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Becan - Binney, Joseph Getchell

by James Strong & John McClintock

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Becan

is the name of several saints.

- 1.** The son of Cula, and contemporary of St. Columba, lived at Imlech-Fiaich, now Einlagh, County Meath, Ireland. He was so famous in his day that some place him among the twelve apostles of Ireland. He is commemorated April 5.
- 2.** Of Cluain-aird-Mobecong, commemorated May 26. He was brother of St. Corbmac, in whose *Life* his monastery is called Kilibrecaín (or Cluainaird-Mobecoc) in Munster. O'Clery puts the site of this church in Muscraige Breoghain, and attaches him also to Tigh Chonaill, in Uí-Briúin Cualann; adding, from the *Life of St. Abban*, that he himself built a church at Cluainaird Mobecoc, and left Becan in it with the office of the holy Church, as in every church he blessed. Here St. Becan continued till his death, A.D. 689 (or 690). In the *Annals of Ireland* he is known by the diminutives *Dabeoc* and *Dabecoc*. See Lanigan, *Eccles. Hist. Irel.* ii, 21, 129; O'Donovan, *Four Masters*.
- 3.** Surnamed *Ruim* (or *Ruiminn*); commemorated March 17, was the son of Ernan, and a near relative of St. Colmba, and of the early abbots of Hy. Leaving Ireland, he went first to Iona, and then into a solitary place. There he lived for several years, while his uncle, Segenius, was abbot of the island. He died March 17, 077.

Becan, Martin

a noted French Jesuit, who flourished in 1550-1624, was for a long time professor of philosophy and theology in the colleges of his order. He was a favorite with the emperor Mathias, who retained him at Vienna, and with his son Ferdinand II, who made him his confessor. This position and his writings give us an insight into the zeal with which he supported that policy of which the Thirty Years' war was the final result. On sundry occasions he wrote against king James I, and he even went so far, especially in his *Controversia Anglicana de Potestate Regis et Pontificis* (Mayence, 1612), as to defend the legitimacy of attacking the life of kings. The Roman see found it wise to condemn the work. His *Opuscula Theologica* (Mogunt. 1610-21, 5 parts in 4 vols.) contain the following treatises:

Vol. I. De Calvinistarum et Catholicorum Prædestinatione; De Deo et Autore Peccati: De Iustificazione, Justitia Bonorum Operum, Auxiliis

Gratime Christi. De Circulo Calvinistico contra Parseuin. 'Quaestiones Calvin. Aphorismi Doctrinae Calvin. De Differentia inter Pelagianos, Calvinistas, Catholicos in Praedestinat. De Off. Angelorum. Refut. Plesssei de Eucharistia. II. De Fide Haereticis Servanda; de Antichristo Reformato; an Ecclesia Rom. Defecerit.; de Coena Calv., Luth., Catholicorum., Communionem sub Utraque. Refutatio Apologiae Reris Anglicanae de Primatu Ecclesiae. Refut. Torturae Torti. De Purgatorio Calvin. De Sacrificio Naturae, Legis, Gratiae. III. Examen Plagiarum Regiae contra Graserum Calvin. Comment. in Apocal. De Fide Deo Servanda. Privilegia Calvinistarum. Quae sunt Batavicae. Dissidium Anglicanum. Duellum c. Tokero. De Pontifice Vet. Testam. IV. Tituli Calvinistarum. De Primatu Regio Ecclesiae. Examen Concordiae Anglicanae. Epist. ad J. Sartorium de Eucharistia. Ad Georg. N., ex Calviniano factum Catholicum, de compar. Eccl. et Synagoga. De Oratione pro Defunctis. v. vocatio Sanctorum. Iudex Controversiarum. Ad Pareum de Colloquio Swalbac., de Fide Haereticis Servanda. De Ecclesia Christi, Catholicorum, Luth. et Calv. De Eccl. Republica contra Marc. Ant. de Dominis.

He also published *Manuale Controversiarum hujus Temporis* (Wurzburg, 1623; Heidelberg, 1759-60). His *Opera Omnia et Posthuma* were published at Wurzburg, 1649. See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* i, 18, 341, 401, 456, 461, 479; Alegambe, *Bibl. Scriptorum Societatis Jesu*; Val Andreas, *Bibl. Belg.* (B. P.)

Becan, Wilhelm

a Flemish theologian and poet, was born at Ypres in 1608. He was a Jesuit, and distinguished himself by his eloquence and poetry. He died at Louvain, Dec. 12, 1683. He wrote, *Introitus Triumphalis Ferdinandi Austriaci in Flandricam Metropolim Pandanunus* (Antwerp, 1636); with engravings from the designs of Rubens: — *Idylles et Elegies*; published with the works of P. Hoschius. See Hoefer, *Nouv. Biog. Generale*, s.v.

Becandella, Mary,

a French martyr, was burned at Fontaine, France, in 1534, for finding fault with a sermon which a friar preached. See Fox, *Acts and Monuments*, 4:397.

Becart (Or Becardus), Jean

a Flemish theologian, of the order of the Premonstrants, who died in 1635, wrote, *S. Thome Cantuariensis et 'lHelici II M.b. nomachia de Libertate Ecclesiastica* (Cologne, 1624), under the name of *Richard Brumceus*, and is also the author of *Annales Prcemonstratenses*. See Swertii *Athence Belgicce*; Jocher, *Allgemeines Gelehrten-Lexicon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Becc (Or Beg)

an Irish saint whose day is Oct. 12, was the son of De, and seems to have been attached to the court of Diarmait of Tara, about A.D. 500, when his prophecies appear to have had a wide reference and acceptance. O'Donovan (*Four Masters*. i, 197) places his death at A.D. 557. Colgan (*Acta SS.* 713, c. 4, § 3) gives his genealogy from Colla-da-chrioch; but the ancient pedigree represents him as eighth from Niall of the Nine Hostages.

Beccafumi, Domenico

(called *Micarino*), an eminent Italian painter, sculptor, and engraver, was born at Siena in 1484. He visited Rome and studied the works of Michael Angelo and. Raphael. He painted several pictures for the churches and cathedrals of Siena. He was living, according to Lanzi. in the year 1551. The following are some of his principal prints: *The Nativity*; *St. Peter holding a Book and the Keys*; *St. Jerome kneeling before a Crucifix*.

Beccanceld, Council Of

(*Concilium Beccancel-dense*), is the name of two provincial synods.

I. Held in 692, by Wihtried, king of Kent, at Beccanceld, in Kent (probably Bapchild, near Sittingbourn). Besides the king, there were present Brihtwald, archbishop of Canterbury, Tobias of Rochester, and several abbots, abbesses, and "wise men." The chief object of the council appears to have been to consult about the repairing of the churches in Kent, injured in the wars with the West Saxons. King Wihtried then, with his own mouth, renewed and confirmed the liberties and privileges and possessions of the Church in his kingdom; forbidding all future kings, and all aldermen and laymen forever, all dominion over the churches, and all things belonging to them. He further directed that, upon the death of any bishop, abbot, or abbess, the event should be immediately made known to the archbishop,

and a worthy successor be chosen with his consent. See Johnson, *Eccles. Canons*; Labbe, *Concil.* v, 1356.

II. Held about 796, by Athelard, archbishop of Canterbury, in which the privileges granted to the churches by Wihtred and others were solemnly confirmed. This deed of confirmation is signed by the archbishop, twelve bishops, and twenty-three abbots. See Johnson, *Eccles. Canons*; Labbe, *Concil.* 7, 1148; Wilkin, *Concil.* 1, 162.

Beccaria (Or Beccariis), Anton De,

a Dominican of Ferrara, who died in 1543 as bishop of Scodri, in Dalmatia, is the author of *Glossemata super Psalmos Secundum* 4. *Sensus*: — *Expositio Jobi*: — *Homilice* 50 *super Epistolas Canonicas Petri*, etc. See Echard, *De Scriptoribus Ordinis Dominicanorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Becchio (Or Becchius), Guglielmo,

an Italian theologian, bishop of Fiesole, native. of Florence, who died in 1480. wrote, *Commentaria in Aristot. Ethic. Libr.*: — *Interpretatio super Primum Sentent.*: — *Dubitatur an Deus?* — *Liber de lege Mahomethana*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Becci, Giovanni Battista,

an Italian theologian, a native of Castiglione, entered the Benedictine order at Monte Cassino, and became abbot of Arezzo; this office he held at the time of his death, which occurred in 1687. He was especially known by his anagrams. He wrote, *Jac. Cavaccii Elogia Illustrium Anachoretarum* (Rome, 1662): — *Veritas Anagrammate Explor'ta ad Varia Texenda Encomia* (Padua, 1668). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bec-Crespin, Jean Du,

a French theologian and miscellaneous writer, nephew of Philip of Bec, was born about 1540. On his return to France from a journey in the East, he took part in the civil wars which were so numerous at this epoch, and was wounded in 1577 under the walls of Issoire. Authorized by the king to withdraw from the service, he was provided for at the abbey of Mortimer; became bishop of St. Malo in 1599, and counsellor of the crown. He died Jan. 12, 1610, leaving *Paraphrase des Psaumes*: — *Sermons*, upon the

Lord's Prayer (Paris, 1586): — *Discours de l'Antagonie du Chien et du Lievre* (1593): — *l' Histoire du Grand Tamerlan* (Lyons or Brussels, 1602). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Becerra, Dominico

a Spanish preacher of the 16th century, was a native of Seville. He was made prisoner by the Moors of Algiers, and conducted to Rome. He wrote *El Fattado dos Costumbres* (Venice, 1589). See Hoefer, *Nouv. Biog. Generale*, s.v.

Becerra, Fernando

a Spanish hagiographer who lived at the commencement of the 17th century, wrote, *La Vida e Morte de los SS. Maartyres Fr. Feorando*, etc. (Cadiz, 1617): — *Relazion del Martyrio del P. Foi.-P. de Zuziga, en los reynos del Zaplon*, 1622, which is found in manuscript in several libraries of Spain. See Hoefer, *Nov. Biog. Generale*, s.v.

Becerra, Gasparo

a Spanish painter, sculptor, and arclitect, was born at Bajeza, Andalusia, about 520. He studied at Rome under Michael Angelo. He carved in wood images of Christ, of the Virgin, and of saints. which were among the most beautifil ornaments of the Spanish churches. He was one of the first to conceive the idea of painting statues. His chief work is the statue of the Virgin, made by order of queen Isabella of Valois, which is admired at Madrid. He left some remarkable fresco paintings. He died at Madrid in 1570. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Becerril, Alonzo

a Spanish sculptor, lived near the close of the 16th century. Nearly all of his works are in silver. He made for the Cathedral of Cuenga crucifixes, reliquaries, chandeliers, and a splendid *ostensoir* which is admired to this day. For this last article he received 16,755 ducats, and the weight of it was 1600 marks. He left a. large number of statuettes and bass-reliefs, which were highly esteemed for the delicacy of their execution. The worl of Becerril is largely executed in Gothic style. He is one of the masters who have contributed largely towards the restoration of architecture to its primitive simplicity. See Hoefer, *Nouv. Biog. Generale*, s.v.

Becerril, Francisco

brother of Alonzo, who died in 1573, and **Cristobal**, his son, who died in 1584, were also two commendable artists. They executed works for the Church of St. John at Alcarnon which were very highly esteemed. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beoga (Or Begga)

an Irish saint, whose day is Feb. 10. It is said by Coulgan. (*Tr. 'Thaum.* p. 121) that when St. Patrick was in East Meath he left at the Church of Techlaisran, in that county, two of his disciples, *Bega* a virgin, and Lugaidh a priest, probably brother and sister, the children of Gauran. Near the church-door was a well and a tomb, the latter having the name of Feart-Bige, or Bega's tomb.

Bechada, Gregoire,

a Limosin poet, composed in verse a recital of the *Conquete de Jerusalem* at the commencement of the 12th century. This poem, one of the most noteworthy of the French literature of this epoch, has not come down to us. The author worked on it for twelve years. Geoffrey, abbot or prior of Vigoeis, a contemporary author, mentions it, with some details, in his *History*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bocher, Carl Anton Eduard,

a Protestant theologian of Germany, was born at Hildburghausen, May 6, 1741, and died as pastor at Oldisleben, in Thuringia, July 30, 1802. He wrote, *Abhandlung vonz Sabbath der Judenz* (Halle, 1775): — *Ueber Toleranz und Gewissensfreiheit*, etc. (Berlin, 1781): — *Vermischte Abhandlungen zur Patstora ltheologiegeho'rig* (Leipsic, 1782). See Furst, *Bibl. Juid.* i, 95; Winer, *Handbuch der theol. Lit.* i. 487; ii, 40. (B. P.)

Bechman, Fridemann

a Lutheran theologian of Germany, was born July 26. 1628, at Elleben, in Thuringia. He studied at Jena, where he became professor of philosophy in 1656. In 1668 he was appointed professor of theology, taking at the same time his degree as doctor of divinity. He died March 9, 1703. He is the author of, *Annotationes Uberiores in Compendium Theol. L. Hutteri* (Leipsic, 1696): — *Theologia Polemica* (Jena, 1702): — *Dissertatio de*

Omnipresentia Dei Secundum Substantiam (ibid. 1688): — *Theologia Conscientiaria, sive Tractatus de Casibus Conscientioe* (ibid. 1692, 1705, 1713). See Winer, *Handbuch der theol. Lit.* i, 296, 342, 417, 499; Jocher, *Allgemeines Gelehrten -Lexikons.v.*; Pipping, *Memoir Theologorum*; Zeumer, *Vitoe Professorum Jenesium*. (B. P.)

Bechor-Schor, Joseph,

a French rabbi who flourished about 1160, is the author of a commentary on the Pentateuch, *hrwðhil [ivWrpæ* (Constantinople, 1520). In 1856 A. Jellinek published *Genesis* and *Exodus* according to a Munich MS. (Leipsic). See First, *Bibl. Jud.* i, 95; Zuchold, *Bibl. Theol.* i, 85; Levy, *Die Exegese bei den französischen Juden von 10. bis 14. Jaihrhundert* (Leipsic, 1873), p. 21 sq.; Zunz, *Zur Geschichte und Literatur*, p. 74 sq. (B. P.)

Bechtel, John

a German Reformed minister, was born Oct. 3, 1690, at Bergstrasse, in the Palatinate. He emigrated to Pennsylvania in 1726, and began to preach at Germantown in 1728 without ordination. He was, however, ordained in 1742 by Rev. David Nitschman, a bishop in the Moravian Church, as a minister in the German Reformed Church of that place. Two years later he was dismissed for holding different doctrinal views. He died April 16, 1777. See Harbaugh, *Fathers of the Germ. Ref. Church*, 1, 312.

Becius, Jan,

a Dutch Protestant theologian, was born in Holland in 1622. He was minister at Middleburg, and one of the defenders of Socinianism. He died near the close of the 17th century, leaving, *Apologia Modesta et Christiana* (1668): — *Probatio Spiritus Autoris Arii Redivivi* (1669): — *Institutio Christiana* (Amst. 1678). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beck, Cave

an English theologian who lived in the middle of the 17th century, wrote *The Universal Character by which All Nations May Understand One Another's Conceptions, Reading out of One Common Writing their Own Tongues* (1657). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beck, Christian Daniel

a Protestant theologian of Germany, was born at Leipsic, Jan. 22, 1757. In 1782 he was appointed professor of philosophy, and in 1785 professor of Greek and Latin literature, at Leipsic, where he died, Dec. 13, 1832. He wrote, *Monogrammata Hermeneutices Librorum Novi Foederis* (Leipsic, 1803): — *Commentarii Histor. Decretor. Relig. Christ. et Formulæ Lutherance* (ibid. 1801): — *Consilia Formiule Compositæ, Recitatæ, Traditæ, Editæ, Defensæ, et Prudentissima et Saluberrima Explicuit* (ibid. 1830): — *Commentationes Criticæ Quinque de Glossematis in Veteribus Libris* (ibid. 1832). See Winer, *Handbuch der theol. Lit.* i, 107, 592, 865; Zuchold, *Bibl. Theol.* i, 86. (B. P.)

Beck, Francis

an English theologian who lived in the early half of the 18th century, wrote *A Complete Catalogue of All the Discourses, Written both For and Against Popery, in the Time of King James II, and an Alphabetical List of the Writers on Each Side* (Lonid. 1735). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Beck, Jacob Christoph

a Swiss doctor and theologian, was born at Basle, March 1, 1710. In 1737 he was appointed professor of history in his native place, in 1744 professor of theology, and in 1759 professor of Old-Test. exegesis. He died in 1785; He wrote, *Disputatio de Diluvio Noachico Universali* (Basle, 1738): — *Synopsis Institutionum Univnersce Theologicæ Naturalis et Revelatio, Dogmaticæ, Polemicæ, et Practicæ* (ibid. 1735): — *Biblisches Worterbuch oder Concordanz* (ibid. 1770, and often, 2 vols.): — *De Partibus Orbis quas ante Diluvium Noachicum Homines Incoluisse Videntur* (ibid. 1739): — *Epitome Hist. eccl. Vet. Testamenti* (ibid. 1770): — *Disputatio de. Codicibus Manuscriptis Græcis* (ibid. 1774): — *De Editionibus Principibus Novi Test. Græci* (ibid. 1775): — *Biga Editionum Novi Test. Syriaci* (ibid. 1776). See Winer, *Handbuch der. theol. Lit.* i, 175; Furst, *Bibl. Jud.* i, 95; Jocher, *Allgemeines Gelehrten - Lexikon*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Steinschneider, *Bibliogr. Handbuch*, No. 184, p. 19; Hoefer, *Nouv. Biog. Gen.*, s.v. (B. P.)

Beck, Johann Tobias

one of the most prominent Protestant theologians of the 19th century, was born Feb. 22, 1804, at Balingen, in WUirtemberg. He studied at Tubingen; was in 1827 pastor at Waldthau, and in 1829 teacher and preacher in Mergentheim. In 1836 he accepted a call as professor of theology at Basle, and remained there till 1843. In that year he accepted a call to Tubingen, where he remained until his death, Dec. 28, 1878. The great influence which he had exercised at Basle caused him to be honored by the Basle faculty with the doctorate of divinity when he left there for Tubingen. Greater yet was his influence in the latter place, where he was the complete antipode of Baur, the father of the hypercritical "Tubingen school." He was most popular as a professor. All modern novelties he treated with the silence of utter contempt, professing to know nothing but the Bible as the book of life. His writings are very numerous. Thus he wrote, *Versuch eizner pneumatisch-hermeneutischen Entwicklung des neunten Kapitels. im Briefe an die Romer* (Mergentheim, 1833): — *Christliche Reden* (Stuttgart, 1834-60, 6 vols.): — *Einleitung in das System christlicher Lehre* (ibid. 1838, 1870): — *Leitfaden der christl. Glaubenslehre* (ibid. 1869): — *Gedanken aus und nach der Schrift* (Tubingen, 1868): — *Ueber die wissenschaftliche Behandlung der christlichen Lehre* (ibid. 1865): — *Unriss der biblischen Seelenlehre* (Stuttgart, 1871; Eng. transl. *Outlines of Biblical Psychology*, Edinburgh, 1877)*Erklarun der zwei Briefe Pauli an Timotheus* (edited by Julius Lindenmeyer, Gutersloh, 1879), etc. See Zuchold, *Bibl. Theol.* 1, 87 sq.; *Worte der Erinnerung an Dr. Johann Tobias Beck* (Tub., 1879). (B. P.)

Beck, John (1), D.D.,

a German Reformed minister, was born in the borough of York, Pa., April 10, 1830. He graduated at Marshall College in 1848, and pursued the regular course of study at Mererrsburg Theological Seminary until 1850, when he was licensed to preach. He first served the Funkstown charge, Md. In 1854 he accepted a call to the Third-street Reformed Church in Easton, Pa., where he continued to labor earnestly and faithfilly until his death, April 19, 1877. He stood high among the ministry of his denomination, having filled various positions of trust and responsibility, and being at the time of his death the president of the Mother Synod. He was an able, though not a great, preacher. He possessed a broad, catholic spirit, and a modest, retiring disposition. His well-stored mind, consistent

life, genuine good-humor, delicacy of feeling, warmth of affection, and unceasing pastoral care, rendered him an efficient servant of his Master. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5, 278.

Beck, John (2),

a Moravian missionary, was born at Creuzendorf, Upper Silesia, June 7, 1706. He was converted in 1731; was cast into a dungeon of the castle of Suppau in 1732, because of his refusal to recant the religious principles which he had imbibed; and shortly after escaping therefrom he made his way to Herrnhut, Upper Lusatia. Here he found a congregation of the United Brethren, which he joined, and under its direction proceeded as a missionary to Greenland, March 10, 1734, arriving on Aug. 19. He afterwards paid several visits to his native country, at the first of which he was ordained a deacon of the Brethren's Church. In 1759 he returned from his last European visit to his station at New Herrnhut, where he labored till 1761, when he removed to Lichtenfels, at which place he died, March 19, 1777. Mr. Beck was an humble, earnest Christian, thoroughly devoted to his work, and successful in the accomplishment of much good among those whom he served in the Gospel. See *The* (N. Y.) *Christian Herald* 1821, p. 609, 641.

Beck, Matthias Friedrich

a Protestant theologian of Germany, was born at Kaufbeuren, May 23; 1649. He studied at Jena; was in 1679 deacon, and in 1696 pastor, of the Church of the Holy Ghost at Augsburg, where he died, Feb. 2, 1701. He is best known by his *Targum seu Paraphrasis Chaldaica in 1 et 2 Librum Chronicorum cum Versione Latina et Niotis* (Augsburg, 1680-83); which A. Rahmer used in his *Targum zur Chronik* (Thorn, 1866). See Winer, *Handbuch der theol. Lit.* i, 53; Furst, *Bibl. Jud.* i, 95; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Beck, Michael

a Protestant theologian and Hebraist of Germany, was born at Ulm, Jan. 14, 1653. After having studied at Jena, he devoted himself, under the direction of a rabbin who had become Christianized, to the study of the Oriental languages and of philosophy; and from 1674 he himself prepared: lectures in philology, and, like most of the learned Germans, he travelled, resorting to Jena. then to Strasburg. On his return he was made professor

of Hebrew. At the same time he undertook pastoral functions, which he performed under various titles at Munster and Erslung. He died March 10, 1712. Some of his principal works are, *Disputatio de Judceorum Phylacteriis* (Jena, 1675, 1684): — *Disputatio de Duplici Accentuatione Decalogi; de Accentuum Hebrceorum Usu Mianusico*, in the *Thesaurus Disputationum Theologi e*, vol. 1: — *De Parenthesi Ebea*, published about 1707. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beck, Thomas J.

a Baptist minister, was born in Buncombe County, N. C., Dec. 2, 1805; and was converted and united with the Rehoboth Church in Wilkes County, Ga., in 1833. His ordination in 1835 took place at New Providence Church in Warren County. The churches which he served during a period of twentyseven years were in Warren, McDuffie, and several other counties of Georgia. He had, at the time of his death, the pastoral oversight of four churches. He died in Warren County, Ga., Sept. 2, 1862. "He was very successfull in winning souls to Jesus, and building up and strengthening the churches he served; and, according to his talents and education, few have done more for the denomination in Georgia than he." See *Baptist Encyclop.* p. 92. (J. C. S.)

