner

a Congregational minister, was born at Newbury, Mass., in 1716. He graduated from Harvard College in 1736, was ordained pastor of the church in Salem, N. H., Jan. 30, 1740, and died March 10, 1798. See Sprague, *Annals of the Amer. Pulpit*, 2, 389.

Bayley, C

D.D., an English divine, was born about 1752, near Whitchurch, Shropshire. He was sent to the grammar-school, where by assiduity he made great progress in learning, staying there until he became the master. To his advancement in literature his excellent grammar in the Hebrew language bears sufficient testimony. He entered the ministry as curate of the Rev. John Fletcher, vicar of Madeley, Salop, and subsequently labored with the Rev. Dr. Conyers, at Deptford. After much labor and perseverance, he erected a church in Manchester, and in 1788 became its first pastor. Dr. Bayley retained this charge till his death, which occurred April 2, 1812. His diligence in pastoral duty, his faithfulness in the ministrations of the pulpit, and his purity of life. were such as to place him in the front rank of the servants of Christ. He published *The Christian's Choice* (Manchester, 1801, 12mo). See (Lond.) *Christian Observer*, August, 1812, p. 477.

Bayley, James

a Congregational minister, was born Sept. 12, 1650. He graduated from Harvard College in 1669, was ordained at Danvers in October, 1671, resigned his charge in 1680, and died in 1707. See Sprague, *Annals of the Amer. Pulpit*, i, 186.

Bayley, John

a minister of the Methodist Episcopal Church South, was born at Newcastle-underLime, Staffordshire, England, March 13, 1814. In his youth he became a bold and decided infidel. He came to America in 1836, was converted in 1839, and in 1840 joined the Virginia Conference. In 1845 he visited England, returning to his work the following year. In 1860

he again visited England, to recruit his health, and returned in 1869. He died in Lynchburg, Va., Feb. 25, 1880. Mr. Bayley was a close student. The Bible was his chief study, and his preaching was always accompanied with the unction of the Spirit. Socially, he was entertaining, cordial, pure, and was eminently successful in winning souls to Christ. He was continually writing for papers and periodicals, and he wrote and published many interesting books. Among them are, *Confessions of a Converted Infidel: — Marriage as it is and as it should be: — Pleasant Hours*; also many smaller pamphlets, viz.: *Shakespeare - Was He a Christian? — Facts About America for the People of England*, etc. See *Minutes of Annual Conferences of M. E. Church South*, 1880, p. 235.

Bayley, Josiah

a Unitarian minister, was born at Newbury, Mass., in 1723. He graduated at Harvard College in 1752, and was ordained pastor of the Church at Hampton Falls, N. Y., Oct. 19, 1757. He died Sept. 12, 1762. See Sprague, *Annals of the Amer. Pulpit*, 8:15.

Bayley, Robert Slater

F.S.A., an English Congregational minister. was born at Lichfield, in 1801. He was converted early in life, educated for the ministry at Hoxton College, and settled first at Louth, in 1833. In 1835 he removed to Sheffield, where he labored ten years. From Sheffield Mr. Bayley went to Queen-street Chapel, London, where he labored till his invitation to Eignbrook Chapel, Hereford, in 1856. He died Nov. 15, 1859. Mr. Bayley was the author of *Nature Considered as a Revelation: — History of Louth: — Lectures on the Early History of the Christian Church: — The New Hebrew Concordance*; and many sermons, lectures, etc. See (Lond.) *Cong. Year-book*, 1860, p. 175.

Bayley, William

an English minister of the Society of Friends, was born about the year 1630, and was for some time a Baptist minister at Poole. He united with the Friends about the year 1655, and, as the "testimony:" about him says, "travelled up and down in many places in the service of the Lord." He is spoken of as being singularly gifted by the Holy Spirit, and an "able minister of the New Testament." He underwent the personal sufferings usual in that age with his associates. In order to provide for the wants of

his family, he followed the seas as master of a ship. His last voyage was made to Barbadoes. On his return from visiting Friends in that island he died, April 1, 1675, in lat. 46° 36'. See. *Piety Promoted*, i 73. (J. C. S.)

Baylis, Frederick,

an English Congregational minister, was born at Rodborough, Gloucestershire, in 1826. Soon after his conversion he was accepted by the London Missionary Society. and sent to Fakenham and Rotherham to fit himself better for their work. In 1850 he was ordained at Southampton. On Sept. 14, 1850, Mr. Baylis left for India. He labored first at Madras, and finally at Neyoor, South Travancore. In August, 1854, the charge of the entire mission devolved on Mr. Baylis; also the general oversight of the medical department, for which he had been happily prepared by his early education. His death occurred May 17, 1877. Mr. Baylis was possessed of great energy and patient determination. He was indefatigable, self-possessed, and cheerful. His varied abilities and attainments qualified him for all departments of missionary labor: He had the confidence and esteem of both the English and native authorities of the province. Besides discharging his missionary duties. Mr. Baylis contributed numerous works to Tamil Christian literature, and for several years was joint, and afterwards sole, editor of the illustrated Tamil magazine, *The Desopakari*. See (Loud.) *Cong. Year-book*, 1878, p. 306.

Bayliss, Samuel,

a Congregational minister, was born at Stratford-on-Avon, England, Jan. 9, 1812. His early years were spent in New York and Philadelphia, and from 1832 to 1842 he was engaged in business in Rochester, N. Y. From 1842 to 1853 he was agent of the American Tract Society; but May 1 of the latter year he was ordained an evangelist in Brooklyn, N.Y. As a result of his labors the Warren Mission Church in Brooklyn was organized in the following year, and he remained in pastoral charge of it until 1866, when he was elected secretary and agent of the Brooklyn Association for Improving the Condition of the Poor. He continued to hold this position until 1877. His death occurred in Brooklyn, Feb. 12, 1879. See *Cong. Yearbook*, 1880, p. 12.

Baylor

Hon. and Rev., R. E. B., a licensed preacher of the Baptist denomination, was born in Bourbon, County, Ky., May 10, 1791. He studied law in his native state, and, having been admitted to the bar, he removed to Alabama, and practised at Cahaba and Tuscaloosa. For two terms he represented the Tuscaloosa district in Congress. His conversion took place in 1839, and soon after he was licensed to preach. He removed to Texas not long after, where he was a member of the Texan Congress for a time, and for twenty-five years a circuit judge, and for a short time was on the Supreme bench. “Wherever he held courts he there also preached, often deciding cases on the bench during the day, and holding a protracted meeting at night.” “His religious character aided him no little in his judicial career at a time when violence, lawlessness, and misrule prevailed among the people.” He thoroughly identified himself with the people of God wherever he went.” He was a generous friend and contributor to Baylor University” — called so from him — an institution of high character, situated in Independence, Washington Co., Texas, established in 1845. Mr. Baylor spent most of his time during the last ten years of his life in attending religious meetings. He died Dec. 30, 1873. “His memory is precious among all classes of people in the State of Texas. See *Baptist Encyclopedia*, p. 89.

Bayly (Or Bailey), Anselm LL.D.,

an English clergyman, who died in 1794, was sub-dean of his majesty’s Chapel Royal, and published a number of educational and theological works (1751-89). His most pretentious work was, *The Old Testament, English and Hebrew, with Remarks Critical and Grammatical on the Hebrew, and Corrections of the English* (Lond. 1774, 4 vols. 8vo). “In this edition the authorized version, with a few alterations, chiefly in the punctuation, is printed so as to face the Hebrew; a few notes are added of an explanatory kind; — the *Keri* readings are conveniently placed on the margin; and summaries of the books are appended. The work is of little value, except as it supplies a legible Hebrew text. The text is pointed, but only the *athnach* and *soph-pasuk* accents are inserted.” Dr. Bayly published also a *Hebrew Grammar*, and a *Practical Treatise on Singing* (ibid. 1771).

Bayly, Benjamin (1),

an English clergyman, was rector of St. James's, Bristol, and died about 1720. He published, *An Essay on Inspiration* (Lond. 1707): — and *Sermons on Various Subjects* (2 vols. 1721). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bayly, Benjamin (2),

an Irish Methodist preacher, was born at Moneygrath, County Carlow, Oct. 13, 1807. He was converted at twenty-one, received into the Methodist Society by the Rev. Robert Huston, became a class leader and local preacher, and began in 1832 the career of an itinerant minister. During fortytwo years he was in labors more abundant, and witnessed remarkable revivals of the work of God. He became a supernumerary in 1874, preaching as health permitted, but died at Enniskillen, Aug. 10, 1879.

Bayly, John

an English clergyman, son of bishop Lewis Bayly, was born in Herefordshire in 1595, and educated at Exeter College, which he entered in 1611. After completing his collegiate studies, he took orders and received some preferments from his father. He afterwards became one of the king's chaplains, and guardian of Christ's Hospital in Ruthyn. He died in 1633. His published works include, *The Angel Guardian* (1630): — and *The Light Enlightening* (eod.).

Bayly, Thomas

an Irish prelate, was bishop of Killala and Achonry, and died in 1670. He published, *Theophilact's Comments on St. Paul* (Lond. 1636). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bayne (Or Baine), James

minister in Edinburgh, was born in 1710, and died Jan. 17, 1790. He was a protege of the duke of Montrose, and was so celebrated a preacher that he was popularly called "the Swan of the West." He published, *Discourses on Various Subjects* (1778): — and a *Sermon* against Foote's *Minor*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hoefler, *Nouv. Biog. Generale*, s.v.

Bayne, John

a Methodist Episcopal minister, was born in Somerset County, Md., in 1796. He experienced conversion when about twenty-one; soon began active service as exhorter and local preacher; and in 1821 entered the Philadelphia Conference, in which he labored with zeal and fidelity until the close of his life, Aug. 6, 1851. Mr. Bayne was a warm friend, a firm Methodist, and a plain, energetic, and useful minister. See *Minutes of Annual Conferences*, 1852, p. 20.