Becker, Carl

a Protestant theologian of Germany, was born Feb. 6, 1803, at Gusten, in Anhalt-Cothen. He received his early education at the gymnasium in Bernburg, and in 1823 he entered the missionary institution of father Jainicke at Berlin. He then studied at Halle and Berlin, and for some years labored among the Jews in connection with the London Society for Promoting Christianity among the Jews. In 1844 he accepted a call to the pastorate at Pinne, in the duchy of Posen; and in 1849 he accepted a call to Konigsberg, in the Neumark. He devoted the latter part of his life entirely to the mission among the Jews, and died Jan. 23, 1874, at Ludwigslust. He followed out the maxim of the great apostle; and became a Jew unto the Jews. His writings are given by Zuchold, *Bibl. Theol.* i, 88. (B. P.)

Becker, Cornelius

a Lutheran theologian of Germai, was born Oct. 24, 1561, at Leipsic. In 1588 he was called as deacon to Rochlitz; in 1592 he accepted a call for the same position at St. Nicolai, in his native place, and in 1594 he was

appointed pastor of the same Church. In 1599 he obtained the degree of doctor of divinity, and was appointed professor of theology. He died May 25, 1604. He wrote, *De Auctoritate Ecclesie in Scripturis Interpretandis*: — *Analysis Psalmis Secundi*: — *der Psalter Davids gesangweis zugerichtet* (Leipsic, 1602, and often). He also wrote some hymns, which are still in use. See Jocher, *Allgemeines Gelehrten-Lexikon*. s.v.; Koch, *Gesch. des deutschen Kirchenliedes*, ii, 219 sq.; Weinrich, *Christl. Leichenpredigten* (Leipsic, 1610), vol. i; Wimmer, *Ausführliche Liedererklrung* (Altenburg, 1749), ii, 324-328. (B. P.)

Becker, Johann Heinrich

a Lutheran theologian of Germany, was born at Rostock, Aug. 14, 1698. He studied at Jena, Halle, and Wittenberg; was in 1725 pastor of St. Nicolai, in his native place; in 1730, professor of ethics; in 1736 he was made doctor of divinity, and in 1743 professor of theology. He died in 1772. He wrote, *Disputatio de Pathologia Sacra* (Rostock, 1722): — *De Angelorum Lapsorum ex Inferno per Christum Speranda Restitutione, ex Ebr.* ii, 16 (ibid. 1736): *Utrum Potius in Voluntate an Vero in Intellectu Vitium sit Atheismus?* (ibid. 1737). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; *Neues Gelehrtes Europd*, ii, 618. (B. P.)


Becker, Johann Herrmann

a German theologian, brother of the preceding, was born at Rostock, Dec. 10, 1700. Besides theology he studied jurisprudence at his native place, Halle, Jena, Erfurt, Leipsic, and Helmstedt. In 1734 he was appointed archdeacon of St. Mary's, in his native place; he accepted a call in 1746 as professor of theology and pastor of St. James, at Greifswaldie; and in 1747 he was made doctor of theology. In 1751 he accepted a call to Lubeck, as pastor of St. Mary's; and he died April 7, 1759. He wrote, *Funltinentum Prclectionum Physico - dogmaticarum* (Rostock, 1725, 1736): — *Anthropologia Physico- theologica* (ibid. 1734): — *Diss. Inauguralis Theol. de Fide Infantum Prcesuupta* (Greifswalde, 1747): — *De Virtute Baptismi ad Salutem Vera Effectivd* (ibid. 1749): — *Theorice Jobcece Specimeneo, ad loca* ~~800~~ *Job 9:9, 28; 31:32* (Liibeck, 1752): *De Gloria Apparitionis Filii Dei in V. T. utrum Audiat μορφῇ θεοῦ*, *Phil.* ii, 6 (ibid.). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; *Neues Gelehrtes Europa*, vol. 12; Heinsius, *Kirchen-Historie*, vol. iv. (B. P.)

Beckham, James Christopher

a minister in the Methodist Episcopal Church South, was born in Orange County, N. C., Nov. 15, 1833. He embraced religion in 1846; received license to exhort in 1854; and in 1856 was licensed to preach, and admitted into the Arkansas Conference. In 1860 he located, and in 1865 re-entered the effective list. In 1867 failing health obliged his supernumeration, which relation he sustained until his decease, March 8, 1868. Mr. Beckham was an excellent minister, highly esteemed and successful. See *Minutes of Annual Conferences of the M. E. Church South*, 1868, p. 271.

Beckhaus, Moritz Johann Heinrich

a German Protestant doctor of theology, was born at Duisseldorf, April 3, 1768. For a time he acted as pastor at Mthlheim, Gladbach, and Iserlohn, and in 1815 he was called as professor of theology to Marburg, where he died in 1829. He wrote, *Ueber die Aechtheit der sogenannten Taufformel*,  *Matthew 28:19* (Offenbach, 1794): *Ueber die Integritdt der prophetischen Schriften des alten Bundes* (Halle, 1796): — *De Dictione Tropica N.T. Judicandl et Interpretanda* (Marburg, 1819): — *Bemerkungen uber den Gebrauch der apokryphischen Bucher des Alten Testaments zur Erluterung der neutest. Schreibart* (Leipsic, 1808). He also translated and edited with notes, Heringa, *Ueber den Begrif der Unentbehrlichkeit und den rechten Gebrauch der bibl. Kritik*. Q (from the Dutch, Offenbach, 1804). He likewise edited Munscher's *Lehrbuch der christl. Kirchengeschichte* (Marburg, 1826), and *Lehrbuch der christlichen Dogmen*. (ibid. 1819). See Winer, *Handbuch der theol. Lit.* i, 82, 86, 92, 110, 130, 537,-592; ii, 95; Furst, *Bib Jud.* i, 95.(B. P.)

Beckington (Or Bekyngton, De Bekenton) Thomas, LL.D.,

an English prelate, was born in the parish of Beckington, ill Somersetshire, towards the close of the 14th century. He was educated at New College, Oxford, of which he became a fellow. He was presented to the rectory of St. Leonard's, near Hastings, in Sussex, and to the vicarage of Sutton Courtney, in Berkshire. He was also prebendary of Bedwin, York, and Lichfield, archdeacon of Buckingham, and master of St. Catherine's Hospital, near the Tower, in London. About 1429 he was dean of the Court of Arches, and a synoid being then held in St. Paul's, London, which continued about six months, Beckington was one of three appointed to draw up a form of. law, by which to proceed against the Wycliffites. He

was held in high favor by Henry VI, and was by him made secretary of state, keeper of the privy seal, and, in 1443, bishop of Bath and Wells. He died at Wells, Jan. 14, 1465. He wrote some works which have no present value. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.

Beckley, Hosea

a Congregational minister, was born at Berlin, Conn., in 1780. He graduated from Yale College in 1803; was ordained pastor in Dummerston, Vt., March 2, 1808; remained until Oct. 15, 1837; and died in 1843. See Sprague, *Annals of the Amer. Pulpit*, ii, 326.

Beckmann, Bernhard

a German Protestant theologian, a native of Wesel, lived in the latter half of the 17th century, and wrote *Methodus 'Conciliandi ac in Teritatenm Religionis Christiance, Concordice et Tolerantice Fraternce Instituendi Ecclesias Protestantium, etc.* (Frankfort-on-the-Oder, 1663). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beckmann, Dothler

a German preacher and historian, was born in 1645, at Yundern, in Holsteini. His principal work is *Die Historie des Lebenslaufes unsers Herrn J. C. dus den: 4. Evangelisten*. See-Hoefer, *Nouv. Biog. Gen.*, s.v.

Beckwith, Andrew J.

a minister In the Methodist Episcopal Church South, was born at Fredericksburg, Va., March 13, 1833. He was early impressed with religibon, which he embraced at the age of fourteen; and in 1854 entered the Virginia Conference. In 1862, while stationed on King George Circuit, the advance of the Federal army drove him from his work, and he went to Florida to improve his health. He died Nov. 27, 1866. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 101.

Beckwith, Baruch B.

a Presbyterian minister, was born at Lyme, Conn., in 1805. He graduated from Williams College in 1827, and from Auburn Seminary in 1830, and spent a fourth year of theological study at New Haven, Conn. He became

pastor at Athol, Mass., 1831-34; then at Castine, Me., 183, 7-42; and last at Gouverneur, N. Y., 1846-60, where he died, July 4, 1870. Mr. Beckwith was influential in the proceedings of the Presbytery and Synod. His mind was constantly busy. No one could fail to esteem him highly for his work's sake. See *Presbyterianism in Central New York*, p. 463.

Beckwith, James

an English Wesleyan minister, was born in Durham in 1796. He was piously trained, converted in early life; entered the ministry in 1814, became a supernumerary in 1827 at Pontefract, at Sunderland in 1830; in 1841 resumed the regular work; and died July 25, 1852. He was a sound theologian, an intelligent preacher, and a man tried by affliction. See *Minutes of the British Conference*, 1852; Carroll. *Case and his Contemporaries*, 3, 308.

Beckwith, John Hubbard A.M.,

a Congregational minister, was born at Acworth, N. H., Jan. 16, 1811. He was ordained at Middlesex, Vt., 1843, and dismissed in 1845. He was acting pastor at Johnson from 1845 to 1848. He was installed at Middletown in June, 1849, where he remained until Oct. 16, 1855. He then became acting pastor successively at the following places, viz.: at Irasburg, from December, 1855, to December, 1858; at Barton, from 1858 to 1859; at Bristol, from 1859 to 1860; at Raymondsville and Norfolk, N. Y., from 1862 to 1864; in 1864 he was chaplain of the Second United States Colored Infantry; at Evans's Mills, N. Y., from 1865 to 1867; at Washington, D. C., from 1868 to 1871; then, again, acting pastor at Parishville, N. Y., until 1872; at Massena, from 1873 to 1876; at Munnsville, from August, 1876, to October, 1877. He died at Chateaugay, N. Y., Nov. 9, 1877. He published *Immersion not Baptism* (1858, small 16mo; republished in 1876). (W. P. S.)

Beckwith, William

an English Wesleyan minister, was born in 1803. He entered the ministry in 1826, and was stationed at Pontefract, Spilsby, Boston, Brackley, Newport, etc. He died of cancer at Teignmouth, Devon, Jan. 9, 1844. His preaching displayed thought, and clear views of truth. See *Minutes of the British Conference*, 1844.

Beckwith, William W.

a Presbyterian minister, was born at Watertown, N. Y., Aug. 13, 1830. He graduated from the Union Theological Seminary, New York city, in 1868; and died at Utica, N. Y., Oct. 13, 1876, being at the time a member of the Saginaw Presbytery. See *Genesis Catal. of Unions Theol. Sem.* 1876, p. 132; *Minutes of General Presb. Assembly*, 1877.

Becmann, Christian

a German Protestant theologian, was born at Berne in 1580; and died March 17, 1648. Some of his principal works are, *Origines Latince Lingee*: — *Exercitationes Theologicce ‘contra Socinianos — Anftonia Universalis Triumphans*: — *Schediasma Philologicum*: — *De Usu Logicce*; — *Comparationum Logicarum Libri IV*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Becquet, Antoine

a French Celestine, was born in Paris in 1654, and became librarian to the house of his order in that city. He died Jan. 20, 1730. He wrote *Gallicoe Celestinorum, Congr. Ord. Sancti Benedicti, Monasteriorum Foundationes, Virorumque Vita act Scriptis Illustrii Elogia Historica, Servato Ordine Chronologico* (Paris, 1719, 4to). See Iandon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Becto, Claudine De

called “the Scholastic Sister,” was a learned French nun, born about 1480, in the vicinity of Grenoble. She entered very young the abbey of St. Honorat, in Provence, of which she became abbess, and where she died in 1547. She was celebrated for her profound erudition and skill in Latin composition, evinced in the letters which she wrote; none of which, however, have reached our time. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beda

SEE BEATUS; SEE BEDE; SEE BEOAIDH.

Beda, Natalis (Or Noel),

a French theologian, was a native of Picardy, being born in the diocese of Avranches near the close of the 15th century. He was principal of the

College of Montaign, at Paris, in 1502; and syndic of the faculty of theology about 1520. He was opposed to all and every kind of reform. In 1521 he obtained from the Sorbonne a condemnation of the writings of J. F. Stapulensis. He chiefly distinguished himself by his opposition to the wish of the king, Francis I., to obtain the sanction of the Sorbonne to the divorce of Henry VIII of England. So far did Beda carry matters, that he was arrested in 1536, condemned to make the *amende honorable* in the Church of Notre-Dame, and was sent prisoner to Mont Saint-Michel, where he died in the following year. He wrote against Erasmus, who answered in a rejoinder, entitled *Supportationes Errorum in Censuris Natalis Bedce*; and in which he accused Beda of 181 lies, 310 calumnies, and 47 blasphemies. Beda also wrote, *De Unica Magdalena* (Paris, 1519): — *Apologia pro Filiabus et Nepotibus Annis* (ibid. 1520): — *Contra Commentarios Fabri in Evangelio Lib. ii* (ibid. 1526): — *In Erasmi Paraphrases* (ibid.): — *Apologia adversus Clandestinos Lutheranos* (ibid. 1529). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; *Biog. Universelle*, s.v. (B. P.)

Bed'awi

(plur. *Bedawin*, French *Bedouin*) is the Arabic term for a dweller in tents, in distinction from the *fellahin*, or fixed cultivators of the soil. **SEE ARABIA.**

Beddome, Benjamin

an English Baptist minister, was born Jan. 23. 1717. his father being also a Baptist minister. He was baptized in London in 1738, and in 1746 became pastor of a Church in Bourton-on-the-Water. Some time after this he had a severe illness, upon his recovery from which he wrote a hymn found in some collections, commencing,

*“If I must die, oh, let me die
Trusting in Jesus’ blood!”*

His ability as a preacher attracted the attention of the Church in London with which, on his conversion, he had connected himself, and they vainly endeavored to obtain his services as a successor to their pastor, who had died. Mr. Beddome remained in his pastorate at Burton till his death, Sept. 5, 1795. A volume of his hymns was published in 1818, with a preface by Robert Hall, who says, “The man of taste will be gratified with the

beautiful and original thoughts which many of them exhibit; while the experimental Christian will often perceive the most sweet movements of his soul strikingly delineated, and sentiments portrayed which will find their echo in every heart." See Belcher, *Historical Sketches of Hymns*, p. 83-87. (J. C. S.)

Bede

(a *prayer*). *Bede-roll* was a catalogue or list of the departed, who were prayed for every Sunday from the pulpit. *Bedesman* (or *precluar*) is a prayer-man, one who says prayer for a patron or founder, hence an almsman. In all the-cathedrals of the New Foundation, there are several bedesmen on the Foundation, who wear the Tudor rose on their breast, and serve as bell-ringers and assistant-vergers. Beads of jet were regarded as having virtue to help; beads of mystill were mixed beads; they were sometimes of wood and sometimes of stone, and, in England, often called a pair of paternosters, or, by the common folk, *preculoe*, or Ave-beads. A belt of paternosters is ordered to be said at the death of a bishop in the English Council of Cealcythe, of the 9th century. Abbot Paul, who inhabited the desert of Sceta, according to Sozomen, recited the same prayer three hundred times a day, and counted them by means of an equal number of little stones, like the cubes used in mosaic work, which he kept in a fold of his robe, and cast away one by one. In a painting of the 11th century, representing the burial of St. Ephraem, the monks carry chaplets in their hands, or suspended at their girdles. Alan, archbishop of Mechlin, in the 16th century, says that such crowns lasted in England from the time of Bede until the 7th century, and were hung upon church-walls for public use. The famous lady Godiva, of Coventry, according to William of Malmesbury, bequeathed a threaded chain of jewels, used by her at prayer-time, as a necklace to St. Mary's image. A similar chaplet is mentioned in the *Life of St. Gertrude*, in the 7th century. Most probably Peter the Hermit, about 1090, introduced the fashion with the Hours of our Lady among the Crusaders, having seen the beads of the Mohammedans. The Indians use beads, and the Jews have a chaplet called *Meah Berakoth*. The ascription of the chaplet to Venerable Bede is no doubt due to the similarity of name; but St. Dominic, in 1230. may be regarded as the author of the permanent use of the beads. The *Rosary* is a modern name. The Lady Psalter consisted of fifteen Paternosters, and a hundred and fifty Aves; the latter representing the Psalms of David, in place of which they were recited. The name of bede was transferred to the knobs on the prayer-

belts, and when pilgrims from the East introduced chaplets of seeds or stone, to round beads strung upon a string, which were used in place of a girdle, studded with bosses or notched on the part which trailed upon the ground. "Hail Mary" was unknown till 1229 or 1237, and then was used simply in the Angelic Salutation (~~~~ Luke 1:28-42). Urban IV, in 1261-64, added the rest of the words to "Jesus Christ;" but the prayer or invocation is barely three hundred years old. *SEE BEADS.*

Bede

Beside BEDE THE VENERABLE and BEOAEDH (q.v.), there were three others.

(1) A name occurring in the pedigree of the kings of Lindisfari, as father to Biscop. *SEE BENEDICTUS BISCOP.*

(2) BEDA MAJOR, a priest mentioned by Bede himself as present with St. Cuthbert at his death. His epitaph, written by his pupil Suting, is given by Mabillon, *Analecta* (ed. nov. p. 381). He fixes the date at A.D. 681, Feb. 9; but as Cuthbert died soon after this, in 687, the epitaph must belong to another Bede.

(3) A monk contemporary with Charles the Great. Mabillon (*Iter Italicum*, p. 144), gives an epitaph recorded by Romanus as existing formerly in the Church of St. Peter at Rome; and Ware refers to Raphael of Volateria for the story that his tomb was at Genoa. *A Life of Beda junior*, who died at Genoa about 833, is given in the *Acta SS. Boll.* April, i, 867873.

Bede The Venerable,

Hymns of. At the end of his *Ecclesiastical History of the English Nation*, Bede gave a list of his numerous writings up to the year 731. In the list we find *Liber Hymnorum Diverso Metrol sive Rhythmo*, and *Liber Epigrammatunz Heroico Metro sive Elegiaco*, But both are lost, hence it is difficult to decide which of the eleven hymns generally ascribed to Bede really belong to him. "The longest of his hymns," says the author of *Christian Life in Song*, p. 140 sq., "is a comparison of the six days of creation with six ages of the world; the sixth day, in which Adam was created, corresponding to the sixth age, in which 'He by whom man was created himself became man' — when, as Eve was formed out of the side of the sleeping Adam, the bride of Christ also was raised to life through him who slept in death upon the cross. The seventh age was, Bede

believed, to be the age of quietness, when Christ shall command the Sabbath, and keep it with his own; and the eighth age is to be sublime above all the ages, when the dead of the earth shall arise, and the just shall see forever the face of Christ, and be like the angels on the heavenly heights.” The best-known of his hymns are:

*“Hymnum canamus gloriae,
Hymni novi nunc personeut,
Christus novo cum tramite
Ad patris ascendit thronum;”*

or in Mrs. Charles’s translation:

*“A hymn of glory let us sing;
New hymns throughout the world shall ring;
By a new way none ever trod,
Christ mounteth to the throne of God.”*

This hymn treats of the ascension of Christ. Another is for the holy innocents, viz.:

*“Hymnum canentes martyrum
Dicamus innocentium,
Quos terra flentes perdidit,
Gaudens sed aethra suscipit.
Vultum patris ter secula,
Qorum tuentur angeli
Ejusque laudant gratiam
Hymnum canentes martyrum;”*

or in Dr. Neale’s translation:

*“The hymn for conquering martyrs raise:
The victor Innocents we praise:
Whom in their woe earth cast away,
But heaven with joy received to-day.

Whose angels see the Father’s face
World without end, and hymn his grace:
And while they chant unceasing lays,
The hymn for conquering martyrs raise.”*

Concerning this hymn, Dr. Neale remarks: “Although it stands in unfavorable contrast with the *Salvete Flores Martyrum* of Prudentius, it is somewhat strange that no part of it should have been introduced into any

English breviary. It will be observed that the first and last lines of every verse are identical. This somewhat frigid conceit (*Epanalepsis*, as the grammarians call it) Bede seems to have borrowed from the *Elegy* of Sedulius, which is composed on a similar plan.” Trench, in his *Sacred Latin Poetry*, gives the text of another of Bede’s hymns:

*“Salve tropseum gloriæ,
Salve, sacrum victoriæ Signum,
Deus quo perditum
Mundum redemit mortuus;”*

the English of which runs thus in *Lyra Messianica*, p. 225:

*“Cross! whereon my Saviour bled,
Dying to redeem our loss,
Now with living trophies spread,
Welcome, welcome, happy cross!”*

Bede’s hymns were for the first time published by Cassander in his *Hymni Ecclesiastici* (Paris, 1556), in which he attributes eleven hymns to Bede. The last editor of the works of Bede, Dr. Giles, has not been able to find any MS. containing these hymns, and, though not excluding them, expresses (vol. i, p. 171) many doubts regarding their authenticity. (B. P.)

Bedee, Thomas

a Unitarian minister, was a native of Sandwich, N. H. He graduated at Harvard College in 1798; was ordained, and installed pastor of the Church in Wilton, N. H., March 2, 1803; was dismissed Jan. 15, 1829; and died in 1848. He published some single sermons. See Sprague, *Annals of the Amer. Pulpit*, 8:243.

Bede-hous

is an almshouse, so called because in ancient times the statutes by which such institutions were governed usually provided that the inmates should piously recite their beads daily for the well-being, whether alive or departed this life, of the founder or founders.