Bayne (Or Baynes), Paul

an eminent English Puritan divine, was educated at Withersfield, in Essex, and at Christ College, Cambridge, of which he became fellow. Shortly after his graduation he was chosen lecturer of St. Andrew's Church, in which office he continued until silenced for certain opinions advanced in his lectures. He died at Cambridge in 1617. He wrote, *The Diocesan's Trial* (1621): — *A Commentary on the 1st and 2d Chapters of St. Paul to the Colossians; together with Divers Places of Scripture Briefly Explained* (Lond. 1634, 4to): — *Help to True Happiness, Explaining the Fundamentals of Christian Religion* (3d ed. 1635): — *A Commentary on Ephesians* (1643), and some other works.

Bayne (Or Baines), Ralph D.D.,

an English prelate, was a native of Yorkshire, and was educated at St. John's College, Cambridge. He afterwards went to Paris, where he was for some time royal professor of Hebrew. He remained abroad until the accession of queen Mary, when he was consecrated bishop of Lichfield and Coventry. On the accession of Elizabeth he was deprived and for some time imprisoned, but afterwards lived in the bishop of London's house. He died in 1559. He published, *Prima Rudimenta in Linguam Hebraicum* (Paris, 1550).

Baynes, Joseph,

an English minister of the Society of Friends, was born at Kissington, Westmoreland Co., in 1633. He was converted in 1652, through the preaching of George Fox, and united with the Quakers. Some time after this he began to preach, and commended himself to those whom he addressed of like faith, as one who "truly loved and feared the Lord,

making it his daily care to keep his conscience void of offence towards God and man." For the non-payment of tithes, and for other reasons, he was despoiled of his goods and frequently imprisoned, all which "he endured with steadfastness and great patience." For many years during the latter part of his life he travelled in England. He took special interest in the spiritual welfare of the young. He died Jan. 26, 1714. See *Piety Promoted*, 2, 145-147. (J. C. S.)

Bayon, Nicolas

a French theologian, was born at Pont-i-Mousson, about 1570. He was canon of the Cathedral of Verdun. He wrote, *De Sacramentis et Sacrificiis Missea* (Verdun): — *De Decem Præceptis Decalogi et Quinque Præceptis Ecclesie* (ibid. 1622): — *Solutions des Cas de Conscience*, etc. (ibid. 1620). See Hoefler, *Nouv. Biog. Generale*, s.v.

Bay-window

Picture for Bay-window

is a window forming a bay or recess in a room, and projecting outwards from the wall either in a rectangular, polygonal, or semicircular form, often called a *bow*-window. Bay-windows do not appear to have been used earlier than the Perpendicular style; but at that period they were very frequently employed, particularly in halls, where they are invariably found at one end, and sometimes at both ends, of the dais; and the lights are generally considerably longer than those of the other windows, so as to reach much nearer to the floor. Semicircular bay-windows were not used till Gothic architecture had begun to lose its purity, and were at no period so common as the other forms. Windows of this kind are sometimes used in upper stories, and in such cases are supported on corbels or on projecting suites of mouldings. — *SEE ORIEL*.

Baza

in Persian religion. The Persians give sins a certain weight, which must be balanced by good deeds or penances. Baza is such a weight of sins as equals 90 staters or 221 Arabian drachms.

Bazan, Ferdinando

archbishop of Toledo, was born in 1627. His taste for literature led him to establish an academy of the learned in his own house. He died in 1702. He wrote some works, which are unpublished, in Spanish and Italian. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bazend

another name for the ZEND AVESTA *SEE ZEND AVESTA* (q.v).

Bazin, George W.

a prominent Universalist, was born at Portsmouth, N. H., in 1794. He there learned the printer's trade; removed to Boston in 1820; became connected with the *Universalist Magazine* as printed in 1828, and continued his connection with it for forty years, excepting about six years which he spent in the office of the *Eastern Argus*. He died Dec. 21, 1873. See *Universalist Register*, 1874, p. 141.

Bazin, Jean Baptiste

a French theologian amid hagiographer, was born at Auxonne, Jan. 14, 1637. He was in 1673 procurator-general of the Order-of the Cordeliers of Dijon. He died at his native place, Jan. 30, 1708. He wrote, *Praxis Recollectionis Animce* (Paris, Degollier, 1686): — *La Grand-Messe et la Maniere de l Entendre et d'y Assister Saintement* (Lyons, 1687): — *Eclaircissements sur la Sainte Messe* (ibid. 1688): — *Abreg de la Vie de Saint Jean Capistran*, etc. (ibid. 1698). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Bazin, Nicolas

a French engraver, was born at Troyes, in Champagne, in 1636, studied under Claude Mellan, and established himself at Paris as an engraver and print-seller. He died about 1706. The following. are some of his principal religious works: *The Portrait of the Virgin*; *The Annunciation*; *Christ Crowned with Thorns*; *The Crucifixion*; *St. Jerome and St. Peter* (two plates). See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bazius, Johannes

bishop of Wexio in Sweden, was born in 1581, and died in 1649. He wrote, by order of his government, a history of the Swedish Church, entitled *Inventarian Ecclesie Sueco-Gothicorum, continenzs Integram Historiam Ecclesie. Suecorcm, libris viii. descriptam, usque ad annum 1642* (Linkoping, 1642, 4to).

Bazur

was an Oriental magician. All amulets of the Persians are called *Bazuband* after him.

Bazzani, Giuseppe

an Italian painter, was born at Reggio, in 1690, and studied under Gio. Canti. Many of his fresco paintings are at Mantua and in the convents in its vicinity. He was director of the Academy at Mantua, where he died in 1769. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Beach, Aaron Crowell

a Congregational minister, was born at South Orange, N. J., Dec. 28, 1805. After leaving the academy at Bloomfield, N. J., he entered Yale College, graduating in 1835, and three years after from Yale Theological Seminary. In June, 1842, he was ordained pastor of the church in Wolcott, Conn., where he remained exactly fifteen years. From Feb. 1859, to April, 1876, he was pastor of the Millington Church in East Haddam; and after this he remained without charge. He died at East Haddam, Conn., July 30, 1881. See *Cong. Year-book*, 1882, p. 23.

Beach, Anson F.

a Methodist Episcopal minister, was born at Cheshire, Conn., in 1810. He experienced conversion at the age of nineteen, soon began preaching, and in 1833 united with the New York Conference. In that body, with but a short intermission as supernumerary, he labored earnestly to the close of his life, Oct. 6, 1847. See *Minutes of Annual Conferences*, 1848, p. 225.

Beach, H. W.

a Methodist Episcopal minister, was admitted into the Upper Iowa Conference in 1858, but became superannuated, on account of ill-health, in 1863. At the close of one year, he made another year's effort to keep in the effective ranks, but bodily weakness obliged him to resume a superannuated relation, which he sustained until his decease, Dec. 19, 1878. See *Minutes of Annual Conferences*, 1879, p. 50.

Beach, Isaac Closson

a Presbyterian minister, was born at New Milford, Conn., March 2, 1802. He studied theology in private, and after being licensed by the Litchfield South Association, in 1828, preached in Washington and Bethel, Conn. He served as an agent of the American Bethel Society in Ohio in 1829-30. He was then ordained pastor of the Presbyterian Church in New Paltz, Ulster Co., N. Y., where he remained about five years. After eighteen months' service as pastor of a church in Newburgh, N. Y., he removed, in 1848, to Northern Illinois, where he labored for three and a half years as a home missionary. His next remove was to Southern Ohio, where he had charge of the Church at North Bend about three years. Thence he went to Cincinnati, and spent between three and four years as pastor of the Sixth Presbyterian Church. His health again failed, and in September, 1858, he settled in Kansas, residing first at Wyandotte and afterwards at Olathe. Until 1862 he was general missionary of the Presbyterian Church for the territory, travelled largely, and organized churches. He died Feb. 23, 1873. See *Obituary Record of Yale College*, 1873.

Beach, James

a Congregational minister, was born at Winchester, Conn. He graduated from Williams College in 1804, and studied theology under Rev. Asahel Hooker; was ordained pastor in Winsted, Conn., in 1805, resigned his charge in 1843, and died June 10, 1850, aged seventy years. See Sprague, *Annals of the Amer. Pulpit*, ii, 319.

Beach, John

a Christian martyr, was burned at Rochester, April 1, 1556, because of his faithful adherence to the Gospel. See Fox, *Acts and Monuments*, 8:130.

Beach, Lyman

a Methodist Episcopal minister, was born at Wallingford, Conn., Dec. 21, 1792. He received a careful bringing-up, experienced conversion at the age of seventeen, and was licensed to exhort in 1813. He served in the war with Great Britain, and became a backslider. He purchased a farm in 1818, in Stockbridge, N. Y. He rejoined the Church in 1820, and was relicensed to exhort; was licensed to preach in 1822, and employed one year by the presiding elder, and in 1828 entered the Oneida Conference. He served the following charges: Palatine and East Brockett's Bridge, Camden, Lebanon, Brookfield, Norwich, Westmoreland, Litchfield, Deansville and Clinton, Sangerfield, Augusta, Smyrna, Hamilton, Brookfield (again), Onondaga, Onondaga Mission, Camillus, Lowell, Westmoreland (again), Bennett's Corners and Indian Missions; and in 1858 was superannuated. He lived in Verona until 1874, and then went to Augusta, N.Y., where he remained until his decease, Jan. 30, 1880. Mr. Beach was a man of great influence, excellence of character, superior ministerial gifts, sound judgment, ready command of language, and pleasing address. See *Minutes of Annual Conferences*, 1880, p. 80.

Beach, Stephen

a clergyman of the Protestant Episcopal Church, was born at Wallingford, Conn., March 15, 1790. Although lacking the advantages of a collegiate education, he became a good scholar and an excellent preacher. He was ordained deacon Oct. 20, 1815, immediately after which he officiated in St. Albans, Fairfield, and Sheldon, Vt., for several years. On Aug. 24, 1817, he was ordained priest. In 1822 he became rector of Salisbury, Conn.; in 1833 he removed to Essex, in the same state, taking charge also of St. Stephen's Church, East Haddam. In 1836 he resigned the parish at Essex, and assumed the rectorship at East Haddam, where he died, Jan. 14, 1838. As a preacher, his sermons were remarkably clear, earnest, and instructive, and he excelled in extemporaneous address. See Sprague, *Annals of the Amer. Pulpit*, v, 532.

Beacock, William

an English Wesleyan missionary, went to the West Indies in 1815, and labored in the island of St. Vincent's. He died Aug. 29, 1817, of a fever induced by a cold when sailing in an open boat for Prince Rupert's Bay.

“His charity, diligence, humility, resignation, and love have rarely been excelled.” See *Minutes of the British Conference*, 1818.

Beacom, James

a Methodist Episcopal minister, was born at Pittsburgh, Pa., Aug. 15, 1817. Following his natural inclinations, he became a votary of the histrionic art, and acquired some celebrity therein, He was the associate of Forrest, and also Parsons, who, like him, abandoned the stage for the Christian ministry. He experienced conversion at the age of thirty, and soon afterwards entered the Pittsburgh Conference. He grew in knowledge and grace with a rapidity rarely surpassed, and labored with great zeal and fidelity until near the close of his life, when he became superannuated, and retired to Pittsburgh, where he died, April 21, 1862. See *Minutes of Annual Conferences*, 1862, p. 43.

Beacon Turrets

occur at Llandrillo-yn-Rhos, at St. Burian's, Hadley, and St. Michael's Mount, under the modern name of *St. Michael's Chair*; they carried a light in a pot suspended on an iron frame, to guide travellers or ships. The cage for the cresset remains at Hadley Tower. Octagonal lanterns are found at Boston, in the west tower of Ely, at All Saints', York, and other places which served the same purpose. St. Hilary Tower was yearly whitewashed by the port of St. Ives, to render it conspicuous at sea. At Bow Church, Cheapside, and Winchester, there were beacons.

Beadle

is a title of —

(1) certain university officials known also as *bedells* of divinity, arts, and law, who formally attend the authorities upon public occasions, to perform certain prescribed duties;

(2) a lay officer who preserves order in churches and chapels. *SEE ACOLYTH.*

Beadle, Elias Root, D.D., LL.D.,

a Presbyterian minister, was born at Cooperstown, N. Y., Oct. 13, 1812. He united with the Church at the age of seventeen, and soon after commenced his preparation for the ministry, spending parts of two years

under the tuition of Rev. Dr. E. N. Kirk, then pastor of the Fourth Presbyterian Church at Albany, N. Y. In 1835 he was licensed to preach, and in 1836 was ordained. His health being much shattered in consequence of his labors as a city missionary, he accepted an invitation to become the pastor of the First Presbyterian Church in Albion, N. Y., where he remained for two years; at the end of which time he accepted an appointment as a missionary among the Druses of Mount Lebanon, Syria, and sailed from this country in June, 1839. The war in Syria prevented his entrance upon the work for which he had been set apart, and, after three years' missionary labor in different parts of Syria, he went to Constantinople, with the hope that Providence might open some field for work in Turkey. To recruit his health, he decided, after a time, to return to his native land. In 1840 he went to New Orleans, where he continued for nine years "in labors abundant and most fruitful, in zeal ardent, in perils oft, amid epidemics and panics, sicknesses and calamities." As the result of his persistent toils, three Presbyterian churches were formed in New Orleans, of one of which he was pastor for several years. In 1852 he returned north, and became pastor of the Pearl-street (Congregational) Church in Hartford, Conn, a new church, of which he was the first minister. Here he continued for ten years, with but little relaxation from his ministerial labors, and then yielded to the pressure of disease, and was obliged to spend eight months in the West Indies to recruit his wasted energies. Returning to Hartford, he continued his labors for a time, and then resigned. After spending some time in the Old World, he returned to the United States, and having accepted a call to the pastorate of the Second Presbyterian Church, Philadelphia, he was installed Nov. 12, 1865, where for thirteen years he had a successful ministry. His death, which was sudden, occurred Jan. 6, 1879. In some respects, Dr. Beadle was a remarkable scholar, being well-informed upon all the sciences, but his specialties were mineralogy and conchology, in which latter science he was one of the very highest authorities in America. The museum of Brown University has been greatly enriched from his valuable collections. See Dr. Herrick Johnson's *Mem. Sermon.* (J. C. S.)

Beadon, Richard, D.D.,

an English prelate, was born about 1739, and educated at Cambridge, where he became fellow of St. John's College. He obtained a prebend in London in 1771, and another in 1775, and became archdeacon of London the same year. He was chosen master of Jesus College, Cambridge, in

1781, and vice-chancellor of the University in 1782. He was consecrated bishop of Gloucester June 7, 1789, and translated to the see of Bath and Wells in 1802. He died April 21, 1824. He published a few sermons. See Le Neve, *Fasti* (Index).

Beadulf

SEE BADULF.

Beadwin

SEE BADUVINI.

Beak-head

Picture for Beak-head

is a term applied to an ornament which is very frequently used in rich Norman doorways, resembling a head with a beak. There are many varieties of this ornament. It is sometimes called *catshead*, having then a tongue hanging out instead of a beak.

Beal (Or Beale) John

an English divine and philosopher, was born in 1603, and died in 1683. He contributed many papers to the *Philosophical Transactions* (1666-77). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Beal, William

an English Wesleyan minister, was born at Devonport, in 1785. He was converted at the age of seventeen, and appointed teacher, by Dr. Coke, in the first Sunday-school established at Liskeard. He was received into the ministry in 1808, and for sixtyfour years he did the work of an evangelist with ability, purity, and fidelity. In the early part of his ministry, he endured privation and persecution as a pioneer home. missionary in a part of Devon where Methodism was scarcely known, among a people sunk in ignorance and apathy. He was a conscientious and faithful student, and his sermons were practical, rich in experience, pervaded throughout by deep thought. He pursued antiquarian studies with enthusiasm. He was affectionate and eminently simple-hearted and single-minded. He became a supernumerary in 1848, spent the evening of his days in genial activity, amid calm and sunshine, and died at Liskeard, June 18, 1872. He published the following

works: *The Fatal Tendency of False Principles*; a sermon, 2d ed., with a Postscript to Rev. Dr. Cleeve (Exeter, 1819, 12mo): — *Three Letters to Messrs Littlejohns and Moass, Committed to the Devon County Bridewell for Preaching in an Unlicensed Place*, etc. (ibid. 1823, 8vo): — *Infant Baptism* (Weymouth, 1823): — *Remarks on the Abrahamic Covenant, Infant Baptism, and Christian Education* (ibid. 1824, 8vo): — *Two Lectures on Geology and Geognosy* (Devonport, 1826, 8vo): — *Letters to the Young on Religion and Mental Improvement* (Bristol, 1830): — *Geology, Geography, and Chemistry* (London, 1830, 12mo): — *The Fathers of the Wesley Family* (Weymouth, 1833, 12mo; 2d edition, with many additions London, 1860, 8vo): — *Biog. Notices of Revs. Bartholomew and John Wesley* (ibid. 1839, 8vo): — *God, through Christ, the Only Fount and Cause of Being and Well-being to Man* (Portsmouth, 1845, 8vo): — *Britain and the Gael; or, Notices of the Old and Successive Races*, etc. (2d ed. Liskeard, 1860, 8vo). See *Minutes of the British Conference*, 1872, p. 34; Osborne, *Wesleyan Bibliogr.* p. 67; Everett, *Wesleyan Takings*, 1, 352.

Beale, Henry Marshall, A.B.,

an Irish Wesleyan minister, was born at Mount Mellick, in 1820. His parents were once Quakers. He entered the ministry in 1845, and after a few years accepted a tutorship in the Connectional School, where the influences of his gentle and cheerful temper, pure mind, and upright conduct were fully recognized. Disease was, however, rapidly developing, and under it he finally sank, Dec. 17, 1855. See *Minutes of the British Conference*, 1856.

Beall, Isaac I.,

a Methodist Episcopal minister, was born in Fairfield County, O., Sept. 18, 1823. He was dedicated to the ministry from infancy, and enjoyed the privileges of an early religious education. He chose and prepared himself for the legal profession, was converted in 1848, soon began preaching, and in 1849 entered the Ohio Conference, in which he served on eight different appointments. He died Oct. 27, 1860. See *Minutes of Annual Conferences*, 1861, p. 167.

Beals, David,

a Congregational minister, was born at Dalton, Mass., Jan. 28, 1829. He graduated from Amherst College, 1857, and from the Connecticut Theological Institute in 1860. The middle year of his theological course was spent in the Union Seminary, N.Y. He was ordained in East Hartland, Conn., June 10, 1863, where he remained four years and a half. While preaching as acting pastor at Southwick, Mass., he died Sept. 28, 1868. See *Alumni Records of Conn. The. Ins.* p. 84. (J. C. S.)

Beaman, H. H.

a Baptist minister, was born in 1849. In early life he was frail in health, and was obliged to pursue his studies under private tutors. At the age of seventeen he was converted, and became a member of the Church in Athol, Mass. He was a decided, active Christian from the outset of his religious life, and about a year after joining the Church he felt himself called to enter the ministry. After preaching for a time at Warwick, Mass., he went to the Theological Institution at Newton, Mass., and remained there two years (1870-72). On leaving the seminary, he accepted a call to the pastorate of the churches of Hampton Falls and Seabrook, N. H., his ordination taking place Oct. 2, 1872. After a successful pastorate of four years, he was called, in 1876, to Bridgewater, Mass., where he remained another four years, and then removed to North Oxford, Mass. He died Aug. 10, 1881. "He was a good preacher, a faithful pastor, a kind and conscientious man. He fell at the post of duty, with the harness on." See *The Watchman*, Sept. 22, 1881. (J. C. S.)