Bedel

a bidder; crier, or summoner. *SEE BEADLE.*

Bedel, Abram

a Baptist minister, was born in Maine about the year 1800. He became a member of the Church in Amherst, Me., from which he received a license to preach in 1824. He preached for some time as an itinerant minister, and in 1825 was successful in gathering the Church in Crawford, Me. He preached as an evangelist in this and neighboring towns till his ordination in 1832 as pastor of the First Church in Camden. In 1833 he removed to Gardiner, where he was pastor five years, 1833-38. On leaving this place he devoted himself to evangelistic work for several years. We have not learned the precise date of his death. See Millett, *Hist. of the Baptists of Maine*, p. 435. (J. C. S.)

Bedell

SEE BEADLE.

Bedell, Mahlon

a minister of the Methodist Episcopal Church South, was born Oct. 10, 1806. He was reared by pious parents, and experienced conversion early in life. While young he began to preach in connection with the South Carolina Conference. On the formation of the Georgia Conference he became one of its active members, and on its division joined the Florida Conference, in which he labored until near his decease, Nov. 28, 1865. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 32.

Bedell, William

a Methodist Episcopal minister, was born at West Plattsburg, N. Y., Nov. 25, 1820. He was converted in 1840, and immediately began to prepare for the ministry. He was licensed as an exhorter in 1842, a local preacher in 1844, and was admitted to the Troy Conference in 1848. His ministry of thirty-three years was within the bounds of the Troy Conference, and included seventeen different appointments. On Jan. 23, 1881, he was stricken down with paralysis, and remained apparently unconscious until his death, four days later. He was unselfish, possessing a rich Christian experience, diligent in his labors, and many were converted under his ministry. See *Minutes of Annual Conferences*, 1881, p. 93.

Bedera

(1) a hospital; (2) an ancient name for the dwelling-house or room of the chaplain to a religious community; (3) a residence for bedesmen.

Bederic, Henry

(surnamed *Bury*, from his birthplace, St. Edmundsbury), an English preacher and theologian, was an Augustine monk, and lived about 1380. He gave himself to preaching, and also wrote several works, among which are, *Questiones Theologice: — Commentarium in Magistrum Sententiarum: — Sermones per Annum et de B. Virgine*. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bederoll, Bedesman

SEE BEDE.

Bedford, Hilkiah

an English clergyman, was born in London, July 23, 1663. He was educated at Bradley, in Suffolk, and at St. John's College, Cambridge, of which he became a fellow. For refusing to take the oaths at the Revolution he was ejected from his preferment in Lincolnshire, and he afterwards kept a boarding-house for the Westminster scholars. In 1714 he was fined one hundred marks and imprisoned three years, for writing, printing, and publishing *The Hereditary Right of the Crown of England Asserted* (1713, fol.); the real author of which was George Harbin, another nonjuring clergyman. Bedford translated *An Answer to Fontenelle's History of Oracles*, and *The Life of Dr. Barwick*; and I published *A Vindication of the Church of England* (1710), and some other works. He died Nov. 26, 1724. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bedford, John

a distinguished English Wesleyan minister, was born at Rothwell, Wakefield, July 27, 1810. He was received into the ministry in 1831; was appointed assistant secretary to the General Chapel Committee in 1855; succeeded Wm. Kelk as general secretary in 1860; retired from office 1872; was appointed secretary to the Board of Trustees for Chapel Purposes in that year; was elected president of the Conference in 1867; and

died at Chorlton-cum-Hardy, near Manchester, Nov. 20, 1879. Mr. Bedford's diligence and punctuality were unailing. His energy was felt in all the departments of his service. He was a fearless and ready debater, sometimes appearing hard and exacting. For many years he. was writer of the official Conference letters, and one of the assistant secretaries of the Conference. He published *Letters on Doctrines and Systems of the Wesleyan Methodists* (Bolton, 1842), against the reform movement in the Connection; and *Funeral Sermons for the Duke of Wellington* (Stockport, 1852) and *Rev. Dr. Newton* (ibid. 1854). See *Minutes of the British Conference*, 1880, p. 17.

Bedford, Thomas

an English nonjuring clergyman, son of Hilkiah Bedford, was educated at Westminster School and St. John's College, Cambridge, where he was matriculated, Dec. 9, 1730. Being a nonjuror, he never took a degree; but, going into orders in his own party, officiated among them in Derbyshire, fixing his residence at Compton, near Ashbourne. He died at Compton in Feb. 1773." He edited Simeon of Durham's *De Exordio argue Prokursu Durhelimensis Ecclesice* (printed by subscription, 1732). He also published a *Historical Catechism* (2d ed. 1742). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bedford, William

an English Congregational minister, was born at Norwich, Dec. 16, 1790. He was converted:about the age of twenty; received his academical training at Old College, Homerton; and in 1820 was ordained pastor of the Independent Church at Narborough. Here he labored till 1860, and then retired to Great Snoring, Norfolk, where he died, Dec. 17, 1863. Mr. Bedford was noted for great liberality. His preaching was characterized by earnestness, fidelity, and an experimental acquaintance with Gospel truths. He excelled in letter-writing. He rarely lost an opportunity; either by voice or pen, of commending the Gospel of Christ. See (Lond.) *Cong. Year-book*, 1865, p. 220.

Bedmar, Alphonso

marquis de, a Spanish cardinal, was born in 1572. He was at first ambassador of Philip III before the republic of Venice, and united, it is said, in 1618, with the duke of Ossone, viceroy of Naples, and with don

Pedro of Toledo, governor of Milan, to destroy the state before which he represented his monarch. He collected the strangers in the city, and assured himself of their services by the power of his silver. The plan was to fire the arsenal of the republic and to seize the more important posts, but the conspiracy was discovered. He died Aug. 2, 1655. There is attributed to him a treatise, in Italian, against the liberty of the republic of Venice, entitled *Squittinio delta Liberta Veneta* (Mirandele, 1612), and translated into French by Amelot of Houssaie (Ratisbon, 1677); but others, with more reason, attribute this to Velser. The Library of Lyons contains a MS. of Bedmar in Italian. This is a recital made to Philip III, king of Spain, upon the ancient government, the revenues, the land and naval forces, the tribunals, the councils, the commercial and political reports of the republic of Venice. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bedrashi, Icdaja.

SEE PENINI.

Bedwell, William

a learned English ecclesiast, was born in 1562. He was well-versed in the Oriental languages, and died May 5, 1632. He published, *Commentarius Sal. Jarnchi, Aben-Ezrae et Dav. Kimnchi in Prophetam Obadiam* (London, 1601): — *Description of Jottenham High Cross, with an Ancient Poem called the Tournament of Jottenham, by Ge. Pilkinton* (ibid. 1631): *Specimen Dictionarii Arabici* (1599). This work is also found in manuscript at the National Library of Paris. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bedwini

a Celtic bishop, whose name occurs in the stories about Arthur, is said to have lived at Cellwig. He is conjecturally connected with Bodmin. See Rees, *Welsh Saints*, p. 238; Whitaker, *Cathed. of Cornwall*, i, 45; ii, 234.

Bee

Saint. SEE BEGA.

Beebe, Abijah Pratt

a Presbyterian minister, was born at Jackson, N.Y., 1813. He graduated from Oneida Institute in 1837; studied theology in Union Theological Seminary for three years, graduating in 1840. He was ordained May 2, 1843, was stated supply and pastor at Oriskany, N. Y., from 1842 to 1845; was an invalid at New York Mills for three years from 1845; and was located at Elgin, Ill., but still an invalid, during 1848-49. He died at Rome, N. Y., Sept. 6, 1849. See *Gen. Cat. of the Union Theol. Sem.* p. 25.

Beebe, Alexander, LL.D.,

a distinguished editor in the Baptist denomination, was born at Newark, N. J., Sept. 29, 1783, and graduated from Columbia College, N. Y., in 1802. Shortly after, he became a law-student in the office of Ogden Hoffman, sen., his fellow-students being Washington Irving and James K. Paulding. Having been admitted to the law, he practiced his profession for a time in New York city, and then removed to Skeneateles, N. Y., where he practiced fifteen years, and, as a lawyer, advanced to a high position in his county. Soon after his conversion he retired from his profession, and in 1825 became the editor of the *Baptist Register*, which he conducted with great ability, retaining his connection with it until a short time before his death, in November, 1856. See *Baptist Encyclop.* p. 93. (J.C.S.)

Beebe, Edmund Murphy

a Methodist Episcopal minister, was born at Springfield, Mass., April 24, 1805. He was converted at the age of eighteen; in 1829 he entered the New England Conference, and in it did valiant service until his death, March 19, 1845. Mr. Beebe led a pious, blameless life. See *Minutes of Annual Conferences*, 1845, p. 616.

Beebe, Warner

a Free-will Baptist minister, was born at Solon, Cortland Co., N.Y., about 1810. His father removed to Caitandaigua, N. Y., in 1812, and to Liverpool, Mediuia Co, O., in 1823. The son was converted in 1825, licensed to preach by the Strouggsville Quarterly Meeting in March, 1834, and ordained Dec. 11, 1835. He died at Liverpool, Oct. 6, 1854. Mr. Beebe is said to have been a man of much decision of character; diligent, faithful, and prompt in the discharge of his duties. During the twenty years

he labored in the ministry, he sacrificed much and suffered many privations. See *Free-will Baptist Register*, 1856, p. 87. (J. C. S.)

Beech, Hugh

an English Wesleyan minister, was born at Chesterton, near Newcastle-under-Lyme, June 3, 1787. He was converted in 1806, admitted into the ministry in 1810, and died in his last charge, Cheadle, Staffordshire, Feb. 22, 1856. He was cheerful, buoyant, generous, simple, beloved, an able preacher and faithful pastor. He conducted the singing in Conference for twenty years. See *Life*, by his son, Rev. John H. Beech (Lond. 1856); *Minutes of the British Conference*, 1856.

Beecher, Elijah Parkes

a Methodist Episcopal minister, was born at Rensselaerville, N. Y., Dec. 7, 1810. He experienced conversion when about twentyfive, and in 1840 entered the Oneida Conference. After fifteen yars of laborious service, he was transferred (1855) to the Wisconsin Conference. In 1865 he was appointed agent of the American Bible Society, which office he held with credit four years, and then retired from all stated service, but held himself ready for volunteer work whenever health, and opportunity afforded a chance, until his decease, Nov. 3, 1877. Mr. Beecher was very earnest and enthusiastic, never allowing a winter to pass without gathering in many from the ranks of sin, through extra revival services. See *Minutes of Annual Conferences*, 1878, p. 67.

Beecher, John Sydney

a Baptist minister, was born at Hinesburg, Vt., in 1820. Having completed his literary and theological education, he received an appointment as missionary to Burmah. In 1846 he commenced his labors in Arracan, where he remained for ten years. He then dissolved his connection with the Missionary Union. He subsequently came under the auspices of the Free Mission Society, and occupied himself in the work of preparing young men for the Christian ministry. On account of failing health, he left the field of his labor with the intention of returning to the United States, but died in England, Oct. 22, 1866. See *Appletons' Annual Cyclop.* 6:579. (J. C. S.)

Beeck, Jan (1),

a Flemish painter, was born at Looz, and was a monk of the Convent of St. Lawrence, near Liege, of which he became the abbot in 1509. He died in 1516. He painted most of the pictures in the church of his convent, and is considered; after the brothers Van Eyck, to be the most eminent among the ancient painters of Liege.

Beeck (Or Belii), Jan (2),

a Dutch Protestant theologian, lived in the middle of the 17th century. Among other works, he wrote *Verantwoording voor de verdrukte Waerheyt* (Amsterdam, 1683). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beeck, Johann Martin

a Protestant theologian of Germany, was born at Lilbeck, Dec. 2, 1665. He studied at Wittenberg and Jena; and in 1693 was called as pastor to Kurslack, near Lilbeck, where he died, Sept. 7, 1727. He wrote, *Disputatio de Plagio Divinikus Prohibito* ^{<1210>}*Exodus 21:16: — Explanata Prophetarum Locsa Difficiliora* (1688): — *Universa Christologia, in Notabili Titulo, Filio Hominis, quoad Oraculum Joa. i, 51 Demonstrata* (Wittenberg, 1689). See Theiss, *Hamburg. Gelehrten Geschichte*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Beede, Hugh,

a Free- will Baptist minister, was born at Sandwich, N. H., Dec. 9, 1807. He became a Christian in 1833; was licensed in May, 1840; and ordained as pastor of the North Sandwich Church in 1841. His successive pastorates after leaving North Sandwich were Tamworth, Upper Gilmanton, Meredith, and New Hampton. In 1851 the state of his health was such as to lead him to retire from the pastorate and devote his time to farming during the week and to preaching on the Sabbath. In this way he labored with the Second Church in New Hampton, and the Third at Holderness, until 1859, when he returned to his native town and purchased a farm, which was his permanent home. He died Jan. 27, 1879. See *Morning Herald*, March 19, 1879. (J. C. S.)

Beeke, Henry, D.D.,

an English clergyman and political economist, was born in 1751. He was consulted in financial affairs by Mr. Pitt and Mr. Vansittart (afterwards Lord Bexley). He died in 1837. He published *Observations on the Income Tax* (1799), and *A Letter on Peace with France* (1798). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Beekman, Jacob T. B.,

a minister of the Reformed (Dutch) Church, graduated at Union College, N. Y., and at New Brunswick Seminary, N. J., in 1825. He was licensed by the Classis of Philadelphia in that year; served as pastor in the Presbyterian Church at Middletown, N. J., during 1825-36; was without charge in 1836-47; and died in 1874, aged seventy years. See Corwin, *Manual of the Ref. Church in America* (3d ed.), p. 174.

Beeks, Greenbury C.,

a Methodist Episcopal minister, was born in Virginia, Nov. 7, 1809. He joined the Church in his boyhood; soon after with his parents moved to Brookville, Ind.; was early licensed to preach, and in 1836 was received into the Indiana Conference. His health failing shortly afterwards, he studied medicine, graduating at Indianapolis, and afterwards at Louisville, Ky., Medical College. For a few years he practiced his new profession, but his heart was not in his work, and in, 1856 he again entered the itinerant ranks. In 1860 he entered the Union army as chaplain, and afterwards became surgeon, where he served till he was brought home sick. After recovering, he removed to Fort Wayne, where he practiced medicine eight years, then travelled in search of more vigorous health, first in Texas and then in Florida, where he died, Oct. 23, 1878. Mr. Beeks was a very careful, methodical man, an able preacher, a genial companion, and an ardent friend. See *Minutes of Annual Conferences*, 1897, p. 55.

Beeltha

was a goddess of the Sabaeans who is supposed to be identical with BAALTIS.

Beelzebub

Picture for Beelzebub

“A few months since a peasant man found near Ekron, five miles southwest of Ramleh, on the great maritime plain of Philistia, a stone seal about one inch square on the face, bearing a peculiar device, and which I purchased for a trifle; not considering it of any great value. Since then many antiquarians, to whom impressions were sent, have pronounced the device an image of Beelzebub, the great Fly-god, and the only one ever discovered. He is represented as a man of the Assyrian type, with short beard and four wings. In his hands he holds two apes or monkeys, denoting, perhaps, his office as ‘prince of devils’” (De Hass, *Travels in Bible Lands*, p. 424).

Beeman, Jacob

a Methodist Episcopal minister, was born at Kent, Conn., March 12, 1780, of pious Baptist parents. He joined the Methodists in the morning of life; was licensed to preach in 1808; and in 1809 entered the New York Conference, wherein he labored twenty-six consecutive years. He then retired from active service, and finally died of paralysis, Feb. 15, 1868. He won the highest esteem of all. See *Minutes of Annual Conferences*, 1868, p. 99.

Beer, Bernhard

a Jewish writer, was born at Dresden in Saxony, July 20, 1801. Being the son of a wealthy family, he received an excellent education in the Bible and the Talmud, as well as in modern languages. In Mendelssohn's writings he found a great delight; and he regarded him as his example in life. He especially labored in behalf of his co-religionists, whose condition he tried to ameliorate. He founded societies for the benefit of his brethren, and contributed many valuable works to Jewish literature. In 1834 he took the degree of doctor of philosophy, and he was the first who preached in German in his native country. He died July 1, 1861. He wrote, besides a number of valuable contributions to different periodicals, *rvwpyrææ* moral religious discourses (Leisic, 1833): — *Philosophie und philosophische Schriftsteller der Juden* (translated from the French of Munk, with additions and notes, *ibid.* 1842): — *Das Leben Abrahams nach Auffassung der jüdischen Sage mit erlütternden Anmerkungen* (*ibid.*

1859): — *Das Buch der Jubilaen und sein Verhältniss zu den Midraschim* (ibid. 1856-57): — *Abel*, in *Die Orient.* vol. iv: — *Aaron*, in Wertheimer's *Jahrbuch* (Wien, 1855): — *Leben Mosis* in the *Jahrbuch für Geschichte der Juden und des Judenthums* (Leipsic, 1863, 3 vols.). See Furst, *Bibl. Jud.* i, 96; Kayserling, *Bibliothek jidischer Kanzel' redner*, ii, 99 sq.; Frankel, *D. B. Beer, ein Zeit- und Lebensbild*, in his *Monatsschrift*, 1863, p. 41 sq., 81). 121, 174, 245, 285, 325, 365, 405; Wolf, *Dr. B. Beer, eine biographische Skizze* (Berlin, 1863); id., the preface to Beer's *Leben Mosis* in the *Jahrbuch für Geschichte der Juden* (Leipsic, 1863), p. 3-10; Zuchold, *Bibl. Theol.* i, 91. (B. P.)

Beer, Friedrich Wilhelm

a Hungarian Protestant theologian, was born at Presburg, Jan. 4, 1691, and died in 1756. His principal works are: *Diss. de Pseudo-Theologis* (Jena, 1713): — *Sciagraphia Epistolarum Paulinarum et Relig. N. Testamenti - Tractatus de Philosophia Practica*: — *Linece Physices*. These last-mentioned works are in manuscript. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Beer, Johann

a German visionary, born at Schweidnitz, in Silesia, raised quite a tumult on account of the spirits he claimed to have seen upon the Riesengebirg. He died in 1600, leaving *Gerwinn und Verlust himmlischer und irdischer Güter* (Almst. 1639) See Hoefer, *Nouv. Biog. Generale*, s.v.

Beer, Peter

a Jewish writer, was born Dec. 19, 1716, at Neubitschow, and died Nov. 9, 1838, as teacher of the Jewish High-school at Prague. He wrote, *Israelitische Geschichte von der Schopfung bis nach dem Exil* (Prague, 1796, and often): — *Geschichte der Juden von ihrer Rückkehr aus der babylonischen Gefangenschaft bis nach Zerstorung des zweiten Tempels* (Wien, 1808): — *Das Judenthum oder Versuch einer Darstellung aller wesentlichen Glaubens-, Sitten- und Ceremoniallehren heutiger Juden* (Prague, 1809-10, 2 vols.): — *Handbuch der mosaischen Religion* (ibid. 1818): — *Geschichte, Lehren und Meinungen aller bestanden und noch bestehenden religiösen Sekten der Juden und der Kabbala* (Brunn, 1822-23, 2 pts.): — *Leben und Wirken des Rabbi Mosis ben Maimon* (Prague, 1834). See Furst, *Bibl. Jud.* i, 97; Winer, *Handbuch der theol. Lit.* i, 521;

Derenbourg, in *Wissenschaftliche Zeitschrift für jidische Theologie*, i, 97-123, 210-224, 414-427. (B. P.)

Beere, John

an English minister of the Society of Friends, was born at Weymouth, Dorset Co., in 1659, and professed his faith in Christ when a young man. At the age of thirty-four he entered upon the work of the ministry, confining his service chiefly to the county in which he lived. He was a faithful and acceptable preacher of the truth for ten years. He died July 5, 1703. See *Piety Promoted*, i, 359. (J. C. S.)

Beers, Daniel

a Presbyterian minister, was born at Fairfield, Conn., Jan. 24, 1787. He received license to preach in 1812; was ordained pastor of a Church at Lexington, N. Y., in 1813; served the Church at Madison, N. J., for a few months in 1829; and died June 24, 1863. See Wilson, *Presb. Hist. Almanac*, 1864, p. 291; Tuttle, *Hist. of the Presb. Church in Madison, N.J.*, p. 68; Aikman, *Hist. Discourse Concerning the Presb. Church of Madison, N. J.* (1876), p. 21.

Beers, Ebenezer O.

a Methodist Episcopal minister, was born at Washington, Conn., June 24, 1818, of devout parents. He experienced conversion at the age of ten; became successively class-leader, exhorter, and local preacher; and in 1840 entered the New York Conference, in which he labored with zeal and fidelity until his death, Feb. 9, 1847. See *Minutes of Annual Conferences*, 1847, p. 123.

Beers, Hawley Baxter

a Methodist Episcopal minister, was born at Cold Spring Harbor, L. I., April 23, 1810. He was powerfully converted in 1831, and in 1836 entered the itinerant ranks of the Indiana Conference. When that conference was divided he became a member of the North Indiana Conference. In 1866 his failing health obliged him to take the superannuated relation, which he sustained until his death, May 7, 1873. See *Minutes of Annual Conferences*, 1874, p. 52.

Beers, Robert

a Methodist Episcopal minister, was born near Concord, Pa., Feb. 13, 1806. He experienced religion in his twentieth year, and in 1835 joined the Baltimore Conference. In 1861, through illness, he was compelled to retire from active service, and taking a supernumerary relation, he remained such to the close of his life, Feb. 15, 1870. See *Minutes of Annual Conferences*, 1870, p. 56.

Beersheba

Picture for Bersheba

The last person who has carefully examined this locality is lieut. Conder, who thus describes it (*Tent-work in Palestine*, ii, 94 sq.):

“The scenery was tame and featureless, with a single dark *tell* in front, and white marl peaks capped with flint to the west.. We ascended the *tell* or mound of Seba, which is two and a half miles east of the wells of Beersheba, and thence we had a fine view of the great boundary valley which limited our work on the south, joining the long ravine which comes down from Hebron, and running west in a broad, flat, gravelly bed, between high walls of brown earth. The pebbles were white and dry, yet water-worn, for, as we found in the following spring, a river will occasionally flow for hours along the wady bed. East of us were remarkable chalk-hills called el Ghurrah, and on the west a low ridge shut out the maritime plain. To the north were the hills of Judah, dotted with lotus-trees; and to the south stretched the endless desert of the wanderings. The desert of Beersheba is a beautiful pasture-land in spring, when the grass and flowers cover the gray mud, as in the Jordan valley; but in November it is very desolate. Not a tree exists near the wells, and only the foundation of a once flourishing town of the 4th century remains. The sides of all the wells are furrowed with the ropes of the water-drawers; but we made one discovery which was rather disappointing, namely, that the masonry is not very ancient. Fifteen courses down, on the south side of the large well, there is a stone with an inscription in Arabic, on a tablet dated, as well as I could make out, A. H. 505, or in the 12th century. The stone must be at least as old as those at the mouth. The wells have no parapets.”