Beamer, Valentine M.,

a Methodist Episcopal minister, was born in Clark County, O., Dec. 14, 1821. He labored on his father's farm until twenty-one years old; and in the winter, after leaving home, was converted, Feb. 7, 1843. In 1845 he united with the Ohio Conference, and served the charges of North Lewisburg and Washington circuits, Wayne and Coal River circuits. In the fall of 1849 he located, and in September, 1851, he was readmitted into the travelling connection in the North Indiana Conference. His appointments in that Conference were, Knightstown Circuit, Logansport Station, New Castle Circuit, Agent of the M. E. Tract Society, Muncie Station, New Castle Circuit, Richmond Station, Pendleton Circuit; Berry-street Station, Fort Wayne; Mail-street Station, Peru; Miami Circuit, Elkhart Station; 1866

supernumerary; Mexico Circuit, Kokomo Statioli; Logansport District, Noblesville Station; 1876 supernumerary; Xenia Circuit, Alto Circuit, Jerome Circuit. He died June 27, 1880. He possessed more than an ordinary amount of native talent, and his eloquence was sometimes of a high order, while his sermons were always interesting and instructive. His ministry was eminently successful in the salvation of many souls. See *Minutes of Annual Conferences*, 1881.

Beam-light

is the lamp which burns before the holy sacrament; so called, because set on the rood-beam above the altar, in distinction from a light set upon a perch or swinging stand, or those placed in bowls suspended from the vault.

Beam-rood

is the beam crossing the chancel arch, on which the rood or crucifix is fixed; sometimes the top of the chancel screen.

Bean

a saint whose day is Oct. 26; but nothing is known of him except that he was venerated at Wester Foules, and at Kinkell, in Strathearn, Scotland. *SEE BEVAN*, St. He is not to be identified with St. Bean of Mortlach, but he probably is St. Bean, the uncle of St. Cadrou, or St. Bevan of Tamhlact-Menan. See *Martyr. Donegal.*, by Todd and Reeves, p. 337-9, n.; Reeves, *Eccles. Ant.* p. 113; Gordon, *Monast.* ii, 270; Bishop Forbes, *Kalendar of Scottish Saints*, p. 239, 277.

Bean, Benaiah

a Free-will Baptist minister, was born at Salisbury, N. H., June 30, 1793. He was baptized by Rev. Joshua Qunimby in 1812; moved to Whitefield, N. H. in 1821, and became a member of the Church in that place at the time of its organization. He was licensed to preach in 1823, and ordained Aug. 24, 1828; and was pastor of the Church at Whitefield for ten years, during which several revivals were enjoyed. In 1838 he moved to Bethlehem, N. H., and was pastor there for eight years. In 1850 he became pastor of what was called the Clarkville and Pittsburg Church, and subsequently of the Church at Stewartstown, N. H. He died in Colebrook, N. H., Dec. 17, 1856. See *Freewill Baptist Register*, 1858, p. 87. (J. C. S.)

Bean, Henry

an English Congregational minister, was born in London, June 2, 1796, of pious parents, and was converted about the age of twenty. He preached two years as an evangelist at Burslem, North Staffordshire; studied four years at the academy at Idle, and in 1824 was ordained at Upper Chapel, Heckmondwike, where he continued pastor until his death, March 7, 1862. Mr. Bean's power in the pulpit lay in his earnestness; the words he uttered came straight from his heart. He was a well-read man, a rapid speaker, a genial, faithful Christian. He left fifteen or sixteen hundred sermons fully written, and an immense number of skeletons-the produce, for the most part, of the hours he devoted to study before breakfast. See (Lond.) *Cong. Year-book*, 1863, p. 205.

Bean, John

a Methodist Episcopal minister, was born at Stratford, Vt., Sept. 23, 1817. He was converted at fourteen; removed to Illinois; commenced his itinerant life in Wisconsin in 1845; labored until he could do so no longer; retired in 1870; and died of apoplexy, near Baraboo, Wis. where he resided, May 1, 1880. He was an excellent revivalist, and preached with spiritual power; hundreds were converted under his ministry. See *Minutes of Annual Conferences*, 1880, p. 240.

Bean, Joseph

a Congregational minister, was born in Boston, March 7, 1718. In 1741, under the preaching of Whitefield and Tennant, he became a Christian. Abandoning his calling as a trader, he devoted himself to preparatory studies, and at length graduated at Harvard College in 1748. He was ordained the third minister of Wrentham, Mass., Nov. 24, 1750, and remained pastor of the Church for more than thirty years. He died Dec. 12, 1784. See *Panophit*, 5, 481-488; Allen, *Amer. Biog.* s.v. (J. C. S.)

Bean, William

an English Congregational minister, was born at Bridgewater. Nov. 19, 1800. He was converted early in life, educated by private tutors, and was ordained pastor at Whitchurch, Hants. Thence he removed to Hope Chapel, Weymouth, where his pastorate continued eight years, after which he became pastor of Livery-street Chapel, Birmingham. On removing to

London, he was for twelve months evening lecturer at Clapham Common. Mr. Bean's final charge was at Worthing where he labored from 1855 to 1863, and then retired to London, where he died, Nov. 14, 1871. Mr. Bean had a commanding presence, great energy of character, and a warm and brotherly heart. See (Lond.) *Cong. Year-book*, 1872, p. 306.

Beane, Samuel

a Congregational minister, was born at Lyman, N. H., March 1, 1812. He was educated at the Haverhill (N.H.) Academy, where he was converted, at Dartmouth College (graduated 1836), and at Andover Theological Seminary. He was ordained pastor of the Church in Great Falls, N. H., 1841, serving there three years. In 1846, he was installed pastor at Little Compton, R. I., the Church of which was bitterly divided on the slavery question, but had been united and harmony restored by Mr. Beane. He removed to Beloit, Wis., in 1857, conducting a female seminary for three years. His health improving, he returned east and was installed in Norton, Mass., 1860, where he labored until his death, after a protracted and painful illness, May 6, 1865. Mr. Beane was a model pastor, and a scriptural and earnest preacher. See *Cong., Quarterly*, 1867, p. 200.

Beanland, Benjamin,

an English Wesleyan preacher in the early times, was called upon to endure grievous sufferings for the truth's sake. He had many narrow escapes and wonderful deliverances. After continuing for some time a local preacher, he yielded to solicitations and gave himself wholly to the work of the ministry. There being then no settled provisions for the-Methodist preachers, Beanland was hard pressed, and, when his clothes were nearly worn out, he returned home; "sooner than being damned for debt, he would work and thus provide himself with what he wanted." The sequel proved he erred in this step. In spite of his industry, he was actually cast into prison for debt, and the remainder of his days were spent in distress; and he died under a cloud, "a monument" (in the opinion of Charles Atmore) "of the just displeasure of God against those who, for want of confidence in him, desert the path of duty." He had uncommon ministerial gifts, and was an acceptable and useful preacher. No dates can be found. See Atmore, *Meth. Memorial*, s.v.

Beanus

a Scottish prelate, was the first bishop to the see of Aberdeen. He was bishop in 1015, and is said to have administered his diocese for thirty-two years with prudence and integrity. He died in 1047, and is commemorated as a saint on Dec. 16. See Keith, *Scottish Bishops*, p. 101.

Bear, Charles W.

a Methodist Episcopal minister, was born near Mount Jackson, Pa., Oct. 23, 1826. He was trained "in the nurture and admonition of the Lord;" was converted, in 1842; licensed to exhort in 1858, to preach in 1859, and in the same year entered the Erie Conference. He did valiant service until his decease, Oct. 26, 1865. Mr. Bear was a man of fine social qualities, possessed a good English education, and rare preaching abilities. As a disciplinarian he was thorough, and as a pastor had marked success. See *Minutes of Annual Confereences*, 1867, p. 143.

Bear, Jacob

a German Reformed minister, was probably born in eastern Pennsylvania, March 4, 1810, and licensed to preach either by the Susquehanna Classis or the Synod in 1836. He was settled first at Spring Mills, Pa., and remained there three years. In 1840 he had charge of twelve congregations in the vicinity of Shanesville, O.; preached there seven years, and then removed to West Point, Iowa Territory, where he died, Feb. 1, 1855. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4, 488.

Bearcroft, George

an English Congregational minister, was born at Leigh-Sinton, Worcestershire, Nov. 18, 1782. He was religiously inclined from childhood; ordained to the ministry in 1826, at Cradley; and there died, Aug. 2, 1861. See (Lond.) *Cong. Year-book*, 1862, p. 222.

Bearcroft, Philip, D.D.,

an English clergyman, was born May 1, 1697, and elected scholar of the Charter-house in 1710. He went thence to Magdalen Hall, Oxford, in 1712, and graduated in 1716. He became fellow of Merton College, and took holy orders. In 1724 he was appointed preacher to the Charter-house, and in 1738 one of the king's chaplains. In 1743 he became rector of

Stormouth, in Kent, and master of the Charter-house, Dec. 18, 1753. He died Nov. 17, 1761. His only published work was a *Historical Account of Thomas Sutton, Esq., and of his Foundation in the Charter-house* (London, 1737). See Chalmers, *Biog. Dict.* s.v.

Beard

The practice of the clergy in ancient-times in respect to wearing beards was in conformity with the general custom. Long hair and baldness by shaving being alike in ill-repute as unseemly peculiarities, the clergy were required to observe a becoming moderation between either extreme. The fourth Council of Carthage ordered that the clergy should “neither cultivate the hair, nor shave the beard.” The contrary practice, however, having obtained in the later Roman Church, it has been contended that the word “shave” was an interpolation in the canon. But this has been disproved on the testimony of the Vatican and many other manuscripts; and long after it was the custom of the French bishops to wear short hair and long beards.

SEE SHAVING.

Beard, Calvin

M., a Universalist minister, was born in Wayne County, N. C., Sept. 5, 1822. He was reared under Methodist influence; was educated at Falling Creek Academy, with the Methodist ministry in view; embraced Universalism in 1848; moved to Union County, Ill.; spent some time in school-teaching; and in 1865 entered the Universalist ministry, wherein he labored until his death, Dec. 10, 1871. Mr. Beard possessed an unsullied character, and lived to do good. See *Universalist Register*, 1873, p. 119.

Beard, Edgar

a Methodist Episcopal minister, was born in Connecticut, Oct. 29, 1830. He removed to Michigan when about twenty years of age; experienced religion in 1853; received license to preach in 1854, and entered Albion College for better ministerial qualifications. In 1858 he entered the Michigan Conference. For fourteen years Mr. Beard served the Church with zeal and earnest devotedness. He died March 4, 1873. See *Minutes of Annual Conferences*, 1873, p. 97.

Beard, George

an English Wesleyan minister, was born at Southwark in 1793. He was converted when seven; became local preacher at eighteen; was appointed a missionary to the West Indies in 1826; labored there until 1838, then on various circuits in Eligland until 1866, when he became a supernumerary. The evening of his life was spent at Charlestown, Cornwall, where he died, April 5, 1877. His sermons were simple, original, earnest. See *Minutes of the British Conference*, 1877, p. 34.

Beard, John

a Presbyterian minister, was born in Sumner County, Tenn., Dec. 24, 1800. He was educated at Gallatin; was licensed by the Nashville Presbvtery, April 3, 1823; and ordained by the samne Piesbbytery, April 6, 1826. After several years of labor in Tennessee, he removed to Illinois, thence to Missouri, and finally to Kansas. He died in Atchinson County, Aug. 12, 1866. See Wilson, *Presb. Hist. Almanac*, 1867, p. 475.

Beard, Nicholas

an English minister of the Society of Friends, was born, in 1622, at Rottingdean, Sussex Co., and from his youth was interested in the subject of spiritual religionl. He often rode many miles to hear the best-reputed teachers that the times afforded. In 1655, he was converted under the preaching of George Fox, and not long after began to preach the Gospel. In this work he was engaged for many years in his own and the lneighboring counties, enduring many outrageous persecutions. He died May 2, 1702. See *Piety Promoted*, 1, 357. (J. C. S.)

Beard, Richard, D.D.,

a Presbyterian minister, was born in 1799. He graduated from Cumberland College, Ky., and was immediately appointed professor of Latin and Greek in that college. He afterwards spent five years as professor in Sharon College, and in 1843 was elected president of Cumberland College, where he remained ten years and a half. When the chair of systematic theology was established in the Cumberland University, he was called to it, and continued actively in discharge of its duties until a few days before his death, which occurred in Lebanon, Tenn., Nov. 6, 1880. He published *Systematic Theology* (3 vols. 8vo); — *Biographical Sketches* (2 vols.): —

one volume of *Essays and Reviews*, and *Why am I a Cumberland Presbyterian?* He was in favor of the union of the Cumberland Presbyterian Church with the Northern Presbyterian Church, and was appointed by the General Assembly to consider the matter. He was called to the moderator's chair several times. See *N. Y. Observer*, Dec. 16, 1880. (W. P. S.)

Beard, Spencer Field

a Congregational minister, son of Dr. David Beard, was born at West Brookfield, Mass., July 4, 1799. He entered Yale College in 1818, but retired on account of broken health; however, in 1824 he graduated from Amherst College, and in 1827 from Andover Theological Seminary. From 1827 to 1828 he was agent of the American Board of Commissioners for Foreign Missions. In 1829 he was ordained pastor of the Church at Methuen, and was dismissed in 1832. From 1832 to 1835 he was acting-pastor at Nortton, Mass., and from 1835 to 1837 of Greenville, Conn. He was installed at Montville, Conn., July 5, 1838, remaining until 1846; and in 1848 was acting-pastor at Waquoit (East Falmouth), Mass. After serving in this position until 1853, he removed without charge to Andover, Mass., where he resided until his death, Jan. 8, 1876. See *Congregational Quarterly*, 1877, p. 409.

Beard (Or Bearde), Thomas D.D.,

an English divine and author of the Elizabethan period, became prebendary of Lincoln in 1612. He is best known as the compiler of the *Theatre of God's Judgments* (London, 1597). He published also, *A Retracive from the Romish Religion* (1616): — *Antichrist the Pope of Rome* (1625): *Pedantius* (1631). See Le Neve, *Fasti*, ii, 206; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Beardsall, Francis

an English Baptist minister, was born at Sheffield, Sept. 6, 1799. He was converted at the age of seventeen, while attending a Methodist class-meeting, and became a class-leader and local preacher in that denomination. Jan. 1, 1828, he joined a Baptist church in Loughborough, where he pursued his studies. After acting as an assistant to Rev. Mr. Stock at Castle Donnington, he became pastor of a Church at Market Harborough, and in 1834 removed to Manchester. Here he remained

several years, and in the spring of 1842 embarked for America. He died on the voyage, June 25, 1842. See *Report of English Baptist Union*, 1843, p.2. (J. C. S.)

Beardsly, Nehemiah Beach,

a Congregational minister, was born at Stratford, Conn., June 20, 1780. He graduated at Yale College, and studied theology in private. He was licensed to preach by the Hampshire South Association in October, 1806, and for several years performed home missionary work in Maine. In January, 1816, he was ordained, and settled over the Congregational Church in Chester, Conn., where he labored for more than six years. From April, 1824, to 1831 he was pastor of the Congregational Church in Union, Conn. This was his last charge. He died in Somers, Conn., Feb. 28, 1868. See *Obituary Record of Yale College*, 1868.

Bearing-cloth

is a christening robe or mantle, in which children were carried to the font. One of the 16th century, made of blue satin, and embroidered with silver lace and fringes and gold vignettes, is preserved at Bitterley Court, Salop.

Bearparke, William,

an English Congregational minister, was born at Ingleby Cross, Yorkshire, July 31, 1828. From childhood he was marked by serious and thoughtful habits. He became a member of the Church at Appleton-on-Wisk in 1848, and soon after was admitted to the Home Missionary Academy at Pickering. In 1852 he was ordained pastor at Mickleby, and there labored ten years. In 1863 he removed to Stokesley, where he died, Jan. 23, 1864. Mr. Bearparke was a diligent reader, had a well-furnished mind, and his sermons were marked by great excellence. See (Lond.) *Cong. Year-book*, 1865, p. 220.

Bear-worship

Among the Ostiah Tartars in Siberia the bear is held in great veneration. It is sacrificed to their gods as being the most acceptable victim they can select. As soon as they have killed the animal they strip off its skin and hang it on a very high tree in presence of their idol. They now pay homage to it, and utter doleful lamentations over the dead bear, excusing themselves for having put it to death by attributing the fatal deed to the

arrow and not to the person that shot it. This part of their worship arises from the idea that the soul of the bear will take the first opportunity of revenging itself upon the murderers.

Beast As A Symbol.

SEE SYMBOLISM.

Beates, William,

an American Lutheran minister, was born in 1777. He was the senior member of the Lutheran Synod of Pennsylvania, and died at his residence in Lancaster, Pa., Aug. 17, 1867, while administering the ordinance of the Lord's Supper to his family. See *Appletons' Annual Cyclopedia*, 1867, p. 573.

Beatitudes

In the Liturgy of St. Chrysostom the Beatitudes are ordered to be sung by the choir on Sundays, instead of the third Antiphon. Dr. Neale takes them, no doubt rightly, for the Beatitudes of the Sermon on the Mount.

Beaton (Or Bethune), James,

a Scottish prelate, was first chanter in the Church of Glasgow, and in 1543 got the Abbey of Aberbrothock, which he held until 1551, when he was preferred to the see of Glasgow. He was consecrated at Rome in 1552, and held the see of Glasgow until 1560; at which time he, perceiving the wild fury of the reformers in pulling down churches and monasteries, thought it prudent, for the preservation of the acts and records of his Church, to transport them out of his kingdom; so he took the opportunity and went away into France with the forces of that nation the same year, and carried with him all the writs pertaining to the see of Glasgow. He was appointed by queen Mary her ambassador at the court of France, and her son king James VI continued him in the same character, notwithstanding their difference in religious sentiments. After all these various changes, the king, by act of Parliament, restored bishop Beaton to the temporality of the see of Glasgow, which he enjoyed until his death, April, 1603. By his last will he left all his goods to the Scots College in Paris. — See Keith, *Scottish Bishops*, p. 259-262.

Beatrice, Niccolo

a French engraver, was born at Thionville, in Lorraine, about 1500. He probably lived in Rome from 1532 to 1562. His style resembles that of Agostino Veneziano. The following is a list of some of his works: *Bust of Pius III; Pope Paul III; Pope Paul IV*, dated 1558; *Cain Killing Abel; Joseph Explaining the Dream; The Nativity of the Virgin; Magdalene and St. John; The Prophet Jeremiah; The Adoration of the Magi*.

Beattie, Alexander

a Presbyterian minister, was born in County Altrim, Ireland, July 21, 1824. He was educated at Belfast College, and studied theology at the Belfast Theological Seminary. He emigrated to Canada and subsequently to the United States. He was ordained by the Ouachita Presbytery of Arkansas in 1851, and labored first at Ebenezer and Mount Carmel, next at Three Creeks, Scotland, and Eldorado, then at La Pile and Carolina, and finally at Arkadelphia, where he died, Aug. 16, 1865. See Wilson, *Presbyterian Historical Almanac*, 1866, p. 346.

Beattie, Alexander

O., a Presbyterian minister, was born at Ecclefechan, Scotland, Aug. 17, 1773. His education was limited. He was licensed in 1807, and appointed to a church in Kincardine. In 1825 he was called to Gordon-street Church, Glasgow, where he remained for thirty-two years. He was successful and very popular as a minister. He died June 10, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 271.

Beattie, John

a minister of the Reformed (Dutch) Church, was born at Salem, N. Y., in 1784, of Scottish parents, and was brought up among the Scotch Presbyterians. He studied under Dr. Proudfit, and was licensed by the Classis of New York in 1808. He became missionary in west New York and Canada, 1809 to 1810, where he had much hard labor, but heroically went forward where duty called. He was pastor at New Utrecht, L. I., 1809 to 1834; stated supply at Buffalo, 1838 to 1842; and pastor there from 1842 till his death, Jan. 22, 1864. See Corwin, *Manual of the Ref. Church of America* (3d ed.), p. 172.