SEE WELL.

Canon Tristram thus describes the ancient remains on the north of the wady (*Bible Places*, p. 22):

“Long lines of foundations mark the ancient city, or rather village — a very large, unwallled place with a garrison. The ruins are about half a mile in extent, but scattered, and include the foundations of a Greek church, with apse, sacristy, and aisles. Only a figment of the lapse remains above the pavement, although in the 14th century some of the churches were still standing among the ruins are the traces of a Jewish fortress — a circular tower or keep of double walls, each four feet thick, and with a like space between them. There are manly fragments of pottery strewn about, with occasional bits of glass, and the squares or tesserae of Roman mosaics.”

Beeth, William

a learned Englishman of the Dominican order, who lived at the commencement of the 16th century, wrote, *Lecturce Scholasticce*: — *Commentarium in Libros Sententiarum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beg

SEE BECC.

Bega (Beza, Beya, Begga, Or Bee), St.,

a Cumbrian virgin of whom nothing is clearly known. According to Alban Butler (Sept. 6), she was an Irish virgin, an anchoret of the 7th century, and founded a monastery in Copeland. He also mentions a place in Scotland called Kilbees after her. According to the life of her seen by Leland (Colossians 3, 36), after founding her monastery in Cumberland, she founded another north of the Wear; then went to Hert, where she becomes identical with *St. Hein*, and then to Tadcaster; winding up her career at Hackness, as identical with *St. Begu*. The Aberdeen Breviary contains lessons for two saints, with either of whom she might be identified.

(1.) St. Bega, venerated at Dunbar, who lived on the island of Cumbria, where she was visited by St. Maura, and dying, Sept. 3, was buried on her island. The rector of Dunbar, attempting to remove her remains, was driven back by a storm.

(2.) St. Begga, an Irish princess, who, married against her will, fled to Oswald and Aidan in England, and became the first abbess of nuns in England. She lived on a desert island, and in old age resigned her abbacy to St. Hilda, under whose rule she ended her days, Oct. 31. After four hundred and sixty years her remains were removed to Whitby. Here are perhaps some reminiscences of St. Hein. She was probably a local saint of the 8th century. The monastery bearing her name was founded as a cell to St. Mary's at York, in the reign of Henry I. Under the name St. Begha she is honored at Kilbagie and Kilbucho, in Scotland; but her greatest foundation was at St. Bee's, which takes its name from her. It was founded in A.D. 656. In treating of the Anglo-Saxon nuns, Montalembert, *Monks of the West* deals with the difficulties connected with St. Begha, but does not decide whether the traditions do not, really belong to two or more individuals.

Begagh, St.

SEE BEGHA.

Begas, Karl,

a German painter, was born at Heinsberg, near Aix-la-Chapelle, Sept. 30, 1794. He studied first under Philippart, and then went to Paris, where he continued his studies under Gros. Among his earlier works was a *Madonna della Sedia*, which attracted the attention of the Prussian king, and gained for the artist the position of painter to the Prussian court. He died in Berlin, Nov. 24, 1854. Among his best works are, *Henry IV. at the Castle of Canossa*; *The Sermon on the Mount*; and *Christ on the Mount of Olives*.

Begault, Giles,

a French preacher, was born in 1660. He was canon and archdeacon of his native city. His contemporaries compare him to Flechier for eloquence. He died at Nismes about 1715. He wrote, *Panegyriques et Sermons sur les Mysteres, avec des Discours Academiques, des Compliments et des Lettres* (Paris, part i, ii, 1711; part 3, 1717; part 4 v, 1727). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beg-bile

an Irish saint, son of Tigermach commemorated Oct. 12. Descended from Conall Galban, was related to St. Columba, and lived at the close of the 6th century. He was brother of St. Conan-dil.

Begelmir

in Scandinavian mythology, was the last of the ice-giants. He escaped destruction in the blood of Ymir, wherein all his brethren were drowned, by building a ship in which he and his wife took refuge. After the reconstruction of the earth, he repeopled it.

Begeman, Augustus L. W.,

a German Reformed minister, was born July 14, 1810, at Bremerlehe, kingdom of Hanover, in North Germany, and emigrated to America in 1833. He was licensed to preach by the Classis of West Pennsylvania, at Pittsburg, and ordained to the ministry, April 30, 1834. From this time until 1836, he served several congregations in Ohio. He continued in this field of labor for four years, when he re moved to .Wayhe County, O., and there took charge of nine congregations. In 1843, he preached at Columbus for a Germain congregation. His health failing him, he was obliged to give up his charge. He removed to Mansfield in 1845, where he continued about two years. He died of epilepsy at Columbus, Sept. 4, 1848. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:290.

Begghe

ST., duchess of Brabant, daughter of Pepin the Old, died in 692 or 698. She married Anchises, son of Arnould, bishop of Metz, and was mother of Pepin Heristal. On her husband's death she devoted herself to a religious life, and founded the monastery of Ardenne in 680. See Hoefer, *Nouv. Biog. Generale*, s.v.

Begging Friars

SEE MENDICANTS.

Begh (Or Le Begue), Lambert

priest of the diocese of Liege, is often recognized as the founder of the *Beguines* (q.v.). He preached with zeal against the disorders of the clergy,

especially against simony, which particularly irritated the ecclesiastical body. Ralph, bishop of Liege, who carried on this vice to a scandalous extent, arrested Begh, and imprisoned him for a long time at the chateau of Rivogne; then conveyed him to Rome, in order to make it appear that he had been guilty of preaching without authority. Pope Alexander III, informed of these motives, received Begh honorably, and permitted him to return to his country, with all the necessary power to exercise freely the functions of his office. On his return from Rome, he assembled all the daughters and widows in order to form a religious order. These were called Beguines. They were first established at Neville, in Brabant, whence they spread into Flanders, Holland, and Germany. Begh died in 1177. According to others, this person was a French so-called heretic, who lived near the close of the 13th century. He is said to have taught that man in this life is capable of perfection; by which he probably meant a state of entire Christian purity. He refused to worship the popish host, and, according to his enemies, opposed the practice of the popular acts of piety. His doctrines were condemned at the Council of Vienna in 1311. See Hoefer, *Nouv. Biog. Generale*, s.v.

Begha (Also Called Bez And Begagh), St.,

a Saxon virgin, in order to avoid a marriage fled into Scotland, and received the veil at the hand of bishop Aidan. *SEE BEGA*.

Begu

a nun of Hackness, Yorkshire, for more than thirty years, is said to have had a supernatural intimation of the death of St. Hilda in 674. She has been sometimes supposed to be identical with *St. Begu* (q. v).

Beguin, Daniel

a French Jesuit theologian, was born at Chateau Thierry, Oct. 14, 1608, and died March 19, 1696. He wrote, *De Veritate Divinitatis Jesu Christi* (Paris, 1680): — *Les Verites Fondamentales du Salut, en Forme de Meditations* (ibid. 1686): — *Retraite ou Exercices qu'il faut faire Tous les Mois pour se Disposer a Bien Mourir* (Rheims, 1700). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beguin, Nicolas

a French theologian, who lived in the latter half of the 16th century, wrote *Eucharistia, sive Dominicoe Conce Institutio et de Paschale Domini, adversus Misoliturgarum atque Calvinistaorum Blasphemias atque Imposturas* (Paris, 1564). See Hoefer, *Nouv. Biog. Generale*, s.v.

Behallok

in the mythology of India, was the second section of the infernal regions (Atal), the dark abode of evil damons.

Beham (Or Bohem), Bartel (Or Barthelemy)

a German painter, and a very distinguished engraver, was born at Nuremberg about 1496. He was the elder brother of the eminent Hans Sebald Beham, and resided in Italy, where he studied under Marc Antonio Raimoudi at Rome and Bologna. The following are some of his best prints: *William, Duke of Bavaria; Bust of Leonarld von Eyck; Adam and Eve, with Death before the Tree; Judith Sitting on the Body of Holofernes; The Virgin Suckling the Infant*, very fine;. *Susamaa Brought before the Elders*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Beham, Hans Sebald

an eminent German engraver, was born at Nuremberg in 1500, and was instructed by his younger brother Bartel. He engraved on wood and copper. The following are some of his prints: *Adam and Eve in Paradise; The Death of Dido; A Woman Sitting on a Lion; The Virgin Holding the Infant Jesus in her Arms;* with a Parrot and an Apple. See Spooner, *Biog. Hist. of the Fine Arts*,. s.v.

Behemb, Martin,

a Lutheran theologian of Germany, was born Sept. 16, 1557, at Lauban, in Upper Lusatia. He studied at Strasburg, and was appointed in 1581 deacon in his native city. In 1586 he became pastor of Trinity Church, and preached there for about thirty-six years. He died Feb. 5, 1622. His sermons on the passion of our Lord were published in 1614, under the title, *Spectaculum Passionis Jesu Christi*. In manuscript he left sermons on the Psalms, on which he preached for eighteen years, under the title *Urim and Thummim*. Behemb was also a fine hymn-writer, and some of his hymns

are also translated into English, as, *O Konigaller Ehren, Herr Jesus* (in Winkworth's *Lyra Germ.* ii, 41: "King of Glory! David's Son!") *O Jesu Christ, mein's Lebens Licht* (ibid. p. 276: "Lord Jesus Christ, my Life, my Light!") See Hoffmann, *Lycei Laubani Rector* (Lauban, 1707); Noldeke's *Biographical Sketch*, prefixed to his edition of Behemb's *Hymns* in Schirk's *Collection*, ix (Halle, 1857); Koch, *Gesch. d. deutschen Kirchenliedes*, ii, 227 sq. (B. P.)

Behesht

in Persian mythology, is the condition of blessedness in the abodes of Ormuzd, which the souls of the pious reach, while sinners are banished to the kingdom of Ahriman.

Behm, Ernest Leopold Friederich

a French Protestant theologian, who was born at Wolfenbuittel, June 8, 1700, and died Dec. 20, 1742, is the author of *Commentatio de Heinrich Heinecken* (Lubeck, 1725): — *Die Grundlehren des Christenthum* (1729): — *Interpretatio Locorum quorundam guce in Luthero Aliisgue Theologio Sceculi Reformationis Nonnullis Dificultatem in Articulo Prcedestinatione Habere Videntur* (Helmstiidt, 1729). See Hoefer, *Nouv. Biog. Generale*, s.v. Behm, Johann (1), a Lutheran theologian of Germany, was born June 23, 1578, at Konigsberg, in Prussia. He studied at Leipsic; obtained t.he degree of doctor of divinity at Wittenberg in 1608; and accepted a call in 1609 as professor of theology to his native place, where he died, April 27, 1648. He wrote, *Thema Theologicum de Aterna Filii Dei Divinitate Ebionitarunm Blasphemiis Oppositum*: — *Disputationes viii de Voluntate Dei*: — *Disputatt. xx contra Osiandri Sententiarm de Justificatione*: — *Dissertatio de Qucestione: An Petrus Fuerit Romanus Episcopus aut Pontifex Porimuss?*-*De Qucestione: An Maria Absque Omni Peccato Coaccepta, Nata et Afortua Sit ?*-*De Servo Arbitrio*: — *De Vero V. T. Deo, Uno Eodemgue cum, eo qui Pater est Domini Nostri Jesu. Christi*: — *De Termino a Quo et ad Quem lxx Annorum Captivitatis Babylonice*: — *De Generatione Filii Dei ab 'Eterno*: — *De περιχωρήσει* *Duarum in Christo Naturarum Personali*, etc. See Witte, *Memorice Theologorum*; Arnold, *Historie der konigsbergischen Universitat*; Hartknock, *Preussische Kirchen-Historie*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Behm, Johann

(2), a Lutheran theologian of Germany, great-grandson of the preceding, was born at Preussisch-Holland, April 17, 1687. He studied at Jena; became an adjunct to the philosophical faculty at Königsberg in 1712; was in 1717 professor of Greek and theology; in 1733, member of Consistory; and died Feb. 17, 1753. He wrote, *De Antiqua Ratione Compellendi Episcopos per Coronam* (Königsberg, 1712): — *De Lotione in Obeundis Sacris Gentilium Judeorum et Christianorum* (ibid. 1715): — *De Nimbo Sanctorum* (ibid. 1716): — *De Symbolo Lutheranorum; Verbum Domini Manet in Eternum* (ibid. 1717): — *De Fidelium Paraclesi, in Heb. 6:17* (ibid. 1745). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 515, 615, 638; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Behm, Michael

a Lutheran theologian of Germany, son of Johann (1), was born at Königsberg, Sept. 29, 1612. He studied at different universities, and received the degree of doctor of divinity in 1638; was in 1639 adjunct of the theological faculty in his native place, and in 1640 professor of theology. In 1645 he attended the colloquy at Thoren as delegate of his university. He died Aug. 31, 1650. He wrote, *De Quæstione, utrum Jesus se ob Missionem in Mundum Joh. 10:36 Filium Dei Appeliaverit?* — *De Gratia et Libero Arbitrio ac Hominis-Conversione*: — *De Sacramento Baptismi*: — *De Sensu Vocis ἀναστήσας*. See Witten, *Memoir. theol. Dei* (Francof. 1675), 6:761-769; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Koch, *Gesch. des deutschen Kirchenliedes*, 3, 204 sq. Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Behme, David

a Lutheran theologian of Germany, was born April 2, 1605, at Bernstadt, in Silesia. When twenty-five years of age, he was appointed courtpreacher to prince Henry Wenceslaw of Münsterberg, and *pastor pimatius* at Vielgutt. In 1638 he was called as court-preacher of Oels and counsellor of Consistory at Bernstadt, where he died, Feb. 9, 1657. He is the author of some hymns, one of which, *Iaierr nu lass inFriede*, was translated into English by C. Winkworfh, (*Lyrta Geram.* ii, 280: "Lord, now let thy servant"). See Sinapius, *Olsnographia* (Leipsic, 1707), ii, 487 sq.; Koch, *Gesch. des deutschen Kirchenliedes*, 3, 56. (B. P.) Behmenists, a sect of

mystics which arose in Germany in the beginning of the 17th century, deriving its name from Jacob Behmen or *Beshm* (q.v.).

Behra

in the mythology of India, is the sea near Brahma's dwelling (Brahmaloga), which has the property of rejuvenating every one bathing there.

Behram

in Persian mythology, is the Ized of fire, the king of all beings, with a shining body, the assistant of Ardibehesht against the Deos. Behram appears in all possible forms, and is represented as the all penetrating, enlivening, and fructifying power. Thus, in the form of the wind, he loosens the fetters of winter; as a bull, he crushes the evil with his power; as a ram (the noblest Oriental symbol), he is represented as adorned with golden ears and horns; as a lamb (a symbol of abundance), he represents the wealth of pastoral people; as a horse, symbol of swiftness. He is also depicted as a camel, and as the bird of Ormuzd. Finally, as a youth, with flaming eyes, continually in victorious battle against the evil, he is one of the mightiest genii on the side of light. Behram is also the planet *Mars*.

Behrendt, Johann Friederich

a German theologian, was born at Lubeck. He was well-versed in philology, in Roman antiquities, and in Latin poetry. He died June 16, 1757. His principal work is, *Harmonia Systematis de Hodierna Animarum Creatione cure Creatoris Sanctitate et Peccati Originalis Propagatione* (Berlin, 1744). See *Hoefer, Nouv. Biog. Gen.*, s.v.

Behrens, Michael

a German theologian, was born at Buxtehude, Sept. 22, 1657, and died at Wandsbeck, Jan. 5, 1728. His principal works are, *Aitar der Heyden, der Atheisten der (Christen, etc.* (Hamburg, 1692): — *Die dreifache Welt der Christen, der Phdntasten und der Begmubeiten* (ibid. 1697): — *Das Recht der Natur aus der Natur* (ibid. 1703). See *Hoefer, Nouv. Biog. Generale*, s.v.

Beier, Hartmann

a Protestant theologian of Germany, was born at Frankfurt-on-the-Main, Sept. 229, 1516. He studied at Wittenberg, where he formed a friendly alliance with Luther. He died Aug. 11, 1577. Besides his commentaries on the Bible, he wrote *Questiones in Libellum de Sphere Joannis de Sacrobusto* (Wittenberg, 1573). Also attributed to him is the book entitled *Pro Fictitio Missce Sacrificio Argumenta Erronea Sophistarum Pontificiarum, cum Refutationibus*; published under the name of *Andreas Epicimus* (Magdeburg, 1551); translated into French (Lyon, 1564). See Hoefer, *Nouv. Biog. Gen.*, s.v.; *Biog. Universelle*, s.v.

Beierlenk (Or Beyerlinck), Laurent,

a Flemish theologian, was born at Antwerp in April, 1578. He studied at Louvain, entered the Jesuit order, and became professor of rhetoric in the College of Vaulx. For a short time he was curate of Herent, near Louvain, and taught philosophy in an adjoining monastery. He was next made assistant of the chief-priest at Louvain, and in 1605 was called to Antwerp as director of the seminary and chief canon of the city. He died there, June 7, 1627, leaving, among other works, *Magnum Theatrum Vitae Humanæ*: a farrago of theology, history, and philosophy, originally collected by Conrad Lycosthenes, and arranged by Theodore and James Swinger, in alphabetical order (Cologne, 1631, 8 vols. fol.): — *Biblia Sacra Variarum Translationum* (Antwerp, 1616, 3 vols. fol.): *Opus Chronographicum*: from 1570 to 1612. See: *Biog. Universelle*, s.v.

Beigwir

in Norse mythology, was the servant of the god Freyr, as also was Beyla, his wife. When Ægir spread a feast for the deities, at which Loke caused much dispute, both sought as much as possible to add to the joy of the feast.

Beiram

a Turkish or Persian word meaning *feast* is the name applied to the two great Mohammedan festivals. The first of these, called generally the Greater Beiram, is the day following the Ramadan, or month of fasting. It lasts strictly for only one day, though the common people generally extend it to three, and is a period of great animation and enjoyment. What is called

commonly the Lesser Beiram follows the first at an interval of sixty days. It is the feast of sacrifices, at which all Mohammedans imitate the offerings of animals which are then being made at Mecca to commemorate Abraham's offering of Isaac. It lasts four days, and is not of so sacred a character as the first Beiram.' See *Encyclopedia Britannica* (9th ed.), s.v.

Beiram

Haji, a saint highly revered among the Turks, whose name was perhaps derived by corruption from the Persian word *baharam*. He was sheik, and founder of an order of dervishes which he called Beirami. He was born at Sal, a village near Angora, not far from the river Chouboukfchou, and died in 876. His tomb is a spot to which frequent pilgrimages are made. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beishwanr Atma

in the mythology of India, is the fire of the universe. It has its head in both worlds; the sun is its eye, the wind its breath, the ether its thought, the water its marrow, the earth its foot. It is, therefore, the all-penetrating soul of the world.

Beissar

in Oriental mythology, was the son of Kham (Ham), and the son-in-law of Essilimun, a mighty astrologer, who became superior to all those following a like profession. He saved himself and his whole family in Noah's ark. The most celebrated of his sons was called Mizraim, who was the progenitor of twenty-six Egyptian kings, and built Memphis.

Beissel, Johann Conrad,

a German minister, was born at Eberbach, in the Palatinate, in 1690. He studied at Halle, but, having joined the Dunkers, was obliged to remove to America, and came to Pennsylvania in 1720. He there became the founder of a religious community at Ephrata, Lancaster Co., over which he presided about thirty years. He established the new sect of Seventh-day Dunkers or German Seventh-day Baptists. Among his publications are hymn-books in German and Latin, and ninety-nine mystical oracles. He died at Ephrata in 1768.

Beit-Allah

(Arabic, *the house of God*), the appellation given by the Mohammedans to the Temple of Mecca, which is remarkable as containing the *Kauba* (q.v.). The temple of Mecca forms a very spacious square, about a quarter of a mile in each direction, with a triple or quadruple row of columns. A number of steps lead down into the interior, in which stands the Kaaba or house of the prophet, and with it the black stone brought down by the angel Gabriel to form its foundation. In the Koran. Mohammed says, "We have established a house or temple as a means whereby men may acquire great merit." Such is the veneration in which Beit-Allah is held by the Mohammedans, that all sorts of criminals are safe within it, and the very sight of its walls from a distance imparts merit to a man. The ancient Arabians were accustomed to adorn this building by inscribing on the outside of it the works of their most distinguished poets, written in letters of gold or silk. The Mohammedans have always covered its walls and roof with rich brocades of silk and gold, formerly furnished by the caliphs, and afterwards by the governors of Egypt. The mosque or temple has nineteen gates, and is adorned in its interior with seven minarets, irregularly distributed. The Mohammedans, in whatever part of the world they may be, must pray with their faces towards the Beit-Allah at Mecca, which they call *Keblah* (q.v.)

Beit-Ghomdan

was an ancient celebrated Arabian planet-temple in the city Sanaa, sacred to Venus.

Beja, Francisco Luis

an Augustine monk (surnamed *Perestrello*, probably from a village in Portugal of that name, where he was born), lived at the commencement of the 17th century, and wrote, *Responsa Casuum Conscientie* (Bologna, 1587; Venice, 1591); *Contractilius Libellariis: — Collegium Sacrum Bononiease: — De Venditione Rerum Fructuosarum ad Terminum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beja, Frey Antonio de

a Portuguese critic, was born in 1493. He entered into holy orders in 1517, and exercised a strange ministry, quite celebrated in his day, especially

writing a work against astrologers, which was printed by Germam Galharde in 1523. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bejaranus (Bejarano, Or Bexerano), Petrus,

a Spanish Dominican preacher, a native of Seville, lived at the commencement of the 17th century. Besides a volume of sermons, we have from him *Resolucion de las Moneds y Especies dePerlas de la Isla Margarita* (1600). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beka, Sibert

a Belgian Carmelite friar, a native of Gueldre, lived about 1320. He was highly learned in philosophy, history, and canonical law. His principal work is a commentary on Thomas Aquinas. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bel (Or Belius), Matthias,

a Lutheran theologian and historian, was born at Otsova, in Hungary, March 24, 1684. He studied at Halle, and, after his return to his native country, he obtained the position of rector of the Protestant schools at Neusohl. He afterwards became historiographer of the emperor Charles VI. He died Aug. 29, 1749, being at the time a member of the London, Berlin, and St. Petersburg academies of sciences. His works, published in the Bohemian language, represent the translations of Arndt, Thomas Kempis, and other ascetical works. He likewise prepared a translation of the N.T. He also wrote, in Latin, *Prodromus fungarics Antiques et Hodiernem* (Nuremberg, 1723): — *Notitia Hungarics Novas Historico-geographica* (Vienna, 1735-42): — *De Vetere Litteratura Hunno-Scythica Exercitatio* (Leipsic, 1718): — *Amplissime Historico-critica Prsefationes in Scriptores' Rerum Hungaricarum*. See Jocher, *Allgemeines Gelehrten - Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bela

in Norse mythology, was a giant whom the god Freyr killed in a duel, by striking him on the head with the horns of a deer.

Belaksham (Or Bilaksham)

in the mythology of India, is an island beyond the Dead Sea. Its circumference measures 200,000 gossinei (about four miles); on it there grows a tree 1100 gossinei high; many high mountains and large streams. traverse it; its inhabitants live one thousand years, are fire-worshippers, and their wives are made fruitful only by the look of the men. It is surrounded by bodies of sweet water.

Belamia

is a vestment, probably a sort of tunic, mentioned in the second chapter of the Rule of Fontevault, made by Robert d'Arbrissel.

Belanger, Thierry

a celebrated French painter, was born at Nancy about 1596, and was a friend of Callot, Leclerc, Chasseul, and all those artists who threw so much *eclat* on the peaceful reign of Charles III, duke of Lorraine. He studied under Voult, in Paris. He painted in fresco the hall of the convent at Nancy, which was destroyed in 1718; *The Twelve Caesars*, in colossal grandeur, for the Chateau de Morainville; a *Conception of the Virgin* in the Church of Notre Dame. His greatest works, however, are in the Church of the Miunimes, at Nancy; among, these are, a figure of *Christ*; *The Virgin on her Death-bed*, *Surrounded by the Apostles and Cherubim*; *The Assumption of the Virgin* a very large painting. Belanger died at Nancy about 1660.

Belatucadr

in Celtic mythology, was the surname of the god of war, only known by an inscription "Marti Balatucadro."

Belbog (Or Bolbog)

in Wendian mythology, was the wise god of the good. At Julin he was worshipped, as also in Juterbog, as an old man, dressed in white, crowned with laurels, with a palm-branch in his hand. Everywhere sacrifices were brought to him, in order that he might protect from the evil purposes of Tschernebog. Among the Russians he was called *Bielbog*, and had a temple in Kiew, where he was held to be the god of thunder.

Belcher Joseph

a Congregational minister, graduated from Harvard College in 1690; was ordained at Dedham, Mass., Nov. 29, 1693; and died suddenly April 27, 1723, aged fifty-three years. See Sprague, *Annals of the Amer. Pulpit*, 1, 219.

Beldagon

a form of the deity or demiurgus Bel, as the creator of life from the waters. He was represented as a divine being, half man and half fish, and he was practically the same deity as Oannes, or Dagon (q.v.)

Belden, William (1),

a Congregational minister, was born at Wilton, Conn., July 16, 1781. He first studied law, and was for a short time engaged in practice in Norwalk. He soon left this, and prepared himself for the ministry of the Gospel. In October, 1812, he was settled as pastor of the Congregational Church in Greenfield, where he remained until 1821, being at the same time engaged in teaching in the academy of that place. He went to Fairfield, and was there occupied a few years in teaching. In 1824 he went to New York city and opened a classical school, which he taught for several years. He was principal of one of the public schools, and subsequently an instructor in the Normal School in that city. These offices he continued to hold until 1853, when he resigned on account of advancing age. After 1858 he resided in Brooklyn. He died March 20, 1861. See *Obituary Record of Yale College*, 1861,

Belden, William (2),

a Presbyterian minister, was born at Weston, Conn., Aug. 20, 1811. He graduated at Union College in 1835, after which he entered the Union Theological Seminary, where he graduated in 1839. He remained as a resident licentiate one year, and was ordained by the New York Presbytery in 1840. He accepted a call to Newark, N. J., and continued in this charge for two years. From thence he became a stated supply of the Church in Milford, Pa., which he occupied for two years, and resigned to accept the post of teacher in New York city in 1845. For twenty-seven years he labored unremittingly in this field, while at the same time he took an active

interest in the various enterprises of the Church. He died at Dover, N. J., June 18, 1874. (W. P. S.)

Belejambe Pierre

a modern French engraver, was born at Rouen in 1752. He executed some fancy subjects, and a few prints for the collection of the Palais Royal. Among others are the following: *The Circumcision*; *The Adoration of the Magi*; and *The Holy Family*.

Belelli Fulgencio

SEE BELLELLI.

Belenus (Or Bel'nus, Belis)

was the surname of Apollo on two inscriptions at Aquileja. The name is perhaps related to the Cretian-Pamphylian *Abelius*; also to the Gallic *Abellis*, and to the Laconian word *Bela*, brightness, sun's brightness.

Belfield James F.

an English Wesleyan minister, was born in Manchester, Sept. 30, 1843. He united with the society in early life; was educated at Wesley College, Sheffield, during the governorship of that institution by Dr. Waddy; entered the ministry in 1864; and died at Rugeley, Stafford, July 19, 1879. He was conscientious and devout. He was failing in health and the shadow of death was ever before him. See *Minutes of the British Conference*, 1879, p. 41.

Belforti Michael Angelo

an Italian monk of the Order of Olivetans, who lived at Perugia in the early half of the 18th century, wrote, *Panegirici Lirici e Morali* (Milan, 1716): — *Brevis Chronologia Ccenobiorum, Vivorumque Illustri. Usu Congregationis Montis Oliveti* (ibid. 1720). See Hoefer, *Nouv. Biog. Generale*, s.v.

Belfour Hugo James (Or John)

an English clergyman and dramatic writer, was born in 1802, and died in 1827. He published, under the pseudonym of *St. John Dorset*, two dramatic pieces entitled *The Vampire* and *Montezuma*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Belfrage Henry, D.D.

minister at Falkirk, in Scotland, who was born in 1774, and died in 1835, published, *Practical Discourses for the Young* (1817): — *Practical Exposition of the Assembly's Shorter Catechism: — A Monitor to Families* (1823); and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; McKerrow, *Life of Henry Belfrage* (1837).

Belfry

is a bell-tower, or campanile, usually forming part of a church, but sometimes detached from it, as at Evesham, Berkeley, Chichester Cathedral, Walton, Norfolk, and Ledbury, Herefordshire, etc. At Lapworth, Warwickshire, the belfry is connected with the church by a covered passage. This term is also applied to the room in the tower in which the bells are hung. At Pembridge, in Herefordshire, there is a detached belfry built entirely of wood, the frame in which the bells are huling rising at once from the ground, with merely a casing of boards. *SEE TOWER.*

Belgrado Giacopo

a learned Italian Jesuit, was born at Udine, Dec. 16, 1704, and died April 17, 1789. He published a large number of scientific works, of which the greater part are in Latin. The principal of these are, *Ad Disciplinam Mechanicam Nauticam et Geographicam, Acroasis Critica et Geographica* (Parma, 1741): — *De Lignorum Equilibrio Acroasis* (ibid. 1742): — *De Analyseos Vulgaris Usu in Re Physice* (ibid. 1761): — *Theoria Cochlae Archimedis*, (1767). At the age of eighty-one years, he gave a dissertation, full of new ideas, upon Egyptian architecture. See Hoefer, *Nouv. Biog. Generale*, s.v.

Belgrave (Lat. Bellogravus), Richard

an English theologian, and monk of the Order of Carmelites, lived at the commencement of the 14th century, under the reign of Edward II. He wrote, *Determinationes Theologicce: — Quæstiones Ordinarice*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Belhomme Humbert

a learned French Benedictine of the Congregation of St. Vanne and St. Hidulphus, was born at Bar-le-Duc, Dec. 27 , 1653. He was distinguished for his eloquence, being the first who preached in the Cathedral of Strasburg after its cession to France. In 1703 he was made abbot of Moven-Moutier, and during his long superintendence of its affairs he rebuilt its structures, and collected the valuable library which was formerly there. He died Dec. 12, 1727. He wrote, *Historia Mediani Monasterii* (Strasburg, 1724, 4to): — also a *Fragment of the Chronicle of Jean de Bayon*; and some other historical pieces: — besides *Remarks on some Decisions of the Rota concerning the Abbeys of St. Mihiel and Senones*; published under the name of *Dominique Doyen* (Naples, 1700): — a small work concerning the *Power of the Reformed Benedictines to Possess the Pespetual Benefices of their Order* (without his name). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Beli

(in Hindu mythology). *SEE BALI*.

Beli

(in Norse mythology). *SEE BELA*.

Beligatti Cassio

an Italian Capuchin, was born at Marcerata, in 1708. He remained as missionary for eighteen years in Thibet and in the kingdom of the Great Mogul. After his return, he edited, upon the invitation of cardinal Spinelli, prefect of the Propaganda, a *Thibetian Alphabet* (Rome, 1773); and two grammars, one of the language of Hindostan, the other of the Sanscrit idiom. He was the co-laborer of P. Giorgi who in his celebrated work explained the MSS. found in Tartary in 1721. He died at Rome in 1791. See Hoefer, *Nouv. Biog. Generale*, s.v.

Belin, Alphonse

a French theologian, lived in the latter half of the 17th century. He wrote, *La Verite de la Religion Catholique, et la Faussete de la Religion Pretendue Reforme* (Nevers, 1683). See Hoefer, *Nouv. Biog. Generale*, s.v.

Belin, Gabriel De St.

a French jurist and theologian, was born at Champagne in 1546. He entered the Order of the Cistercians, and was appointed abbot of Marimond. He died Sept. 14, 1590. He published in 1580 the *Coutume du Bassigny*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Belin, James L.

a minister in the Methodist Episcopal Church South, was born in South Carolina in 1788. He entered the South Carolina Conference in 1811, and labored zealously until his sudden death, May 19, 1859. Mr. Belin was a good, pure-hearted, experimental preacher. He was charitable and exemplary in life. See *Minutes of Annual Conferences of the M. E. Church South*, 1859, p. 150.

Belin, John Albert

a learned French prelate, was born at Besancon about 1610. He took the Benedictine vows at the Abbey of Faverney, Dec. 19, 1630. Having completed his studies, he was sent to the Abbey of Cluny, to the Priory of Charite-sur-Loire, then to Paris and other places, where he distinguished himself as a preacher. Having secured for the son of Colbert the vote of all the monks for the election to the Priory of Charite, he obtained of this minister the bishopric of Belley in 1666. He died in his diocese in 1677. He wrote, *Les Emblemes Encharistiques* (Paris, 1647); *Les Fideles Pensees del'Ame pour la Porter a son Devoir* <ibid. eod., 1660>: —*Pierre Philosophale* (ibid, 1653): — *Les 'Aentures dut Philosophe inconnsu la Recherche et Invention de la Pierre Philosophale* (Paris, 1664); an interesting work directed against the alchemists: — *Preuves Convaincantes des Virites du Christianisme* (Paris, 1666). See Hoefer, *Nouv. Biog. Generale*, S V.

Beling Richard

SEE BELLING.

Belingan

SEE BELLINGAN.

Belinuncia

in Gallic mythology, was a poisonous plant, possessing a magic effect, sacred to Belenus or Belinus, from whom its name. The Gauls poisoned their arrows and lances with it. It was also said to produce rain and stormy weather, if dug up by a virgin at midnight during the new-moon, while if gathered during the full-moon it produced aridity.

Belinus, Belis

SEE BELENUS.

Belisana

in Gallic mythology, was the discoverer of the arts, and worshipped by the Gauls. All accounts about her are doubtful, as also the account that she is represented as. a maiden sitting on a tree-stump, on the famous eight-cornered pillar near Cussi la Colonne. She is thought to have represented *Minerva*.

Belit

an Assyrian goddess, analogous to the Accadian *Nin-gelal*.

Belknap Giles N.

a Methodist Episcopal minister, was born at Randolph, Vt., May 13 , 1811. He was converted in 1832; received license to preach in 1840; moved to Shiawasse County, Mich., in 1848, and in the same year entered the Michigan Conference. On account of ill-health he held a superannuated relation during 1857 and 1858. During the other years of his ministry he labored willingly and faithfully. He died April 13, 1866. Mr. Belknap excelled as a pastor. His preaching was direct, earnest, and full of pathos. See *Minutes of Annual Conferences*, 1866, p. 157.

Bell

Picture for Bell

The body of a Corinthian or Composite capital, supposing the foliage stripped off, is called the bell; the same name is applied also to the Early English and other capitals in Gothic architecture which in any degree partake of this form.

Bell, Alexander (1),

an English Wesleyan minister, was born in 1788. He was converted when seventeen years of age, under Rev. William Bramwell, and was called to the ministry in 1810. He died Feb. 3, 1851. He occupied some of the most important circuits, and was an eminently useful minister and a burning and shining light. See *Minutes of the British Conference*, 1851; *Wesleyan Centenary Takings*, 1, 334.

Bell, Alexander (2),

a Methodist Episcopal minister, entered, in 1855, the Pittsburg Conference, in which he did excellent service for twelve years, when he was disabled by an attack of apoplexy. He soon manifested alarming symptoms of insanity, and was removed to the Columbus Asylum, where he died, Nov. 18, 1867. Mr. Bell was an earnest, able, and acceptable minister. See *Minutes of Annual Conferences*, 1868, p. 112.

Bell, Angus

a Methodist Episcopal minister, was born in Scotland about 1827, of respectable, pious parents, who gave him a careful education. He spent several of his early years in marine life. Upon abandoning the sea he travelled through several of the Southern States, and finally settled at Evansville, Ind., where he was converted. Soon after he was licensed to preach, and labored as supply in various places in Indiana. In 1857 he entered the Kentucky Conference. In 1861 he was violently persecuted by secessionists, and his life was threatened; he therefore temporarily left his work. About this time he was attacked by hemorrhage of the lungs, and died Sept. 13, 1861. Mr. Bell was an excellent man, but subject to extreme elevations and depressions in his religious experience, though of unblemished character. He was somewhat eccentric, yet never offensive. See *Minutes of Annual Conferences*, 1862, p. 8.

Bell, Ann Mercy

an English minister of the Society of Friends, was born in London in 1706. For several years she was a teacher in a Friends' school in her native city. Her conversion took place in early life, and she was impressed that it was her duty to preach. Her ministry was at first in her own immediate vicinity, but gradually extended to many parts of England. It was not confined to

persons in her own denomination, but reached the various sects of Christians. In 1753 she went to London, where she was much occupied in preaching in the streets and market-places, and “such was her ardor and love for the people that she frequently preached three or four times a day in different places.” She died of apoplexy, Dec. 30, 1775. See *Piety Promoted*, 3, 105-106. (J. C. S.)

Bell, Benjamin (1)

a Congregational minister, was born in Dutchess County, N. Y., Jan 21, 1752. He graduated from Yale College in 1779; was ordained pastor in Amesbury, Mass., Oct. 13, 1784; resigned his pastorate in March, 1790, and died in 1836. See Sprague, *Annals of the Amer. Pulpit*, 2, 87.

Bell, Benjamin (2),

a Methodist Episcopal minister, was born in Montgomery County, N. C., Nov. 15, 1801. He experienced conversion in 1818; received license to preach in 1825, and in 1826 entered the South Carolina Conference, in which he was very successful, and only missed one year, and that on account of ill health, until his decease, June 27, 1838. Mr. Bell was an able, devoted, ardent Christian gentleman. See *Minutes of Annual Conferences*, 1839, p. 663.

Bell, David L.

a minister in the Methodist Episcopal Church South, was born in Kentucky. His father was a Baptist preacher. He was converted in 1841, and in 1842 entered the Arkansas Conference. In 1844 he was ordained deacon and transferred to the Texas Conference, where, soon after, from pecuniary embarrassment, he was obliged to locate. In 1849 he re-entered the active ranks, but was attacked by pneumonia on his return home and confined until his death, Jan. 25, 1850. Mr. Bell was an agreeable companion, a dauntless preacher, a conscientious Christian, and a faithful pastor. See *Minutes of Annual Conferences of the M. E. Church South*, 1850, p. 299.

Bell (Nee Wynn), Deborah

an English minister of the Society of Friends, was born at Bradford, York shire, in 1689. She became a Christian when quite young, and at the age of nineteen began her ministerial work with modesty and timidity, but grew

strong by experience. She visited many parts of England, Scotland, and Wales, and was twice in Ireland. In 1738 she made her last visit to several places in Hertfordshire, where, though very feeble in body, she “was strong in spirit, and proved a great comfort to the Friends where she went.” She died Sept. 2, 1738. See *Piety Promoted*, ii, 258, 259. (J. C. S.)

Bell, Fielding

a minister in the Methodist Episcopal Church South, was born in Stafford County, Va., June 19, 1801. He graduated at St. Mary's College, Md., and in 1832 moved to St. Louis, Mo., and entered upon the practice of medicine. In 1839 he moved to Floyd'sburg, Ky., where he received license to preach, and in 1840 entered the Kentucky Conference. In 1860 he was transferred to the Louisiana Conference, and appointed to the Concordia Mission, where he labored until the work was broken up by the war. In 1865 he resumed his service, and was appointed to Waterproof and St. Joseph, where he continued until within a few days of his decease, which occurred Aug. 28, 1867. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 135.

Bell, Hamilton

a Presbyterian minister, was in May, 1740, taken on trial by Philadelphia Presbytery, and licensed Sept. 30. Having spent some time at Nottingham, he was received by Donegal Presbytery, Oct. 27, 1741, and April 7 he received a call to Nottingham, and was ordained Nov. 11, 1742. He was also invited to Donegal, to Lancaster, and to White Clay. The spring after being ordained, he was admonished, and in the fall suspended. In February, 1744, he published his renunciation of the presbytery in the newspapers. He appealed to the synod in May, 1744, and they appointed a committee to meet and determine the affair. It met at Donegal in June, and deposed him; and the synod approved the sentence in 1745. See Webster; *Hist. of the Presb. Church in Amer.* 1857.

Bell, Henry

a minister in the Methodist Episcopal Church South, was born in North Carolina, Feb. 28, 1799. He was converted in early life, but did not join any religious sect until about thirty-five years of age. He moved to Tennessee when about eighteen, was licensed to preach in 1841, spent eleven zealous, laborious years in the local ranks, and then, in 1852, entered the Memphis

Conference, in which he served as health permitted, until his death, July 26, 1874. Mr. Bell had very limited educational privileges in early life, but by persistent personal application became a well-read man. He was plain, practical, and forcible in his preaching, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1874, p. 64.

Bell, Hiram

a Congregational minister, was born at Antrim, N. H., Dec. 16, 1807. His preparatory studies were pursued at the Kimball Union Academy, and he graduated from Williams College in 1836. In 1839 he graduated from East Windsor Theological Institute. From 1840 to 1850 he was pastor of the Church in Marlborough, Conn. In the latter year he was installed at Killingworth, Conn. remaining there until 1864; and from May of that year until death, June 18, 1876, he was acting pastor of the Church in Westchester, Conn. See *Cong. Quarterly*, 1877, p. 409.

Bell, Jacob

an English minister of the Society of Friends, was born in London, April 17, 1737 (O.S.), where he resided the most of his life. He became a Christian in early life, and his "first appearance in public testimony" was in 1774, when he was about thirty-seven years of age. In the discharge of his ministerial duties, he visited most of the meetings in Great Britain, also those in the Isles of Wight, Guernsey, and Jersey. He often held meetings among persons of Other religious denominations. He died at Plaistow, Essex Co., the place of his last residence, Dec. 19, 1806. See *Piety Promoted*, 2, 382-383. (J. C. S.)

Bell, James (1),

an Irish Wesleyan minister, was born in the north of Ireland, 1759. He was converted when after twenty. He was appointed to a circuit in 1790, and labored for thirty-seven years, chiefly as a missionary, preaching in the English and Irish tongues, oftentimes at fairs and markets, and exposed to much danger. When unable longer to fulfil the duties of the ministry, he retired to Dublin, where he still did missionary work. He died Dec. 8, 1844. See *Minutes of the British Conference*, 1845.

Bell, James (2),

a Wesleyan minister in Canada, was born in the County of Wexford, Ireland, in 1810. He was converted in early life; came to Canada in 1831; entered the ministry of the then newly formed “Canadian Wesleyan Methodist Church” in 1834; retired from the active work in 1863; settled in London, Ont., in 1867; and died in that city, May 31, 1879. Bell was a mighty wrestler with God and an irresistible pleader with men. His whole soul sometimes seemed on fire; it flashed from his eyes, flamed from his tongue, and burned into the souls of those who heard him. He was a man of warm friendships and of uniform and unspotted integrity. See *Minutes of London (Ont.) Conference* (Toronto, 1879), p. 32.

Bell, John (1),

an English Wesleyan minister, of Episcopal parents, was born at Hull, Oct. 19, 1788. He united with the Church at the age of fourteen, and was received as a probationer in 1811; he was sent to Newfoundland in 1816, and labored in St. John's, island Cove, and Harbor Grace; returned to England in 1823; became a supernumerary in 1851, and died after much affliction, Oct. 26, 1855. He was a faithful pastor. See *Minutes of the British Conference*, 1856; Wilson, *Newfoundland and its Missionaries* (Cambridge, Mass, and Halifax, N. S., 1866, 12mo), p. 237.

Bell, John (2)

a Methodist Episcopal minister, was born in Accomac County, Va., in 1792 or 1793. He experienced conversion in his twenty-first year; soon was promoted to class-leader, exhorter, and local preacher; and in 1827 entered the travelling ministry. For two years previous to his decease he held a superannuated relation. He died Aug. 14, 1859. Mr. Bell did valiant work for the Church. He was humble, guileless, patient, courteous, and generous. See *Minutes of Annual Conferences*, 1860, p. 56.

Bell, John (3),

an English Wesleyan missionary was born at Stokesley, Yorkshire, Nov. 21, 1812. He was converted when twelve years old, entered the itinerancy in 1836 (Haslingden and Oakham circuits), and sailed for Antigua, W. I., Oct. 31, 1838. After a few months of earnest work, he was stricken with

yellow fever, of which he died, Aug. 16, 1839. See *Minutes of the British Conference; Wesl. Meth. Mag.* 1841, p. 979.