Beattie, Matthew

a Presbyterian minister, was born in 1786, and ordained as minister of the congregation of Dunscore, Scotland, in 1817. He died June 23, 1858. See Wilson, *Presb. Hist. Almanac*, 1860, p. 271.

Beattie, William

an English Wesleyan minister, was converted at the age of thirteen; gave himself to the work of the ministry in 1848, was trained at the Didsbury Theological Institution, and died at Crickhowell, County Brecon, Wales, Dec. 31, 1852, in his twenty-sixth year, and the second of his ministry. By his exemplary conduct he won the esteem of all. See *Minutes of the British Conference*, 1853.

Beatty, Charles

a Presbyterian minister, was born in Antrim, Ireland, in 1715. He removed to America after having received a classical education. While travelling as a peddler he was induced by Tennent to prepare for the ministry. He was taken on trial by the New Brunswick Presbytery, Oct. 12, 1742, and was licensed the next day and sent to Nottingham. In 1743 he was called to the Forks of Neshaminy, and was ordained and installed in the fall of that year. The synod sent him to Virginia and North Carolina in 1754, and he accompanied Franklin in the defence of the frontier, after the burning of the Moravian missionaries by the Indians. Franklin speaks of him as the zealous and devoted chaplain. He was advised by the synod in 1759 to go as chaplain to Col. Armstrong's regiment. In 1760 he was sent by the corporation of the widows' fund to Great Britain. The same year Beatty and Duffield were sent as missionaries to the frontiers of the provinces, to preach two months in those parts in accordance with the instructions of the corporation. Beatty published his tour in Great Britain, two pamphlets on Indian missions, and a sermon entitled, *Double Honor is Due to the Laborious Gospel Minister*. He sailed for the West Indies, but died Aug. 13, 1772, soon after reaching Barbadoes. (W. P. S.)

Beatty, Samuel Miller

a Methodist Episcopal minister, was born at Hagerstown, Md., Dec. 4, 1805. He embraced religion at the age of nineteen, received license to preach in 1831, and in 1841 entered the North Ohio Conference. From

1861 to the close of the war he served in the United States Hospital in Cleveland, and afterwards in the Bethel agency, one year in Cleveland, and the remainder of his life in Toledo, where he died, Nov. 22, 1876. Mr. Beatty was tall, erect, and well-developed; his features noble and beaming with good-nature; frank and genial in manner. His culture of mind was largely the result of observation, he never having had many school privileges. His life was highly exemplary. See *Minutes of Annual Conferences*, 1877, p. 110.

Beatus

SEE BENEDICT; SEE BEOAEDH.

Beatus

a Spanish theologian of the Benedictine order, and abbot of the monastery of Val-Gabado in Asturia, died in 789. He wrote, *Libri de Adoptione Christi Filii Dei*, against *Elipandus*, published in the collection *Veter. Scriptor.*, of Peter Stewart: — a *Commentarium* upon the Apocalypse of St. John, which is unpublished. See Hoefler, *Nouv. Biog. Generale*, s.v.

Beatus, Gabriello

an Italian theologian and mathematician, was born in 1607. He entered the Jesuit order, and was successively professor of philosophy, of theology, and of mathematics. He died April 6, 1673. He wrote, *Usus Speculi Plani: — Natura in Arctum Coacta: — Sphoera Triplex: — Questiones Morales*. See Hoefler, *Nouv. Biog. Generale*,

Beau, Jean Baptiste Le,

a French Jesuit, was born, in 1602, in the Comtat Vaissin, and died at Montpellier in 1670. He wrote, the *Life of Francois d'Estuig, Bishop of Rhodiz* (Clermont, 1653, 4to, in French), and that of *Bartholomeo dos Martyroes, Archbishop of Braga*, in Latin.

Beaucaire, Francois De Reguillon,

a learned French prelate and theologian, was born in 1514, at the chateau of Cresta. He was at first preceptor of the Cardinal Charles of Lorraine, whom he accompanied to Rome, and who gave to him the bishopric of Metz. He also went to the Council of Trent, and there spoke with great

eloquence and zeal against the pretensions of the Ultramontanes, and upon the necessity of the Reformation. Beaucaire retired to Bourbonnais after having resigned his bishopric, and there composed his *Rerum Gallicarum Commentaria, ab anno 1541 ad annum 11562* (Lyons, 1625). He died in 1591. He also wrote *De Infantium in Matrum Uteris Sanctificatione* (Paris, 1565 and 1567); and some verse, which is found in *Delicice Poetarum Gallorum Illustrium*. His *Histoire de France* did not appear until after his death, as he had desired. See Hoefler, *Nouv. Biog. Generale*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.

Beauchamp, Robert

an Irish Methodist preacher, was born in Limerick, April 28, 1798. He was honorably connected with Irish Methodism from the days of Mr. Wesley, was converted in his youth, joined the Methodists, entered the ministry in 1824, and for thirty-nine years faithfully discharged the pastoral office. He became a supernumerary in 1864, removed to England, and resided first at Newark, then with his son in London (John Beauchamp, Esq., treasurer of the Wesleyan Thanksgiving Fund). He was a spotless example of holy living, and peacefully died in London, April 28, 1873.

Beauclerk, James, D.D.,

an English prelate, became canon of Windsor in 1738, and was consecrated lord bishop of Hereford May 11, 1746. He died Oct. 20, 1787, aged seventy-eight. He published a *Sermon Preached before the Lords* (1752). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Le Neve, *Fasti*.

Beaufort, Daniel Augustus

of Huguenot descent, was pastor of the Church of the "New Patent," in London, in 1728; of the Artillery in 1728; and of the Savoy, and probably Spring Gardens, in 1741. Subsequently he went to Ireland, where he held the living of Navan, and was appointed dean of Tuam. His descendants are still in England, one of whom arrived at considerable distinction as a novelist. He was somewhat celebrated in his day as a religious controversialist. See Smiles, *Huguenot Refugees*, p. 398, 399. (J. C. S.)

Beaufort, Eustache de

a French monk of the order of Cistercians, was born in 1635. He embraced the monastic life contrary to his inclination, in order to satisfy his vanity

and that of his family. After several years he was appointed to the abbey of Sept Fonts. He at first lived in luxury and debauchery, but in 1663 he repented of this course, and proposed to the friars a rigid reform; but they, after reproaching him severely, abandoned him. Eustache then rebuilt his monastery, and soon after, by the example of Rance, he assembled a new society, which submitted to more rigid regulations. He died Oct. 22, 1709. See Hoefler, *Nouv. Biog. Generale*, s.v.

Beaufort, Henry

an English prelate of considerable celebrity, was born about 1370. He was a natural son of John of Gaunt, duke of Lancaster, and was half-brother to King Henry IV. He studied at Oxford and Cambridge, but received the principal part of his education at Aix-la-Chapelle. He became prebendary of Lincoln in 1389, dean of Wells in 1397, chancellor of Oxford University the same year, bishop of Lincoln in 1398, and bishop of Winchester in 1404. He repeatedly filled the office of lord-chancellor, and was involved in all the most important political movements of his times. He was present at the Council of Constance, and voted for the election of Pope Martin V., by whom he was subsequently made a cardinal. When the cardinal's nephew, Henry V. of England, proposed to levy a new impost on the clergy, in order to raise money for carrying on the war against France, Beaufort was the chief opponent of the measure; yet he loaned the king, out of his own private purse, £28,000, a sum which seems to indicate that he was the wealthiest subject of his time in all England. His service in this affair was soon recognized by the pope, who sent him as legate into Germany to organize a crusade against the followers of John Huss. This undertaking failed, and the cardinal, having expended, in levying an English army against France, the moneys granted from Rome for other purposes, fell under the papal displeasure. In 1431 Beaufort conducted the young king, Henry VI., to France, to be crowned in Paris as king of France and England. Here he also endeavored in vain to reconcile the duke of Bedford, regent of France, with the offended duke of Burgundy. Cardinal Beaufort died at Winchester, in 1447. His memory is stained by his suspected participation in the murder of his great political rival, the duke of Gloucester, who headed the lay opposition to the despotism of ecclesiastical statesmen, and by the fact that he presided over the tribunal which sentenced the Maid of Orleans to perish at the stake. See Milner, *History of Winchester*; Gough, *Life of Beaufort*, in *Vetusta Monumenta*, vol. ii; Le Neve, *Fasti* (Index).

Beaugendre, Antoine

a French Benedictine of the Society of St. Maur, and librarian of the abbey of Saint-Germain-des-Pres, was born in Paris in 1628. He published a new edition, with notes, of the works of Hildebert, bishop of Mans, archbishop of Tours at the time of his death, and of Marbod, bishop of Rennes, which was printed at Paris in 1708. He died Aug. 16, 1708. He also wrote, *Vie de Messire Joly, Chanoine et Instituteur des Religieuses Hospitalieres de Dijon*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beaugrand, Martin

a French theologian, was born at Troyes, in 1620, and died in 1698. He was for twenty-five years director of the convent of the Ursulines of Troyes, and published a *resume* of the doctrine of St. Augustine, entitled, *Sanciti Augustini Doctrinae Christianae Praxis Catechistica* (Troyes, 1678). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beaulieu, Eustory (Or Hector) De

a French poet and theologian, a native of Beaulieu (Lower Limousin), wrote in the early half of the 16th century. He was successively organist of the cathedral, comedian, Catholic priest, and Protestant minister. He wrote, *Doctrine et Instruction des Filles Chastitaines Desirant Vivre selon la Parole de Dieu, avec la Repentance de l'homme Pecheur* (1565): — some songs and a collection of poems, published at Lyons in 1537, entitled *Divers Rapports*. He is also the author of *Prologues*: — *Deux Moralites*: — *Enfant Prodigue*, etc. According to Beauchamps he changed his name from *Eustory* to *Hector*, which occasioned the mistake of Duverdier, who makes a representation of two different authors. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beaulieu, Louis le Blanc de

a French minister and professor of theology at the Calvinist Academy of Sedan, was born, in 1614, at Beaulieu, a small city of Lower Limousin. He was noted for the wisdom of his principles and for his conciliatory spirit. He was twice chosen first by the marshal of Fabert, and then by Turenne to form a plan for the union of Catholics and Protestants, but his negotiations did not succeed. He died Feb. 23, 1675. He left, *Sermons*, a *Traite de l'Oigin aie la Sainte Ecriture* (London, 1660), and a collection

entitled *Theses Sedanenses* (Sedan, 1675). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beaulieu, Luke de

an English clergyman, was chaplain to Lord Jeffries; became prebendary of London in 1686, and prebendary of Gloucester in 1687. He died in May, 1723. His *Theological Works* were published in 1674-1706. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Le Neve, *Fasti*.