Bell, John (4),

an English minister of the Society of Friends, was born in Cumberland County in 1681. He took up his residence in London in 1708, was a member of the Savoy meeting, from which he received a certificate approving him as a minister, and commending him to Friends in Holland, among whom he purposed to labor. For a time, he resided in Bradford, York County, and in 1715 removed to London, where he remained during the rest of his life, and died in 1761. He was the compiler of one volume of *Piety Promoted*. See *Piety Promoted*, 3, 205-206. (J. C. S.)

Bell, John (5),

an English minister of the Society of Friends, was born in London in 1774, and became a Christian in early life. Engaging in secular pursuits, he was greatly prospered in his business, and, as a “steward” of God, generously distributed the good things which came into his hands. He began to speak as a minister in 1797, and subsequently, at different times, in company with other ministers he made religious visits in different parts of England and Scotland. He died Jan. 14, 1849. See *Testimonies at Yearly Meeting*, 1849, p. 28-31. (J. C. S.)

Bell, John Foster

a Methodist Episcopal minister, was born near Lewistown, Pa., Oct. 16, 1844. He was converted at the age of thirteen; and in 1869 was licensed to preach and admitted into the Central Pennsylvania Conference, in which he labored with great energy and fidelity until his decease, March 5, 1878. Mr. Bell was a model young man, cultured in manner, mind, and spirit. See *Minutes of Annual Conferences*, 1878, p. 37.

Bell, John W.

a young Wesleyan missionary, died at Gambia, West Africa, of fever, accelerated by an imprudent journey through a dangerous swamp, Dec. 17, 1874. He had been but recently accepted by the Missionary Committee, and had scarcely entered upon the duties of his missions. See *Minutes of the British Conference*, 1875, p. 35.

Bell, Richard

an English Wesleyan minister, was born at Leeds, June 4, 1820. He was converted when eighteen years of age; entered the ministry in 1849; became a supernumerary in 1873; took up his residence at Beverley; and died Nov. 14, 1874. Mr. Bell had a cultivated mind; his preaching was attractive and edifying; he promoted the religious instruction of the young; and his amiableness of disposition and blamelessness of life secured the esteem and love of the people. Mr. Bell wrote, *The Claims of the Bible* (3d ed. Lond. 1857, 12mo): — *The Human Mind* (Leicester, 1860, 12mo): — *The Great Possession* (Lond. 1867, 12mo, pp. 460): — *Existence after Death* (ibid. 12mo). See *Minutes of the British Conference*, 1875, p. 16; Osborne, *Meth. Bibliography*, s.v.

Bell, Robert (1),

an Irish Methodist preacher, was born in 1815, in the County of Cavan. The Methodist preachers lodged and preached in his father's house, spoke kindly to the boy, and at the age of eighteen he was converted and joined the society. He began to preach soon afterwards, and entered the ministry in 1844. He died peacefully, Nov. 2, 1866. His preaching was earnest and powerful.

Bell, Robert (2),

an English Congregational minister, was born at Colne, Lancashire, July 11, 1806. He early became a Christian, and, showing unusual abilities as a public speaker, he was introduced by his pastor to Airedale College, where he made preaching his special study. His health was delicate, yet he settled at Stainland, and remained there eleven years, infusing new life into the people, and augmenting the Church both in numbers and in spiritual power. He subsequently labored at Sowerby Bridge, Brighouse, Salterforth, and Huddersfield, where he died, Dec. 12, 1869. See (Lond.) *Cong. Year-book*, 1871, p. 304.

Bell, Samuel M.A., Ph.D.

an English Congregational minister, was born at Leeds, June 3, 1793. In his eighteenth year he became a member of the Church; in 1813 was admitted as student at Hoxton Academy, and at the close of his course was stationed at Wrexham. Here he preached five years; then removed to

Lancaster, where he labored twenty-two years; and then went to Stockwell, near London, where he conducted an academy for young gentlemen sixteen years. He died July 22, 1861. Mr. Bell was a devoted Christian, a man of strict conscientiousness and great benevolence. See (Lond.) *Cong. Year-book*, 1862, p. 222.

Bell, T. H. D.

a Methodist Episcopal minister, was born in Coshocton County, O., March 7, 1836. He received a careful religious training; experienced conversion in his fourteenth year; spent two years at West Bedford Academy as a student, and then engaged in school-teaching. He was an unusual and remarkable teacher. In some of his schools nearly every scholar was converted through his prayers and example. In 1864 he was licensed to preach, and in 1866 entered the North Ohio Conference, in which he served the Church valiantly, and died in the midst of his labors, March 31, 1878. Mr. Bell was an excellent man, a faithful and useful preacher; tall and manly in form, genial in spirit, and a loving companion. See *Minutes of Annual Conferences*, 1878, p. 37.

Bell, Thomas M.

a Methodist Episcopal minister, was born in Pennsylvania, July 4, 1832. He removed to Indiana in early manhood; experienced conversion at the age of eighteen; soon became class-leader; worked at his trade until the breaking-out of the civil war, when he enlisted and served three years; and in 1869 entered the North. Indiana Conference. On account of his feeble health he was only able to labor six years. In 1875 he became superannuated, and died. Sept. 2, 1878. Mr. Bell was brave and true in the army, and watchful and zealous in his ministry. See *Minutes of Annual Conferences*, 1879, p. 56.

Bell, Walter A.

a Methodist Episcopal minister, was born in 1830. He received a careful religious training, and spent most of his youth in Claysville, O. He was converted at his father's family altar. Being poor his literary advantages were very limited, and to remedy them he, after toiling hard all day, pushed his intellectual labors far into the night. He was duly licensed to exhort and to preach, and finally entered the Pittsburg Conference, in which he labored as his health permitted until his decease, April 22, 1859. Mr. Bell was a

Christian gentleman of the finest sensibilities and most approved manners. See *Minutes of Annual Conferences*, 1859, p. 117.

Bell, William (1),

a Scottish prelate, was elected to the see of St. Andrews in 1332, but did not succeed in obtaining a confirmation. So the see of St. Andrews was vacant until 1341. See Keith, *Scottish Bishops*, p. 24.

Bell, William (2), D.D.,

an English clergyman, was born in the parish of St. Dunstan's-in-the-West, London, Feb. 4, 1625, and educated at Merchant Taylor's School, and at St. John's College, Oxford. In 1648 he was ejected from the university by the republicans, and afterwards travelled in France. About 1655 he had a small benefice in Norfolk conferred upon him, but was not admitted by the triers. At the Restoration he became chaplain in the Tower of London. In 1662 he became vicar of St. Sepulchre's, London, and in 1665 prebendary of St. Paul's. In 1667 he was promoted to the archdeanery of St. Albans, and made one of his majesty's chaplains in ordinary. In 1668 he became one of the lecturers of the Temple. He died July 19, 1683. His only publications were a few sermons. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bell, William (3),

a minister of the Church of Scotland, was born in 1704, and died Sept. 20, 1779.

Bell, William (4),

a Universalist minister, was born at Windsor, Vt., June 16, 1791. He was strictly trained in Calvinism; removed to South Hampton, N. H., in 1797; attended school at East Kingston and Concord, N. H., and at Newburyport, Mass.; learned the printing and silver-plating business; and in 1818 removed to Charlestown, Mass., and embraced Universalism. He received a private theological training under the Rev. Hosea Ballou, and began to preach in 1824 at Haverhill, Mass. He spent the first ten years of his ministry in Salem and Washington, N. H., and Springfield and Woodstock, Vt., during which period he edited and published five volumes of *The Watchman* and *Christian Repository*. Thence he removed to Lansingburg, N. Y.; thence to Bennington, Vt.; thence to Milford, Mass.;

thence to Lowell, where for a time he assumed the editorial labors of the *Star of Bethlehem*; and in 1849 to Boston, where, with the exception of three years spent in Charlestown, he remained until his death, April 30, 1871. Mr. Bell was not great in either natural endowments or acquirements, but a man of sound mind, amiable disposition, strong faith, and decided religious feeling. See *Universalist Register*, 1872, p. 130.

Bell, William (5),

an English Wesleyan missionary, was born at Lowth, Lincolnshire. His zeal and steadfastness when a local preacher, as well as his bodily vigor, induced the conference to send him upon his entering the itinerancy in 1822 as a missionary on the River Gambia, West Africa. Shortly after his arrival he was assailed with a violent fever, which occasioned his death, March 15, 1822, aged twenty-seven. See *Minutes of the British Conference*, 1822.

Bell, William Gilmor

a Presbyterian minister, was born at West Alexander, Pa., Dec. 11, 1812. His preparatory education was obtained in his native town, and he graduated from Washington College in 1836. He went directly from college to Princeton Seminary, where he studied between two and three years. He was licensed by the Red Stone Presbytery in 1837, and ordained in 1840 by the Presbytery of Missouri, and on the same day installed pastor of the Church at Booneville, Mo., where he labored over fourteen years. During this period he had charge of a seminary for young ladies, which he organized in 1843, and presided over until 1858. After this he organized a Church at Union, fifteen miles from Booneville, and supplied it from 1848 to 1860. He then removed to Texas, and supplied the Warrensburg Church after his return. In 1869 he again removed to Texas, and engaged in the work of the American Bible Society, supplying the Georgetown Church. He next labored as a missionary, supplying various churches. In 1880 he was commissioned by the Board of Home Missions to labor at Fort Concho and vicinity, but was overtaken by sickness at Perkins Ranch, twenty-three miles west of Coleman, Texas, and died Sept. 23, 1880. See *Necrological Report of Princeton Theol. Sem.* 1881, p. 57. (W. P. S.)

Bell, W. W.

a Presbyterian minister, was born in Greene County, Tenn., July 30, 1799. He professed religion when quite young, and was licensed by the Knoxville Presbytery in 1834. In 1855 he removed to the West and joined the Missouri Presbytery; later he joined the Kansas Presbytery, of which he was a faithful member until his death, March 11, 1860. See Wilsar, *Presb. Hist. Almanac*, 1861, p. 234.

Bella, Ardellio della

an Italian Jesuit and preacher who lived at Spalatro, in Dalmatia, near the commencement of the 18th century, wrote *Dizionario Italiano, Latino, Illirico* (Venice, 1728). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bella, Geronimo

an Italian theologian and poet, was born at Carra, in Piedmont, and lived in the latter half of the 17th century. He was prior of St. Andrews of Mondovi, chief-priest of Coni, doctor of civil and canon law, and vice-general of the Church of Salvees. He wrote, *Il Genio Regale Appagato* (Mondovi and Coni, 1646): — *Il Sole Besneficio* (ibid. 1647): — *L'Aurora Opportuna* (Coni, 1655): — *Le Palme del Giacinto* (ibid. 1661): — also some *Panegyriques*. These works of the poet breathe the spirit of the time. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Bella, Stefano della

a Florentine engraver, was born May 18, 1610. He was the son of a goldsmith,, and intended for that profession; but he soon manifested a genius for drawing, and was placed under the instruction of Cesare Dandini. He visited Paris in 1642, where he executed some plates for Heinrich, the uncle of Israel Sylvestre. He died at Florence, July 12, 1664. The following are some of his principal religious works: *The Virgin Suckling the Infant Jesus*; *The Triumph of our Church*; *John the Baptist Getting Water with his Cup*; *The Virgin with the Infant Jesus on her Knee*; *The Holy Family*; *The Repose in Egypt, with St. Joseph Reading, Leaning against a Tree*; a round plate of the *Flight into Egypt, with the Heads of Angels*. See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bellah, James

a Methodist Episcopal minister, was born in North Carolina. At the age of twenty-two he was converted, and in 1816 entered the South Carolina Conference, in which for seventeen years he travelled and preached with zeal and usefulness, when failing health obliged him to desist from active service. He died in 1835. See *Minutes of Annual Conferences*, 1835, p. 345.

Bellah, Morgan

a minister of the Methodist Episcopal Church South, was born in Oglethorpe County, Ga., Nov. 24, 1799. His vigorous mind never had the discipline of a thorough education, but by diligent study he became a useful preacher. He joined the North Georgia Conference in 1833 and labored faithfully within its bounds until 1869, when he was superannuated. He died in Barnesville, Ga., March 26, 1880. He was a practical, earnest preacher, a safe expositor, and a spiritual exhorter. His manner was dignified and serious, his spirit humble and meek, his life true, loving, and pure. See *Minutes of Annual Conferences of the M. E. Church South*, 1880, p. 193.

Bellaise Julien

a learned French Benedictine of the Society of St. Maur, was born at St. Symphorien, in the diocese of Avranches, in 1641. In concert with Lenourry and Jean Duchesne, he revised the manuscripts of St. Ambrose. His death prevented his completing a new edition of the *Councils and Monuments of Normandy*. He died at the Abbey of St. Ouen of Rouen, March 23, 1711. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellaize Hugues Francois Regis De

a French prelate, was born in 1732, and died at Paris, Sept. 20, 1796. He became bishop of St. Brietic, and perished during the French Revolution. See Hoefer, *Nouv. Biog. Generale*, s;v.

Bellamy, Adey

an English minister of the Society of Friends, was born at Framlingham, Suffolk Co., in 1739, and in early life made a profession of his faith in Christ. For many years he resided in London, where he was engaged in

trade. He first appeared as a minister in the forty-first year of his age, “in which character he was well accepted by his friends.” He was useful in his vocation, not only in his native land, but also in the island of Guernsey, where he made two religious visits, and in the south of France. In the year 1789 he removed to High Wycombe. He died peacefully, March 29, 1810. See *Piety Promoted*, 4, 11, 15. (J. C. S.)

Bellamy, David

a Baptist minister, was born in 1805. He became pastor of a Church in Skeneateles, N.Y., in 1833, and subsequently of a Church in Manlius. Ill-health compelled him to retire from the pastorate in 1839. He entered the service of the American and Foreign Bible Society, and the more active life he led while travelling for the society so far restored him that he again resumed his ministerial work, and became pastor of the Church in Ithaca, N. Y., and subsequently of the Stanton-street Church in New York city, with which he remained until 1846. He then united with others in the formation of what is now the Calvary Church in New York, and became its pastor, sustaining that relation for about three years. Afterwards he was pastor successively of churches in Arcadia, Mt. Morris, and Rome, where he died, Oct. 1, 1864. See *Appletons' Annual Cyclop.* v, 618.

Bellamy, George

an English Wesleyan missionary, after preaching seven years in England, was sent as a missionary to the West Indies in 1817. Here four years of work and affliction was all he bore. He died in Demerara, Nov. 2, 1821. See *Minutes of the British Conference*, 1822.

Bellamy, Joseph D.D.

a Congregational minister, was born at New Cheshire, Conn., in 1719. He graduated from Yale College in 1735, and soon after devoted himself to theological study. Two years after his graduation he was licensed to preach by the Association of New Haven County, Conn.: — For some time he supplied a small congregation in Bethlehem, then a parish in Woodbury. A revival followed his preaching in the latter place, and he was urged to become pastor of the church. Accordingly in the spring of 1740 he was duly ordained, and this pastorate continued until the close of his life, a period of fifty years. Soon after his ordination began the “great

awakening," which extended through several years. Until 1742 he remained with his own people, but was so impressed with the magnitude of the work that, having procured a supply for his own pulpit, he went into different parts of the country, preaching everywhere with remarkable power. Not only in Connecticut, but in some of the neighboring colonies he aroused the people. It is said that he resembled Whitefield in respect to fervor, but exceeded him in logic. After being satisfied that these itinerant labors were no longer required, he devoted himself again to his parish work. Then he began the great undertaking of his life, as many think — his preparation for the press of the work entitled, *True Religion Delineated*. It was printed first at Boston, in 1750; was subsequently reprinted in Scotland, and its popularity was great, not only in Great Britain but in America. Somewhere about 1757 he received an invitation to become pastor of the First Presbyterian Church in New York city, which he declined. A considerable part of his usefulness consisted in preparing young men for the ministry, and he became distinguished as a theological teacher. He died at Woodbury, Conn., March 6, 1790. Besides the work already mentioned, Dr. Bellamy published a large number of sermons, essays, and letters. In 1811 his entire works were published in New York, in three volumes octavo. He is still considered one of the most distinguished and useful writers of his time. There was undoubtedly a great deal of the love of dominion his nature, which made him appear impatient of contradiction. He was a mortal enemy to Antinomianism. He was considered one of the most powerful preachers of his day, exercising perfect self-command and freedom of utterance, accompanied with impassioned gesture. See Sprague, *Annals of the Amer. Pulpit*, i, 404.

Bellamy, Samuel

an English Congregational minister, was born at Lincoln, April 4, 1803. He was converted early in life, joined the Congregational Church, received his collegiate discipline at Huxton Academy and Highhury College, and was ordained to the pastorate at Leeds in 1828. On resigning his charge at Leeds, Mr. Bellamy preached successively at Clutton, Somersetshire, ten years; ten years at Sheffield; seventeen. years at Buckingham; and finally retired to Sheffield, where he died, Nov. 23, 1877. Mr. Bellamy published *The Betrayal*, a sacred poem in five books; *A Sermon on Baptismal Regeneration*, and *A Course of Lectures on the Prodigal Son*. — See (Lond.) *Cong. Yearbook*, 1879, p. 298.

Bellamy, Thomas

a Presbyterian minister, was born- at Great Grimsby; Lincolnshire, England, in 1804. He was licensed and ordained by Black River Congregational Association in 1831. He labored in the ministry for thirty years in Copenhagen, Evans's Mills, Penfield, Alexandria, and Charlotte, all in the state of New York, and died May 1, 1867. See Wilson, *Presb. Hist. Almanac*, 1868, p. 75.

Bellange, Jacques

a French painter and engraver, was born at Chalons about 1610, and studied under Claude Henriot, a painter of Nancy, and Simon Vouet. As a painter, little is known of him. The following are his principal religious plates: *The Annunciation*; *The Holy Family, with St. Catherine and St. John*; *The Adoration of the Magi*; *The Resurrection of Lazarus*; *Christ bearing his Cross*; *The Dead Saviour lying on the Knees of the Virgin Mary*; *The Martyrdom of St. Luciat*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v. Hoefer, *Nouv. Biog. Generale*. s.v.

Bellarini (And Not Bellavini) Giovanni

An Italian theologian, a native of Castelnuovo, entered the Society of Barbanites in 1575, and was frequently associated with St. Charles Borromeo, whom he highly esteemed. He taught theology at Pavia and at Rome, and founded the houses of his order, of which he was superior, at Novara and Spoleto. He died at Milan in 1630. His principal works are, *Praxis ad Omnes Veritates Evangelicas cum Certitudine Comprobandas* (Milan, 1626): — *Doctrina Concilii Tridentini et Catechismi Romani de Synibolo Apostolorum* (Rome, 1630): — *Speculum Humance atque Divince Sapientie* (Milan, 1630): — *Memorial des Confesseurs et des Penitents, tire Principalement de la Doctrine du Concile de Trente et du Catechisme Romain* (from the Italian by Remy, Paris, 1677). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellati Antonio Francesco

an Italian theologian and preacher of the Jesuit order, was born at Ferrara, Nov. 2, 1665. He took the sacred habit at sixteen years of age, and passed his novitiate at Bologna, where he continued his studies till 1688, completing his vows in 1699. He was one of the most famous preachers of

his time. He became rector of the college at Piacenza in 1712, and died March 1, 1742. A collection of his works was published at Ferrara in 1744, in four volumes the first containing, *Le Prediche* (1744); the second, *Oragioni e Discorsi* (1745); the third, *Trattati Sacri e Morali* (1746); the fourth, *Altri Trattati, Esortazioni Domestiche; altri Prediche, Lettere, e la Vita dell' Autore* (1748). He was, of his kind, one of the best Italian writers of the 18th century. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Bellator

a presbyter, and a friend of Cassiodorus, at whose request he wrote *Commentaries on Ruth*, appended by Cassiodorus to Origen's *Exposition*, to complete a comment on the Octateuch. He also wrote *Commentaries* on *Tobit*, *Esther*, *Judith*, *Maccabees*, and *Wisdom*, all of which have perished. He translated two books of Origen's *Homilies on Esdras*; and Huet regards him as the author of the extant Latin version of some of the works of that father. See Cassiodorus, *De Inst. Div.* c. i, 540, c. v, 542, etc.; Cave, *Historia Literaria*, i, 525; Sigebert, *De Ill. Eccles. Script.* c. 89.

Bellay, Eustache du

a French prelate, nephew of Rente, became the successor of Jean du Bellay as bishop of Paris, and governed his diocese with great wisdom. He showed much zeal at the Council of Trent in sustaining episcopal rights, and opposed the introduction of the Jesuits into France. He died at Bellay, in Anjou, in 1565, after having resigned his see. See *Biog. Universelle*, s.v.

Bellay, Rene du

a French prelate, younger brother of Jean, was first counsellor clerk at the Parliament of Paris, and in 1538 received the bishopric of Grasse, which he afterwards resigned in favor of Benedict Taillecorne, tutor of the children of France. He took charge of the offices of the Church of Paris during the absence of his brother, Jean, who went as ambassador to London (1533-34). He was appointed bishop of Mans Sept. 27, 1535, and devoted his leisure to horticultural labors. He died in 1546. His garden at Tournaye was, according to C. Gesner, the most beautiful not only of France, but of continental Europe. The introduction of tobacco into France is probably due to him. Two unpublished letters of this learned bishop are found, addressed to his brother the cardinal, preserved in the National Library;

also *Missale ad Usus Ecclesie Cenomanensis* (Paris, 1541, 1546, 1548). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bell-clerks

were two functionaries formerly attached to the pope's chapel at Rome. They probably derived their name from the duty being assigned them of ringing a bell when the pope was on a journey with the holy sacrament. While attending the pope on these occasions they were dressed in red, but at chapel their dress was purple and they wore surplices. It was necessary that one of them should be a priest, so that he could carry the sacrament from the horse to the place where it was to be used on a journey. It was their office to decorate the altar, light the wax tapers, cover the tables of the altar, prepare the seat for the officiating priest, arrange the benches and cushions in order, dress the assistant, take care of the censer, and present the wine and water to be made use of in the mass.

Bellefonds Leonard Gigault De

a monk of the 17th century, founded at Rouen the monastery of Notre Dame des Anges, of the Order of St. Benedict. His *OEuvres Spirituelles* were published at Paris in 1719. See Hoefer, *Nouv. Biog. Generale*, s.v.