Beaulieu, Sinmon de

a French prelate, was a native of Beaulieu in Champaign. He was at first archdeacon of Chartres and Poitiers, then canon of Bourges and of St. Martin of Tours, and was elected archbishop of Bonrges. Boniface VIII. appointed him cardinal, and made him his legate to France and England. He held a synod, of which he has written the *Actes*. He died at Orvieto, Aug. 18, 1297. He also wrote some epistles. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Beaumont, Christophe de

a noted French prelate, was born, July 26, 1703, at La Roque, in the diocese of Sarlat. In 1741 he was made bishop of Bayonne, in 1745 archbishop of Vienne, and in 1746 of Paris. He very rigorously sustained the bull *Unigenitus* against the Jansenists, and forbade the administration of the sacraments to those about to die unless they could prove by a certificate that they had formerly confessed to the priest of the parish. But the Parliament immediately took the matter in hand, and declared that the sacraments could not be refused on this ground, since the bull *Unigenitus* was not a rule of faith. The archbishop was supported by the king, but the Parliament persisted in their determination, and, when such a case of refusal occurred, had the revenues of the archbishop confiscated. The king forbade the Parliament to interfere in spiritual affairs, and followed his action by banishing all its members to foreign parts; but it was to no purpose. He was finally compelled to yield, since most of the other French bishops declared that the presentation of a certificate of confession was not necessary for the administration of the sacraments. Beaumont died in 1781. To great courage and firmness he added inextinguishable charity. See Ferlet, *Eloge Funebre de Mgr. de Beaumont* (Paris, 1784); Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Gieseler, *Ecclesiastical History*, v, 180; Zuchold, *Bibl. Theol.* i, 85. (B. P.)

Beaumont, Claudio Francesco

an Italian painter, was born in 1694. After studying some time in his native city, he visited Rome, where he applied himself to copying the works of Raphael, Guido, and the Caracci. On returning to Turin, he was employed to decorate the royal palace, where he painted in fresco, in the library, various symbolical subjects relative to the royal family of Sardinia; and in the other apartments he represented the *Rape of Helen* and the *Judgment of Paris*. In the Chiesa della Croce is a fine picture of *The Descent from the Cross*. The king of Sardinia conferred on him the honor of knighthood, in whose service he died, in 1766.

Beaumont, Geoffrey de

A French prelate and peer, was born at Bayeux, at the commencement of the 13th century. He was legate of the holy see in Lombardy, and accompanied, as chancellor, Charles of Anjou, brother of St. Louis, to the kingdom of Naples. In 1265 he brought to the king of Sicily the aid of three thousand horses, which he had collected at Mantua. On his return, being appointed bishop of Laon, he performed the service of peer, in 1272, at the coronation of Philip the Bold. He died in 1273. See Hoefler, *Nouv. Biog. Generale*, s.v.

Beaumont, Guillaume Robert Philippe Joseph Jean de

a French ascetic writer, was born at Rouen near the close of the 17th century, and died in 1761. He wrote, *L'Imitation de la Vierge* (1758): — *Devotion au Divin Cœur de Jesus* (Rouen, 1751): — *Lives des Saints* (1757): — *Exercices du Parfait Chretien* (eod.). See Hoefler, *Nouv. Biog. Generale*, s.v.

Beaumont, John

an English Wesleyan preacher, and father of the eloquent Rev. Joseph Beaumont, M.D., was converted in early life; entered the ministry in 1786, and travelled until his death at Macclesfield, Nov. 8, 1822. "He possessed considerable musical talents, and some of his sacred compositions will long be esteemed." See *Minutes of the British Conference*, 1823.

Beaumont, Joseph D.D.,

an English divine, was born at Hadleigh, Suffolk, March 13, 1615. At the age of sixteen he was placed in Peterhouse, Cambridge, where he made great progress in learning, and subsequently became fellow, tutor, and moderator. In 1643 he was ejected from his fellowship on account of his adherence to Charles I. He was ejected from three other preferments received during the Rebellion for a like reason. In 1650 he became domestic chaplain to bishop Wren. At the Restoration he was made first chaplain to Charles II. In 1662 he was appointed master of Jesus College, Cambridge, and in 1663 master of Peterhouse. The same year he was instituted to the rectory of Teversham, near Cambridge, and in 1664 to that of Barley, Hertfordshire. In 1665 he had a controversy with Dr. Henry More on account of certain doctrines advanced by the latter in his *Mystery of Godliness*, which he thought subversive of the English ecclesiastical constitution. Dr. Beaumont received the thanks of the university for his services on this occasion, and in 1670 was elected to the divinity chair. He died Nov. 23, 1699. His *Poems in English and Latin* were published in 1749. His principal work was *Psyche, or Love's Mystery*, in twenty-four cantos, displaying the intercourse between Christ and the soul (1648). He is said to have left all his critical and polemical works to his college, strictly forbidding the printing of any of them.

Beaune, Jean de

a French ecclesiastical writer of the 14th century, was a native of Beaune, in Burgundy. He entered the Dominican order at Dijon, and was inquisitor at Carcassonne from 1316 to 1333. He wrote *Sententice Plures ab Inquisitore Latce*; published with the Latin *History of the Inquisition*, by Philip of Limborch (Amsterdam): — *Acta Plura contra Albigeneses Hioereticos, anno 1318 mense Maio et Mart seq.* He also wrote some similar works under lengthy titles. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beaune; Renaud de

a French prelate, son of baron de Samblanmay, was born at Tours in 1527. He was chancellor of the duke of Alencon; but he afterwards chose the ecclesiastical profession, and was appointed successively bishop of Mende, archbishop of Bourges, and then, in 1596, of Sens. Clement VIII, irritated that this prelate had justified Henry IV, and that he had proposed to create a patriarch in France, obliged him to wait six years for his bulls. De Beaune

firmly maintained the rights of France on all occasions, before the assembly of the clergy, before the states of Blois, where he presided in 1588, and especially at the conference of Surin, when he announced that Henry IV had decided to make abjuration. Renaucu de Beaune became grand-almoner of France, and commander of the orders of the king. He died in 1606. He wrote *Decreta Concilii Provincialis Bituricensis*: — *Discours dans 'Assemblée du Clerge* (1605): — *Oraison Funebre de Marie Stuart* (1573): — *Sermon Funebre sur la Mort du Due d'Aijou, Frere de Henri III* (1584): — *Haciangue dans les Etats de Blois*: — *Reformation de l' Université de Paris* (Paris, 1601-67). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Beaupere, Jean

(in Latin *Johannes Pulchripatriis*), a French theologian, was born at Nevers in 1380. At the commencement of the 15th century he completed his studies at the University of Paris, and devoted himself to ecclesiastical labors and honors. He was successively master of arts, doctor and professor of theology, rector of the university (1413), canon of Paris, Besançon, Rouen, chancellor of Notre Dame of Paris, and deputy of the university for the nation of Normandy at the council of Bale. He took part in the process of condemnation of the Maid of Orleans' in 1430, where he distinguished himself by his want of truth and his iniquity. In the process of re-examination in 1450, he excused himself for his conduct by the violence exercised by the English concerning the judges who condemned that heroine. He died about 1450. — See Hoeer, *Nouv. Biog. Gen.*, s.v.

Beaupied, Jean Francois,

a French theologian, abbot of St. Spire of Corbeil, died in 1759. He wrote *Les Vies et Miracles de Saint Spire et de Saint Jen* (not St. Len), *Premier et Troisième Eveque de Bayeux* (Paris, 1736). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beauport, Benjamin,

a French theologian, who lived in the latter half of the 16th century, wrote *Monotessaron Evaingeliorum* (Paris, 1552, 1560); which is, notwithstanding the Latin title, a concordance of the gospels written in French. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beaupuis, Charles Walon De,

a French theologian, was born at Beauvais, Aug. 9, 1621. He was closely allied with the monks of Port Royal, whose schools he directed at Paris. After the suppression of these schools in 1650, he went into retirement. He died Feb. 1, 1709. He wrote, *Maximes Chritiennes, Tirnes des Lettres de l'Abbe de St. Cyran* (Paris, 1678): — *Nouveaux Essais de Morale, Contenant Plusieurs Traités sur Différents Sujets* (1699). See Hoefler, *Nouv. Biog. Generale*, s.v.

Beauregard, Jean Nicolas,

a French Jesuit preacher, was born at Metz, June 16, 1731. The originality and eloquence of his sermons gained for him great success. The sermon which he preached during Lent, in 1789, produced a profound sensation. He took refuge in London during the Revolution, and there preached against the emigrants, whom he accused of being the direct abettors of the Revolution by their intrigues. Attracted to Germany by the princess Hohenlohe, who showed him great favor, he there continued his ministry, ever with his wonted success. His sermons, unpublished, were bequeathed, it is said, to the Jesuits of Russia. He died in 1804 at the chateau of Gronincq, Suabia. His *Analyse* was published at Lyons and Paris in 1825. See Hoefler, *Nouv. Biog. Generale*, s.v.

Beauseant Avant

was the war-cry of the Templars, in allusion to their colors — black for their foes, and white for friends, side by side; for which the old French word was *baucant* (piebald). The Hospitallers' flag was red with a white cross.

Beausobre, Charles Louis De,

a French Protestant theologian, son of Isaac, was born at Dessau, March 24, 1690. In 1713 he was appointed preacher to the French congregation at Buchholz, near Berlin. In 1715 he accepted a call to Hamburg, but he soon returned to Berlin, where he died, March 10, 1753, as pastor of the French congregation and member of the Academy of Sciences. He published *Le Triomphe de l'Innocence* (Berlin, 1761); being a defence of the French Reformed Christians against their opponents. He also edited from his father's writings, *Supplément à l'Histoire de la Guerre des*

Hussites (Geneva, 1745): — *Sermons sur le xii chap. de l'Épître aux Romains* (Lausanne, 1744): — *Sermons sur la Resurrection de Lazare* (1751). See Jocher, *Allemeines Gelehrten-Lexikon*, S.v.; *Nouv. Bibl. Germ.* xvii; *Memoires de l'Academie de Berlin*, 1753. (B. P.)

Beauteville, Jean Louis Dubuisson De,

bishop of Alais, was born at Beauteville in 1708. In 1755 he was sent to the assembly of the clergy, where he ranged himself on the side of moderation. The mandate which he published in 1762 against the *Recueil des Assertions* gained for him a number of enemies, especially on the part of his colleagues. Nevertheless he enjoyed great consideration, more especially on the part of the Protestants than among the Catholics of Alais. He was a learned prelate, full of religious fervor, devoted to his duty, and charitable towards the poor. Some of his writings created a public sensation; among others one entitled, *Sur la Mort de Louis XV et sur le Sacre de Louis XVI*. He had prepared a work against the report of M. de Brienne, at the assembly of the clergy of 1765; but was prevented from presenting it by his death, which occurred March 25, 1775. He was in correspondence with Clement XIV concerning means for terminating the divisions which were disturbing the Church of France. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beauvais, Councils Of

(*Concilium Bellovacense*). Of these there were several.

I. Held in April, 845. Ten bishops were present. Hincmar was here elected to the archbishopric of Rheims, which had been vacant ten years. A sort of agreement (consisting of eight articles) was drawn up between Hincmar and Charles, the king, which the latter promised to observe religiously. See Labbe, *Concil.* 7, 1811.

II. Held Dec. 6, 1114, by Conon, legate and cardinal, assisted by the bishops of three provinces. Here sentence of excommunication was passed upon the emperor, Henry V, and Thomas Seigneur de Marle, accused of cruelty and robbery. Several decrees made by the later popes, for the preservation of Church property, and others relating to discipline, called for by the circumstances of the times, were renewed; also the case of certain heretics was discussed, whom the populace had burned at Soissons, without waiting for the sentence of the ecclesiastical court, fearing that it

would be too lenient. The case of Godfrey, who had left his bishopric of Amiens, and retired to the monastery of Chartreuse, was deferred for consideration at a future council. See Labbe, *Concil.* 10 797.

III. Held in October, 1120, by the legate Conon and the bishops of three provinces. At this council, the canonization of Arnulphus, bishop of Soissons, took place. The then bishop of Soissons, holding in his hand the book containing the life of Arnulphus, certified to the truth of its contents. The day was then settled, with the abbot of Oudenbourg, on which the body of Arnulphus should be raised from the ground; and this was accordingly done May 1 of the next year. See Labbe, *Concil.* 10, 882.

Beauvais, Gilles Francois

a French Jesuit and ascetic writer, was born in 1695 in Brittany. He published the *Almanach du Clerge* from 1664 to 1668. He died at Paris in 1773. Among other works, he wrote, *l'Education d'un Grand Roi* (Paris, 1718, 1759): — *Viet du P. Azevedo, Jesuite* (ibid. 1744): *Lettres Morales et Chretienmes d'une Dame a sa Fille, sur les Moyens de se Conduire avec Sagesse dans le Monde* (ibid. 1758). See Hoefler, *Nouv. Biog. Generale*, s.v.

Beauvais, Jean Baptist Charles Marie de

bishop of Senes, was born at Cherbourg in 1731. He completed his studies at the College of Harcourt, under Lebeau, successor of Rollin. The noble appearance of his physiognomy was in harmony with that of Fenelon. His eloquence was charming, and he devoted himself entirely to the ecclesiastical calling. He acquired a reputation and became preacher at the court. He resigned his bishopric in 1783, and the viscount of Paris appointed him, in 1789. deputy to the States-General. He died April 4, 1790. An edition of his *Sermons, Panegyriques, et Oraisons Funbres* was published (Paris, 1807). See Hoefler, *Nouv. Biog. Generale*, s.v.; Winer, *Handbuch der theol. Lit.* ii, 115; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.

Beauvais, Nicholas Dauphin de

a Parisian engraver, was born about 1687, and studied under John Audratn. He engraved part of the dome of St. Paul's, after sir James Thornhill. Some of his plates are: *The Virgin with the Infant Jesus upon a Pedestal, with*

Saints below; Mary Magdalene in the Desert; Thunder; The Descent of the Holy Ghost.

Beauvau, Rene Francois De,

a French prelate, was born in 1664, at the Chateau du Rivau. After having completed his studies, and received the cap of doctor in the Sorbonne in 1694, he was appointed canon and grand-vicar of the Church of Sarlat, of which his uncle was bishop. Six years later he was himself made bishop of Bayonne. Here, by his ability, his zeal, his gentleness and charity, he won the affection and esteem of all in his diocese. He was convinced of their faithfulness by a circumstance which tested the sincerity of their sentiments. In 1707 Louis XIV called him to the bishopric of Tournay, which spread consternation throughout Bayonne, as the people were so reluctant to part with him. But all effort to retain him was in vain, for Louis would not change his plans, declaring it to be necessary that Tournay should have such a man as this one. Tournay was besieged and taken by prince Eugene, and M. de Beauvau rendered excellent service to the inhabitants. He afterwards retired to Paris, where Louis XIV, in recognition of his valuable services, defrayed his expenses with silver from the royal treasury. Tournay having been given to the emperor, M. de Beauvau resigned his bishopric, and became in 1713 archbishop of Toulouse, and in 1719 of Narbonne. He also had charge of the political government. As president of the states of Languedoc for twenty years, he there exhibited the same virtues as upon the different episcopal sees which he occupied. It is to his patronage that we are indebted for the *Histoire du Languedoc*, by the friars of St. Maur; also the *Description Geographique*, and the *Histoire Naturelle*, of the same province, by the Society of Montpellier. He died Aug. 4, 1739. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beauvilliers, Marie De,

abbess of Montmartre, daughter of the count of Saint Aignan, a gentleman attached to the duke of Alencon, was born April 27, 1574; At the period of the siege of Paris in 1590, Henry IV became enamoured of her, and installed her at Senlis but he abandoned her when he met Gabrielle d'Estrees, her cousin. The abbess returned to the convent of Montmartre, where she had for more than: fifty years a struggle against the disorders and lack of discipline of her subordinates, the nuns of the order of St.

Benedict of Ferrieres. She died April 21, 1656. See Hoefler, *Nouv. Biog. Generale*, s.v.

Beauxalmis (Beauxamis, Or Beaulxamis), Thomas,

a French theologian, of the order of the Carmelites, was born at Melun in 1524. He was curate of St. Paul at Paris, but was removed for having refused to inter Maugiron and other favorites of Henry III. He governed his congregation of Alby in quality of vicargeneral, from 1570 to 1573, and was often employed by king Henry III in important affairs of Church and State. He was afterwards made prior of Ville-Preux, and died at Paris, May 1, 1589. He wrote, in Latin, a *Commentary on the Harmony of the Gospels* (Paris, 1650): — *A Defence of the Worship, Veneration, Intercession, etc., of the Saints* (ibid. 1566, 8vo): — *Homilies on the Gospels in Lent* (ibid. 1567, 8vo); and many other works, in defence of his Church and against Protestant writers. See Hoefler, *Nouv. Biog. Gen.*, s.v.

Beaver (Or Bever), John

(called also *Biever*, and in Latin *Fiber*, *Fiberius*, *Castor*, and *Castorius*), a Benedictine monk of the abbey of Westminster, lived near the commencement of the 14th century. He wrote, a *Chronicle* of the affairs of England, from Brutus down to his own time: — *De Rebus Canobii Westmonasteriensis*. These two works, often cited by the English historians, are still unpublished. See Hoefler, *Nouv. Biog. Generale*, s.v.

Bebee, Gilbert

a Baptist minister, was born at Norwich, Conn., in 1800. At the age of seven he became a Christian, and at sixteen began preaching in New York city. He was ordained there in 1818, and began his ministerial life as an itinerant preacher. In 1836 he became pastor of the Church in Middletown, N. Y., where he remained during the rest of his life. He commenced the publication, in New Vernon N. Y., in 1832, of the *Signs of the Times*, devoted to the Old-school Baptist cause, and continued his editorial charge of the paper after his removal to Middletown. He was a preacher of remarkable power and a vigorous writer. He was a disbeliever in the missionary and Sunday-school work, holding that God had no need of these. His physical powers and mental vigor he retained to the last, preaching on the day before his death, which took place at Middletown, May 2, 1881. (J. C. S.)

Bebel, Balthasar,

a Protestant theologian, was born at Strasburg in 1632. In 1661 he was made professor of theology at his native place; in 1662 he received the degree of doctor of divinity; and in 1686 he was called as professor and general superintendent to Wittenberg, where he died, Oct. 2, 1686. He is the author of, *Antiquitates Ecclesice in 3. Prioribus post Natum Chr. Sæculis* (Strasburg, 1669): — *Antiquitates in 4. Sæculo* (ibid. 1679-80, 2 vols.): — *Memorabilia Historice Ecclesiast. Recentioris a Tempore Reformationis 1517 Cæptæ, usque ad annum 1680 Perductæ, Continuata deinceps Supplementis usque ad annum 1730* (edita per Ch. A. Hausen, Dresden, 1731); and some other works. See Winer, *Handbuch der theol. Lit.* i, 547, 579; Jocher, *Algemeines Gelehrten-Lexikon*, s.v.; Hofer, *Nouv. Biog. Generale*, s.v. (B. P.)