Belleli Fulgencio (Or Francesco)

a pious and learned Italian theologian of the Order of the Augustins, of whom he became general, was born in 1675 at Buccino, in the diocese of Couza (kingdom of Naples), and died at Rome in 1742. In his work *De Inventione coepris Augustini* (Venice, 1728), he maintained, contrary to the opinion of Muratori, that the body of St. Augustine existed at Pavia and was transported in the 8th century. He published two other works on Augustine, *De Statu Creaturæ ante Peccatum* (Antw. 1711) and *De Reparatione Naturæ post Lapsum* (Rome, 1737, 2 vols.), the former of which was condemned by the Inquisition. See Hoefer, *Nouv. Biog. Generale*, s.v.; Wetzer u. Welte, *Kirchen-lexikon*, s.v.

Bellemere Gilles De

a French canonist and prelate who died in 1409, was successively bishop of Lavaur, of Puy-en-Velay, and of Avignon. He left several works on jurisprudence (Lyons, 1548, 7 vols.; 1586, 6 vols.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellenden Adam

a Scottish prelate, was first minister at Falkirk in 1608, where he continued until 1615, when he was promoted to the see of Dunblane, and from there to the see of Aberdeen in 1635. Here he sat until 1638, when he was excommunicated with the rest of his order by the wild assembly at Glasgow. He went to England and died soon after. See Keith, *Scottish Bishops*, p. 181-182.

Bellenghi (And Not Bellenchi) Filippo Maria Albertino

an Italian prelate and learned Camaldule, was born at Forlimpopoli (and not at Forli), Sept. 22, 1758. Having received the degree of doctor of theology and of canonical law at Rome, he was successively rector of the parishes of Faenza and Perugia, abbot of Sassoferrato and of Avellana. At last Bellenghi became procurator-general of his order, and Leon XII appointed him archbishop of Nicosia, and made him apostolic visitor of the orders of friars in Sardinia. He died March 2, 1839. Besides many of his works which remain in MS., we notice, *De Veritate ac Divinitate Sacre of Magorum Historiæ, Dissertatio Historico-theologico-critica* (Pisauri, 1786): — *De Jesu Christi Reliquiis, Dissertatio Theologico-critica* (Faventiae, 1761): — *Animadversiones in Sacrarum Reliquiarum Cultus Vetustatein, ac Prohibitatenm adversus Iconoclastas Protestantés, aliosque Religionis Catholicæ Rituum Nuperos Criticos* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Belleo Carlo

an Italian theologian and poet, was a native of Ragusa, and died at Padua in 1580. He wrote, *De Secundarum Intentionum Natura Tractatus* (Venice, 1589): — *De Multiplici Sensu Scripturæ Tractatus*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Belle-Perche Pierre De

a French prelate and statesman, was born of very obscure parentage at Lucenai, in Nivernais. He was first doctor regent in civil law at Orleans, then counsellor of Parliament. Philip the Fair especially drew him into intimate relations with himself about 1296, and confided to him many important missions; Belle-Perche had charge of the negotiations of Flanders in 1300, then was sent to England, and afterwards to Rome. iHe

negotiated for the treaty of peace of Amiens in 1302. between France and England. In 1303 he returned to Rome, and in 1305 was sent to the archbishop of Bordeaux, who became pope under the name of Clement V, and accompanied him to Italy. In 1306 his important services gained for him the bishopric of Auxerre and the title of chancellor of France. He was well versed in canonical law, and was one of the principal counsellors of Philip the Fair, and took an important part in the enterprises of this prince, who passed a great part of his life in contest against, the spiritual power. He died at Paris, Jan. 17, 1307. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Bellermann Christian Friederich

a Protestant theologian and scholar of Germany, son of Johann Joachim, was born at Erfurt, July 8, 1793. He was from 1818 to 1825 pastor of the Protestants of Lisbon; travelled in Portugal and Spain, and went to Naples in 1827 as chaplain of the Prussian ambassador; and returned to Berlin in 1835, in order to assume the pastoral charge of the parish of St. Paul. He died at Berlin, Feb. 6, 1874. His principal works are, *Inhalt und uber die dltesten christlichen Legradbnissstdtten, und besonders die Katakomben zu Neapel mit ihren Wandgemlldens* (Hamburg, 1839): — *Katechismmus der christlichen Lehre* (Berlin, 1842; 2d ed. 1854): — *Inhalt und Verfasser der einzelnen Buicher der heiligen Schrift* (ibid. 1848): — *Luther auf der Coburg* (ibid. 1853): — *Bugenhagen in Braunschweig* (ibid. 1854): — *Melanchthon in Heidelberg* (ibid. 1855): — *Das Leben des Johannes Bugenhagen* (ibid. 1859): — ‘*Ueber die reactioniren Bestrebungen in der evany . gelischen Kirche* (ibid. 1850). . See Hoefer, *Nouv. Biog. Gen.*, s.v.; Zuchold, *Bibl. Theol.* i, 102. (B. P.)

Bellerophon (Or Bellerophontes)

Picture for Bellerophon

in Greek mythology, was the son of the Corinthian king Glaucus and of Eurymede. He unintentionally killed his brother, and therefore fled to king Proetus in Argos. But, as the latter’s wife became enamoured of him, and he did not favor her love, she accused him to her husband of evil intentions and violence to her person. The king did not care to avenge himself on his guest, but sent him with a letter to his wife’s father, Jobates, king of Lycia, asking him to execute Bellerophon. Jobates likewise refused to kill him as a-guest, but exposed him to dangers to which he might fall a victim. The deities stood by him because of his innocence, and sent him the winged

horse Pegasus (q.v.), by the aid of which he subjected the Solymi, an Asiatic nation, the Amazons, and the Chimaera (q.v.). Jobates was so touched thereby that he gave Bellerophon his daughter Philonoe as a wife, and appointed him his successor. His end was not so happy as his life. The deities, out of envy; began to hate him, and threw him from his Pegasus; lame, he wandered about lonely and sad, in bitter anguish of heart fleeing the paths of men. Philonoe bore him three children, Isander, Hippolochus, and a daughter Laodamia. Mars slew the first in a battle; Diana robbed him of his daughter; but Hippolochus inherited his father's kingdom.

Bellet Charles

a French ecclesiastical writer, was born at Quercy in 1702, and became prebendary of the Cathedral of Montauban. He had great success in preaching, but, being silenced through the enmity of the Jesuits, he gave himself to literary labors. His principal works are *L'Adoration Chritienne* (Montauban, 1754): — *Des Droits de la Religion* (ibid. 1764). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bell-gable (Bell-turret, or Bell-cot)

Picture for Bell-gable

In small churches and chapels that have no towers there is very frequently a bell-gable or turret at the west end in which the bells are hung; sometimes these contain but one bell, sometimes two, and occasionally three, as at Radipole, near Weymouth. A few of these erections may be of Norman date, but the greater number are later; many of them are Early English, in which style they appear to have been very frequent. Besides the bell-gables above referred to, there is often found a smaller erection of very similar kind on the apex of the eastern end of the roof of the nave. This is for the sancte-bell (q.v.).

Belli, Francesco (1),

an Italian theologian and scholar, was born in 1577, at Arzignano, in Vicentin. He travelled in France and Holland, and died, in 1644. He wrote, *La Caterina d'Alessandria*, a tragedy in verse (Verona, 1621, 1622, 1660): — *L'Esequie del Redentore, Sacra Rappresentazione, in Prosa* (Vienna, 1653): — *Le Osservazioni di Fr. Belline' suoi Viaggi d'Olanda et di Francia* (Venice, 1632). See Hoefer, *Nouv. Biog. Generale*, s.v.

Belli, Francesco (2),

an Italian theologian (perhaps brother of the preceding), of the Order of Franciscans, a native of Sciacca, in Sicily, lived about 1600. He wrote *Libro della Verita Christiania, vel quale s' apportano molte Figure dell' Antico Testamento Intorno a Misteri di Nostra Fide* (Padua, 1601). See Hoefer, *Nouv. Biog. Generale*, s.v.

Belli, Nicola

an Italian ecclesiastic, was born at Mazzara, in Sicily, and lived in the second half of the 17th century. He preached with success in many cities, and was superior of several houses of the Order of Hospital Priests, to which he belonged. He published two vols. of *Panegyrics* (Rome, 1669-72). See Hoefer, *Nouv. Biog. Generale*, s.v.

Belli, Paolo

an Italian Jesuit, was born at Messina in 1588; joined his order in 1603; and died at Messina, Jan. 15, 1658. He wrote, *Gloria Messanensium, seu de Epistola Deiparee Virginis ad Messanenses* (Messina, 1647): — *Theatri' Mamertini Descriptio Poetica: — Historia Dominicce Passionis ex iv Evangel. contexta* (Venice, 1643): — *Sacrifizio d'Abramo* (Rome, 1648). *Cappellandum sen. Eleenzosynarium Christi pro Sanctis Animabus Purgatorii* (M'essina, 1654, 1677). He also left (MS. in 2 vols. fol.) *Millelogium Encoiniasticon Marianum, Mille. — Titulis Totidemunque Elogiis in Laudem B. Marice Virginis*. See Mazzuchelli, *Scrittori d'Italia* (Brescia, 1753); Hoefer, *Nouv. Biog. Gen.*, s.v.; Landon, *Eccles. Dict.* s.v. (B. P.)

Bellievre, Albert

a French prelate, elder son of Pomponne de Bellievre, chancellor of France, was made archbishop of Lyons in 1599. During his episcopate the convent of the Church of Ste. Clare was founded by Louise de Langes. Having fallen into a state of imbecility in 1602, he resigned his office, and died in 1621. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellievre, Claude

brother of the preceding, succeeded him as archbishop of Lyons in 1604. In 1606 he presided over an assembly of the clergy, and admitted into his

diocese the fathers of the third Order of St. Francis, better known as *Tercellians* or *Picpus*. He died April 26, 1612. See Hoefer, *Nouv. Biog. Generale*, s.v.

Belling (Or Beling) Richard

son of sir Henry Belling, was born near Dublin, and became distinguished among the Confederated Irish Roman Catholics. He was secretary to the council established at Kilkenny in 1641, and was sent to Rome to solicit aid. He died at Dublin in September, 1677. During the usurpation of Cromwell he retired into France, where he composed *Vindiciarum Catholicorum Hibernice libri 2*, under the assumed name of *Philopater Irencus*. The first book treats of the affairs of Ireland, from 1641 to 1649. The second contains the refutation of a letter written by Paul King, a Franciscan, concerning those affairs. John Poncius, also a Franciscan, wrote against this work of Belling, who replied to him. The authorship of this work is also attributed to Dr. Callaghan. — Landon, *Eccles. Dict.* s.v.

Bellingan (Or Belingan) Jean Baptiste

a French Jesuit, rector of the House of the Professed, at Paris, was born at Amiens, Oct. 31, 1666, and died March 9, 1743, leaving, *Retraite Spirituelle sur les Vertus de Jesus-Christ* (Paris, 1731, 12mo): — *De la Connaissance et de l'Amour de N. S. Jesus-Christ* (ibid. 1734, 12mo): — *Retraite Spirituelle pour Tous les Etats, a l' Usage des Personnes du a Monde et des Personnes Religieuses* (ibid. 1746, 12mo). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellini, Jacopo

an old Venetian painter, was born about 1405, and studied under Gentile Fabriano, and is said by Ridolfi to have been one of the most reputable painters of his day. There are several of his works in the public edifices at Venice, which were highly esteemed at the time, especially in the Church of the Confraternity of St. John the Evangelist, representing different subjects from the lives of our Saviour and the Virgin. He died in 1470.

Bellini, Filippo

an Italian painter, was born at Urbino, and flourished about 1594. Among his principal works are, the *Martyrdom of St. Guadenzio*; fourteen pictures

of the *Works of Charity; The Marriage of the Virgin*, in the Dome at Ancona.

Bellino (or Bellini)

an Italian painter little known, of the Venetian school, lived about 1500. He painted the Madonnas which are ordinarily attributed to Gentile and Giovanni. Bellini, the style of which he imitated perfectly. See. Hoefer, *Noun. Biog. Generale*, s.v.

Bellisomi Carlo

an Italian prelate, was born at Pavia, Oct. 30, 1736. He was made cardinal in 1785 by Pius VI, and was sent, in 1801, by Pius VII to the Congress of Lyons, where he showed himself favorable to the project of forming the kingdom of Italy. Napoleon, in evidence of his satisfaction, sent him a snuff-box ornamented with his portrait. Bellisomi died Aug. 9, 1808. See Hoefer, *Nouv. Biog. Generale*.

Bellman Henry Wise

a minister in the Methodist Episcopal Church South, was born in Lycoming County, Pa., March 11, 1824. He experienced religion when about sixteen; soon afterwards received license to preach, and in 1849 entered the Baltimore Conference. His health failed in 1853, and in 1856 he took a local relation. He studied law and practiced it until 1859, when he again entered the itinerancy, and toiled cheerfully and with great energy until his decease, in 1860. Mr. Bellman was an earnest, faithful, exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1860, p. 238.

Bello Marco

an Italian painter of the first period of the Venetian school, was a native of Argiveta, and lived about the middle of the 15th century He painted *The Circumcisioon of our Lord*, at Rovigo. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellochio Pietro

an Italian theologian of the order of Reformed Franciscans, a native of Ancona, lived near the middle of the 17th century. His principal works are,

Esercizi Spirituali (Venice, 1623): — *Amonizioni e Istruzioni peor le Giovani. Secolari che Desideorano Passare allo Stato Religioso* (Rome, 1650). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellogranus Richard

SEE *BELGRANUS*.

Bellona

in Greek and Roman mythology, was the sister of Mars, or his nurse, or his wife, or daughter, the goddess of war. When Mars went to the battle-field, she prepared for him his wagon and his horses. Her temple in Rome was greatly celebrated; the senate assembled in it when transactions were carried on with ambassadors of an enemy. The priests of this goddess were foreigners. At their festivals they cut themselves with knives. The common people held them as holy men. Bellona had two-other temples in the cities Comana in Pontus and in Cappadocia.

Bellonarii

the priests of *Bellona* (q.v.), who were employed in offering sacrifices to her mingled with a portion of their own blood. Hence March 24, the day consecrated to this goddess, was called the day of blood.

Belloni Giovanni

an Italian theologian and jurist, was canon of Padua, and taught with honor moral philosophy in this place. He died int 1623. He wrote *Discorso Incorso olle ninfe Najadi d'Omnero, Impresa degli Ricourati Academiadi Padova* (Padua, 1601). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellosteneczjohn

an Illyrian lexicographer and preacher, who died in 1675, wrote *Gazophylazium Linguce Illyricce*: — Sermons, in the Illyrian language. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellows, Henry Whitney D.D.

an eminent Unitarian divine, was born in Boston, June 11, 1814. His ancestors were among the early colonists of Massachusetts Bay. The name is “said to be French in origin, and the French spelling to be *Belles-eaux*.”

Tradition assigns the same origin to the New England family of *Ballou*. Dr. Bellows's great-grandfather was the Bellows from whom Bellows Falls, Vt., takes its name. John, Bellows, the father of Dr. Bellows, was an eminent merchant of Boston. Losing his mother at the age of seven years, he was sent to a boarding-school at Jamaica Plains, near Boston; After spending a year or two at this school, he was sent into the country at Walpole, where he remained a year. Subsequently he spent four years at the celebrated school conducted by Dr. Cogswell and George Bancroft, at Round Hill, Mass. He embodied his grateful reminiscences of this seminary, in a paper contributed to *The Harvard Register*. He entered Harvard College in 1828. Dr. Hale says: "He was a delicate boy. I have heard him say that he was indisposed to the sports of boys, shy and timid, small for his age, extremely sensitive to blame, rather dreamy and solitary, homesick at school and at college." He was only fourteen when he entered college, but so well advanced was he that he had small occasion for study; and during two years he studied very little, but passed his days often in the practical pursuit of ornithology, in company with Mr. Nuttall, the naturalist, in the neighboring fields and marshes. After his entrance upon his junior year he read more and studied harder. He became also interested in religious matters, for which he had a natural proclivity. It is stated that when only seven years old he had resolved to be a clergyman. After graduation, Dr. Bellows occupied a year as an assistant in a school for girls kept by his brother John, at Cooperstown, N. Y., teaching French, German, Italian, Greek; and mathematics. He then entered the Divinity School at Cambridge, leaving it to go to Louisiana as the tutor of a young gentleman named Baldwin. His father, through commercial reverses, had lost his wealth, and the son desired to support himself. He returned to Cambridge in 1835, and completed the course at the, Divinity School, supporting himself by teaching private pupils. After his graduation in divinity he went to take charge of a congregation at Mobile, Ala. As he proceeded to this station, he preached in various Southern cities. At Mobile his preaching met with considerable success, but Dr. Hale says that "the awfull shadow of slavery frightened him away." Soon after his return to the North, Dr. Bellows was invited to become pastor of the First Congregational Church (Unitarian) in Chambers Street, New York. The salary offered him was not large, yet he accepted the invitation and went vigorously to his work. He was ordained in 1838, and kept his position until the day of his death, a period of forty-four years. During this time the Church, always growing, has removed, first to Broadway, and afterwards

to the Church of All Souls. This success was attained only by hard work, by extraordinary devotion to the duties of his calling, and by a persistence which overcame every obstacle. As a pastor he had few superiors; in his pulpit work. he was popular. He died Jan. 30, 1882.

Few men were more widely or more favorably known in New York than Dr. Bellows. He was eminently social, and his was a familiar and friendly face and speech at all times and upon all public occasions. He was naturally gregarious, and liked to feel himself near to the current of passing events and contemporary interests. When the War of the Rebellion broke out, Dr. Bellows suggested the Sanitary Commission, and he became its president. At first the Commission confined itself to distributing valuable tracts, but the scope of its operations was soon enlarged. It received generous gifts from wealthy citizens, while the poor gave their mite. It established hospital transports, wagons, ambulances, railway ambulance-cars. It aided the transference of the wounded soldier from the battle-field to the hospital. On the railroads it had its hospital cars, kitchens, dispensaries, and surgeons' cars. It had its sanitary and hospital inspectors. It cared everywhere for sick or needy soldiers, in or out of active service. It had Homes for the wives, mothers, and children of soldiers. It had "feeding stations" where the tired and hungry soldier could receive a gratuitous meal. It looked after the payment of pensions, back-pay, and bounties. It printed hospital directories. It supplied, whenever permitted to do so, our prisoners at Andersonville, Salisbury, and Richmond. Its medicines, cordials, and provisions were upon every flag-of-truce boat. In the camps, it extended its mercies to the Confederate prisoners-of-war. It expended \$3,000, 000 in money, and dispensed many millions' worth of supplies. Of this most useful and beneficent society Dr. Bellows was the persistent and active spirit. It is said that while travelling hither and thither in its behalf he never failed to preach on Sunday in the Church of All Souls, except when he went to California and brought back its gift of \$1,000, 000 to the Commission. So wide was the range of its work that its affairs were not fairly closed until 1878, when Dr. Bellows deposited its archives in the Astor Library. Civil-service reform and like subjects found a strong advocate in Dr. Bellows. He was one of the founders of the Union League Club, and one of the original members of the Century Club. He was also a member of various other associations, such as the New England Society, the New York Historical Society, the Phi Beta Kappa Society, and the Harvard Alumni Association. His labors in connection with the Unitarian

Church in this country can hardly be overestimated. He was the first president of the National Unitarian Conf. when it was formed in 1865, which position he held until 1879.

Dr. Bellows was the chief originator of *The Christian Inquirer*, a Unitarian newspaper published in New York and started in 1846. He devoted himself with great energy to the establishment of Antioch College, in Ohio. In 1853 he delivered the Phi Beta Kappa oration at Harvard College. He also delivered the annual sermon before the Divinity School at Cambridge. In 1857 he gave a course of Lowell lectures in Boston on the "Treatment of Social Diseases," which was published in book form. The same year he delivered another series of lectures in the Academy of Music, New York, on the "Relations of the Theatre to the Public Interest," which was likewise printed in volume. In 1866 he was editor of *The Christian Examiner*, and kept this position until 1871. His *Restatements of Christian Doctrine* was published in 1860. After a journey abroad he published *The Old World in its New Face* (1868, 2 vols.). He also published a large number of pamphlets. His life has been too usefully busy to permit the production of many books. See *N. Y. Tribune*, Jan. 31, 1882; Duyckinek, *Cyclop. of Amer. Lit.* 2, 776. Bellows, Thomas, an English Wesleyan preacher, died April 16, 1833, aged twenty-four, and in the first year of his ministry. He was "a young man of deep piety and good abilities." See *Minutes of the British Conference*, 1833.

Bellunello Andrea

an old Venetian painter, was born at San Vito, in the Frioil, where he flourished in the latter half of the 15th century, and where he was considered the Apelles of the age. Lallzi says his masterpiece is a *Crucifixion* in the council-chamber at Udine, and that his works, though possessing merit for the age, have neither beauty of form nor color.

Belluti Buonaventura

a Sicilian theologian and philosopher, of the Franciscan order, was born at Catana in 1599. He travelled for a long time, and taught philosophy at Cracow, and in several cities of Italy. He died May 18, 1676. He wrote several philosophical treatises in Latin, at first published separately, but afterwards republished in two vols., under the title, *Philosophies ad Lenten Scoti cursus Integer* (Venice, 1678 and 1727). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bellville John Latta

a Presbyterian minister, was born at New Castle, Del., Dec. 21, 1800. His classical studies were pursued for four and a half years under his brother, while he at the same time aided his brother as assistant teacher in his school. He was licensed by the New Castle Presbytery in 1827, and in May following was commissioned by the Committee on Missions to labor in Dayton, O., and its vicinity. When he returned from Ohio he entered Princeton Seminary, and spent six months in study. Returning to Ohio, he was ordained by the Presbytery of Miami in 1828, and labored for two years as stated supply at Washington and Miamisburg. He first preached, in a log schoolhouse, and then in a cotton factory. He was installed pastor of the Washington Church in 1830, and labored with success for ten years. He preached at Middletown one Sabbath of every month. After the pastoral relation was dissolved, he accepted a call to the Bellfontaine Church, and labored with zeal and success until an attack of bronchitis compelled him to resign. His health was such that for two years he was wholly laid aside. After this he took charge of the academy at Centreville, Montgomery Co., O., where he taught four years, when his health again gave way, and he removed to Dayton, where he died, Sept. 21, 1880. See *Necrological Report of Princeton Seminary*, 1881, p. 27. (W.P.S.)

Belmeis (Or Beaumes), Richard De (1),

an English prelate in the reign of Henry I, was advanced to the see of London through the influence of Roger Montgomery, earl of Shropshire, and was consecrated July 26, 1108. He was three years warden of the marches between England and Wales, and lieutenant of the county of Salop. For a time he expended the entire revenue of his office in the building of St. Paul's cathedral; but subsequently directed his liberality towards the building of a convent of canons regular, called St. Osith de Chich, near Colchester. He died Jan. 16, 1127.

Belmeis (Or Beaumes), Richard De (2),

an English prelate in the reign of king Stephen, was nephew to the preceding. Before he came of age he was appointed by his uncle archdeacon of Middlesex. He became bishop of London in October, 1151, and died May 4, 1162, "leaving behind him a reputation for singular eloquence." According to Dr. Richardson, he was the writer of the *Codex*

Niger, or *Black Book of the Exchequer*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Belmen (Judith 4:4). For this place lieut. Conder proposes the present *Bel'ameh* (*Tent-work*, ii, 335), which he likewise gives as the representative of Baalhamon and Ibleam (*ibid.* p. 335, 337); in the last case, at least by a clear error for *Jelameh*.

Beio Lorenzo

an Italian bishop and canonist, died in 1586. His principal works are, *Tractatus de Mortuis Coemeterio Restituendis* (Brescia, 1562; Venice, 1587): — *Opusculum de Potestate Pontificia*, etc., in manuscript at the Library of the Vatican. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beloe William

an English clergyman and author, was born at Norwich in 1756. His preliminary training was under Dr. Parr at Stanmore, and his subsequent education was at Corpus Christi College, Cambridge, where he graduated in 1779. For a time he assisted Dr. Parr in a school at Norwich, and was afterwards curate and vicar of Eltham. Not finding his income sufficient for his support, he began to write for the periodicals of London. During the American Revolution he advocated the cause of the colonies, but was on the conservative side during the French Revolution; and in 1793, in conjunction with archdeacon Nares, he established the *British Critic* as the organ of High-church principles. In 1796 he was presented to the rectory of Allhallows, London-wall. In 1797 he became prebendary of Lincoln, and, in 1805, of St. Paul's. In 1804 he was appointed one of the assistant librarians to the British Museum. He died April 11, 1817. His literary works are numerous. Among them we note, his translation of *Herodotus* (1791): — *Anecdotes of Literature and Scarce Books*. (1806-12, 6 vols. 8vo): — and *The Sexagenarian, or Memoirs of a Literary Life* (published posthumously, 1817). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Belomancy

in Greek religion, was a certain way of fortune-telling, by means of sacred inscribed arrows. They were either mixed together and then one drawn as a lot, or one was thrown into the air and the fortune told by the direction it took. *SEE DIVINATION*.

Belomo

SEE BELUOMO.

Beloochee Version Of The Scriptures

This dialect is spoken in Beloochistan, south of the Indus, on the Arabian Sea. A version into this dialect was commenced by the late Dr. Leyden. After his death it was transferred to the care of the Serampore missionaries, who availed themselves of the aid of the learned natives previously employed by Dr. Leyden. How much of the New Testament was translated we are unable to state, for the first three gospels were the only parts which were printed at Serampore in 1815. See *Bible of Every Land*, p. 74. (B. P.)

Belothuron

(βηλοθύρον) or **Bemothuron** (βημόθυρον) a Greek term for the veil in front of a church.

Belshar William

an English Baptist minister, was born in 1765. He was converted in early life, and united with the Church in Green Walk, Blackfriars. He pursued his studies at Bristol Academy, and was ordained pastor of the Church in the Pithay, Bristol. From this place he removed to Worcester, where he was pastor twenty years, at the same time teaching. Subsequently, for a short time, he was pastor at Henrietta Street, London. and then at London Street, Greenwich. He died in 1849. See (Lond.) *Baptist Hand-book*, 1850, p. 40. (J. C. S.)

Belsta

in Scandinavian mythology, was the daughter of the giant Bolthorn, and the wife of Borr, the son of the first man.

Belsunce De Castel Moron Henri Francois Xavier De

a French prelate, was born at the Chateau of La Force, in Perigord, Dec. 4, 1671. He entered the Jesuit order, and became grand-vicar of Agen, and finally bishop of Marseilles in 1709. He signalized his zeal and charity during the pestilence which desolated that city in 1720 and 1721. He died there, June 4, 1755. Millevoye has celebrated him in a poem entitled

Belsunce, or *La Peste de Marseille*. The king, in order to recompense Belsunce, appointed him, in 1723, bishop of Laon; but he refused this in order to devote his life to the Church. He also refused, in 1729, the archbishopric of Bordeaux. He was indemnified by two rich abbeys, and the privilege of carrying to the grand-chamber of Parliament all the affairs concerning the benefices of his diocese. But to the close of his life Belsunce entertained, without doubt, a strong attachment for the Jesuits, and persecuted as Jansenists the faithful whom he had saved from the pestilence. This is the only blemish on his life, otherwise so glorious and virtuous. He published a large number of works, among which we cite *L'Antiquite de l'Eglise de Marseille, et la Succession de ses Eveques* (Marseilles, 1747-51). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beltis (or Belat)

in Babylonian mythology, was the sister and consort of the deity Bel. She was the goddess of war as well as of nature, and was called “the Mother of the Gods.” According to Herodotus, every woman living in Babylon was compelled to prostitute herself to a stranger in the Temple of Beltis once in her life. Her analogue was the *Mylitta* of Greek mythology. *SEE BAALTIS*.

Belton James S.

a minister in the Methodist Episcopal Church South, was born in Newbury District, S. C., Sept. 7, 1833. He was converted in 1850; licensed to preach in the year following; graduated at Lagrange College in 1852; and in the latter part of the same year joined the Tennessee Conference, and was transferred to the Alabama Conference. After serving that conference one year he was appointed missionary to, China, and in 1855 sailed for that distant land, where he labored two years, and then was compelled by ill-health to return home. He landed in New York and there died, March 17, 1856. He was lovely in character, diligent in labor, and extraordinary in piety. See *Minutes of Annual Conferences of the M. E. Church South*, 1856, p. 708.

Beltrand Hernando Domingo

a Spanish Jesuit sculptor and architect, was born at Vittoria, in Biscay, about 1500, and studied in Italy, where he became so skilful that Palomino Velasco did not hesitate to place him above the most famous artists of his time. He formed his style by studying Michael Angelo; and many statues of

Christ, of natural grandeur, executed by Beltrand, appear worthy of being attributed to the illustrious master he had chosen. The Escorial and the Imperial College at Madrid, also the chapel of the same city, and the great altar of the College of Alcala de Herarez, were decorated with these statues. He died in 1590. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Beluomo (Or Belomo), Angelo

an Italian theologian, who lived at Rocca-Contrada about 1625, wrote *Theorica Justitiae Aphorismis Commprobata* (Firmi, 1625). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beluomo, Gotard

an Italian theologian of the Jesuit order, a native of Castiglione, who lived in the early half of the 17th century, wrote, *Microcosmus Immobilis seu Compendium Universae Philosophiae* (Mantua, 1655): — *Initium Sapientiae. Considerationes per la Salute dell' Anima* (Bologna, 1660): — *Le Fiamme del Sanluario, ossia Affetti Particolari nelle Meditazioni della Passione di G. — C.* (Venice, 1627): — *Il Pregio e l'Ordine delle Orazioni Ordinarie e Mistiche* (Modena, 1678). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Belus

in Oriental mythology. The word signifies *master* among the Orientals, and is the surname of deities and kings. Thus the sun was called Belus among the Babylonians. **SEE BAAL**. There are three mythical persons known to us that carried this name:

- (1) Belus was the first king of Assyria, who founded the culture of this country. He dried up the swamps, led off standing waters, dug channels, and thus made the country habitable and fruitful. He fixed the standard of reckoning times and seasons, and had his observations engraven in, burned tables of clay, and preserved in the so-called Babylonian tower. This Belus seems to be often identified with the god Baal.
- (2) The Egyptian Belus was a son of Neptune and Libya, the father of Danaus and Egyptus; also, as some affirm, of Cepheus and Phineus. He led a colony to Babylon, according to Diodorus, and may possibly be one and the same with the former Belus.

(3) Belus was the father of Dido and Anna, as also of Pygmalion, among the Phoenicians.

Belvedere Ferdinando

an Italian theologian of the Franciscan order in the Marche d'Ancona, who lived in the early half of the 17th century, wrote, *Simbolice Conclusioni* (Ancona, 1628): — *Discorsi Morali sui Precetti di Pittagora* (Iesi, 1641). See Hoefer, *Nouv. Biog. Generale*, s.v.

Belviso Giovanni Stefano

an Italian theologian, a native of Vercelli, who lived in the early half of the 16th century, wrote *Libro Degli nove iaqggi che Fece la Virgine Santissima con Gesu* (Vercelli, 1570). See Hoefer, *Nouv. Biog. Generale*, s.v.

Belvisoiti Lorenzo

(called the *venerable father Ignace*), an Italian preacher, was born at Santia in 1686, and entered the Order of St. Francis in 1716. He devoted himself to preaching, and distinguished himself by his oratorical talents, his virtue, and his austerity of manner. He died at Turin in 1770. The municipal body of Turin demanded that he should be canonized. He wrote several treatises on practical religion, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Belvoir

(*fine view*), a Frankish fortress mentioned in connection with the Crusades, as having been destroyed by Saladin after the capture of Safed in 1188, seems to be the *Kaukab* of the Arabian historians, and the present *Kaukab el-Hawa* ("meteor of the air"), on the heights west of the Jordan valley, between Beisan and the lake (Robinson, *Bib. Res.* 3, 178, 226).

Belzarbi

was a form of the deity Bel, to whom a temple was erected at Babylon by Nabukudaruzur or Nebuchadnezzar.

Beman Nathan S. S., D.D.

an eminent Presbyterian minister, was born at New Lebanon, N.Y., in 1785. He was educated at Middlebury College, where he graduated in 1807. He afterwards studied theology, and became pastor of a Congregational Church in Portland, Me., in 1810. A few years after this he went as a missionary to Georgia, and gave especial attention to establishing educational institutions. In 1822 he became pastor of the first Presbyterian Church of Troy, N. Y., where he remained more than forty years. In 1831 he was moderator of the Presbyterian General Assembly, and became the leader of the New-school branch in 1837. He resigned his pastorate in 1863, and during the remainder of his life resided either in Troy or at Carbondale, Ill., where he died, Aug. 8, 1871. He published numerous single sermons, addresses, and essays, and a volume entitled *Four Sermons on the Atonement*. He was also one of the compilers of the *Hymn-book* of the New-school Presbyterians. He was widely known as an active temperance reformer, and as a member of various missionary organizations. The American Board owed its success largely to the influence and labors of Dr. Beman and his associates. See *The Presbyterian*, Aug. 26, 1871.

Bembo Pietro

(Lat. *Petrus Bembus*), a celebrated Italian prelate and scholar, was born at Venice, May 20, 1470. He was son of a senator, who was distinguished for his learning. His father being sent as ambassador to Florence, young Bembo commenced his studies in that city, and afterwards continued them at home. His style was in accordance with that of the time. In order to study Greek, so much desired at that time in Italy, under a more highly renowned master, viz. the celebrated Lascaris, Bembo went to Messina, where, he spent two years. He at length finished his course of philosophy at Padua. Choosing a literary career, Bembo assumed the ecclesiastical garb, that he might the better devote himself to study. Among the princes of Italy who especially favored him was Alphonso d'Este, duke of Ferrara, and through him he gained the friendship of the famous Lucretia Borgia. In order to advance his education he spent some years at the court of Urbino, which was another literary resort. In 1502 he commenced to write a little in the Italian language, and published in 1525 a work entitled *Prose*. In 1512 he attached himself to Julian de Medicis, whom he accompanied to Rome, and obtained soon after the commandery of Bologna from Julius II. Leo X,

a pontiff more favorable to literature and art than Julius was, being on the throne, made Bembo his intimate secretary. The distinguished men, the cardinals Bibiena and Julius de Medicis, the poets Tebaldeo and Accolti, the artist Raphael, and the principal lords of Rome were the friends of Bembo. Many positions of ease and luxury were offered him. At the death of Leo X, his protector, the beautiful Morosina, who had borne Bembo several children, enabled him to erect at Padua a temple of the Muses; also a library, one of the most beautiful of the time, and made a collection of medals and monuments of antiquity, among which we notice the famous Isiac table. On the accession of Clement VII, Bembo returned to Rome to pay homage to the new pope; and on his return to Padua he accepted the position of historiographer of Venice, and traced the history from 1486 to 1530, which history was not published until four years after his death. It was written in Latin, but has been translated and published in Italian under the title *Istoria Vinizrana* (Venice, 1552). This work naturally led to the appointment of Bembo as librarian. Being constituted cardinal by Paul III, he went to Rome, where he allied himself with one of the distinguished men of his time, the English cardinal Polus. Bembo now changed his course, renounced profane literature, and studied the fathers and theologians; and was successively made bishop of Gubbio and of Bergamo. He died Jan. 18, 1547. Many honors were bestowed upon him for his learning and merit. He was the chief of Ciceronians of his epoch. He was a purist in Italian as in Latin. In prose he wrote less his language than that of Boccaccio, and represented less his ideas than those of Petrarch. His works of various kinds were published under the title *Opera di P. Bembo* (Venice, 1729). See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Bement William

a Congregational minister, was born at Ashfield, Mass., April 5, 1806. He was a graduate from Dartmouth College, and at once, in 1828, became a teacher in Mobile, retaining that position until 1830, when he entered Princeton Theological Seminary. After studying at this institution for two years, he completed his course in the Yale Theological Seminary in 1833. From 1833 to 1850 he was the ordained pastor of the Congregational Church at East Hampton, Mass. He was installed March 5, 1851, at Elmira, N.Y.; from which he was dismissed Nov. 7, 1854, and continued to reside in that city until the close of his life. Becoming interested in educational matters, he was chosen superintendent of the public schools in

Elmira in 1859, and held that position until 1866. He died in Manhattanville, N. Y., in August, 1876. He was a contributor to the *New Englander* and other periodicals. See *Cong. Quar.*, 1877, p. 409.

Bemilucius

in Celtic mythology, according to some, was a national deity of the Gauls; according to others, it was a local surname of *Jupiter*. Near Flamigny, in Burgundy, there was found a statue which bore the name inscribed.

Bemis Stephen

a Congregational minister, was born at Westminster, Mass., in 1774. He graduated from Dartmouth College in 1798; was ordained pastor of the Church in Harvard, June 3, 1801; resigned his charge, June 3, 1813; and died Nov. 11, 1828. See Sprague, *Annals of the Amer. Pulpit*, 1, 537.

Ben

in Norse mythology, was the god of the sea among ancient Angles and Saxons.

Benaglia Cypriano

an Italian theologian, was born at Brescia, Aug. 26, 1676. He entered the Society of Modite Cassino; taught at Brescia, in 1699, mathematics and moral philosophy; was professor of canonical law at Padua in 1705, and filled several important offices in his order, especially that of prior. He died Feb. 28, 1750. He wrote, *Examen Philosophice Nove et Veteris* (Brescia, 1699): — *Praelectiones in Jus Canonicum*; still in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benan Hasha

in Oriental mythology (*the society of God*). The Arabians understand by this all the deities which they worshipped previous to the founding of Islam by Mohammed.

Benard Dominique Laurent

a French ecclesiastic and theologian, was born at Nevers in 1573. Having become prior of the College of Cluny, he wished to revive the order of St. Benedict, which shortly after led to his conceiving the idea of a model

congregation, of which Louis XIII confided to him the direction. Thus was founded the Order of Benedictines of St. Maur. He died April 21, 1620. He wrote, *Regles des Abbayes et MAonasteres des Filles Religieuses de l'Ordrae de Saint Benoit.*, *Traduites de Latin en FranFais* (Paris,, 1608): b *Parceneses Chrestiennes* (Paris, 1616); and several a, other works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benares

the holy city of the Hindus, is the ecclesiastical metropolis of India, and the resort of pilgrims from all quarters. It is situated on the north bank of the river Ganges, in the province of Allahabad and presidency of Bengal. It may be said to form the grand depository of the religion and learning of Hindustan. This city is accounted so sacred that all who die within its precincts are assured of salvation, and for that reason it is a scene of extensive resort. There are said to be eight thousand houses in Benares occupied by Brahmins, who live upon the alms and offerings of the pilgrims. The banks of the river at this place are studded everywhere with shrines and temples, and in the city itself domes and minarets are seen in vast numbers. The greatest of these structures was levelled to the ground by Aurengzebe, who erected in its stead a mosque, which now forms the principal ornament of Benares. The houses of the mendicants are adorned with idols, while the principal streets are lined with mendicants of various Hindu sects, presenting every conceivable deformity. Some are seen with their legs or arms distorted by long continuance in one position; others with their hands clenched until the nails have grown through at the back. A stranger passing through the streets is saluted with the most pitiful cries from these swarms of beggars. Besides these there are many wealthy devotees, who have secured their wealth by dishonesty or oppression, or have come under political censure, who come to Benares to wash away their sins in the sacred waters of the Ganges, or expiate their crimes in gaudy ceremonies and extensive charity. Many thousands of dollars are given away by a single individual in the course of a year. Bulls are reckoned sacred among the Hindus, and are numerous in the streets of Benares; no one being permitted to disturb them in their occupancy of any part of the city. Monkeys are also held sacred, and may be seen clinging to the roofs and projections of the temples.

There are three missions in Benares — the Church of England, the London, and the Baptist Missionary Society. The mission in connection

with the Church of England was established in 1817, and has a church capable of holding three or four hundred persons, two normal schools for training Christian teachers, a large college, and several girls' schools. The mission of the London Missionary Society' was founded in 1821, and is situated in the suburbs of the city. A substantial church was erected about 1846. The mission of the Baptist Missionary Society originated in 1817, as an outpost of the Serampore mission. It maintains an orphanage for the support and education of native children. See Gardner, *Faiths of the World*, s.v.; *Encyclopoedia Britannica* (9th ed.), s.v.

Benary Ferdinand

a Protestant theologian and Orientalist of Germany, was born of Jewish parentage, March 22, 1805, at Cassel. He studied Oriental languages at Halle under Gesenius. In 1829 he joined the Christian Church, and in 1835 received the degree of doctor of divinity at the Halle University in consideration of his work *De Hebrceorum Leviratu; accedunt Conjectanea qucedam in Vetus Testamentum* (Berolini, 1835). About this time he received a call as professor of Oriental languages from St. Petersburg, but he declined this offer at the wish of the minister Altenstein, who appointed him professor of theology at the university in Berlin, where he lectured on Old-Test. exegesis, Shemitic languages, and paleography. He died Feb. 7, 1880. (B. P.)

Ben-Asher Aaron Ben-Moses

By way of supplement to the art. AARON BEN-ASER, we add the following. He was born at Tiberias in the beginning of the 9th century. He is noted for having placed the vowels and accents under the text of the Hebrew Bible known as the *Asher-Codex* (q.v.). His work on the accents, entitled μym[fh yqwdqd rps, has lately been edited by S. Bar and H. L. Strack under the title *Die Dikduke Ha-Teamim des Ahron ben-Mloscheh bei scher und andere alte granzmatisch-massoretische Lehrtiicke*, etc. (Leipsic, 1879), and forms a very valuable, contribution to the history of the text of the Old Testament (B. P.)

Benat Allah

(*daughters of God*), in ancient Arabian mythology, was the name of a multitude of inferior deities of the feminine gender. Their characteristics are not certainly known.

Benatura

is an Italian term for a *Holy-water Stoup* (q.v.).

Benazie

(Lat. *Benasius*), BERNARD DE LA, a French theologian, was born at Agen in 1634, and died there April 5, 1723, as canon of the Church. He wrote a large number of antiquarian works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Benbenaste Samuel

a Spanish rabbi of the 13th century, wrote, besides his grammatical works, a translation in Hebrew of the book *De Consolatione Philosophies*, by Boetius. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benbenista Ben-Jacob

an Italian rabbi who lived in the latter half of the 17th century, wrote *Pulcherrima Inquisitio Animce* (Venice, 1685), in collaboration with some other members of his family. See Hoefer, *Nouv. Biog. Generale*, s.v. SEE BENVENISTE.

Benbenista Vidal

a Spanish rabbi, a native of the province of Aragon, lived in the early half of the 15th century. He was one of the sixteen Jews who took part in the controversy in the presence of pope Benedict XIII. He wrote and spoke Latin with elegance. A part of his argumentation is found in the *Historia Judceorum* of Gentius (p. 231). We also have from him a book entitled *Message* (Constantinople, 1517). See Hoefer, *Nouv. Biog. Generale*, s.v.

Benbeniste

SEE *BENVENISTE*.

Bence Jean

a French theologian, was born at Rouen in 1568. He was one of the first priests of the Congregation of the Oratory, and a member of the Sorbonne, and was one of those who contributed the most, with the cardinal of Berulle, towards the establishment of this congregation in France. Bence died at Lyons, April 24, 1643. He wrote, *Manuale in Sanctum Jesu Christi' Evangelium* (Lyons, 1626, 1682): — *Manuale in Omnes D. Pauli Apostoli Epistolas; Itidem in Septen Canonicas Epistolas* (ibid. 1628-38, 1679-82). See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Ben-Chayim

SEE *ABRAHAM BEN-CHAYIM*.

Bench-table

(*bane*) is a line of stone seats occurring in churches, cloisters, and porches. Mediaeval benches are found in England and France, but where in Spain and Italy, where kneeling only was permitted, as in England even in the time of archbishop Arundel, when all persons sat on the floor in sermon-time. When permanent pews, or benches for the purpose of hearing sermons, were built in the 15th century, the bench-table disappeared. In the latter part of the 17th century the French began to use fixed seats.

Benci (or Bencio), Francesco

an Italian Jesuit, was born at Acquapendente in 1512. He pursued his studies under the celebrated Anthony Muret, and devoted himself

especially to Latin poetry and eloquence. His Latinity is pure and rich. He died May 6, 1594. He wrote, *Annularum Litterarum de Rebuts Soci etutis Tomi Quatuor* (Rome, 1589): — *Quinque Martyres e Societate Jesu in India, Poema Heroicum* (Venice, 1591; Antwerp, 1612): — *Carminzum Libri Quatuor, ejus: dem Ergarstus et Orationes Viginti Duce* (Rome, 1590). See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Benci (Or Bencio), Georgio

an Italian theologian, was born at Rimini, and entered the Company of Jesuits at Bologna in 1665. He was sent to Brazil in 1681, and died at Lisbon in 1708, leaving several works, among them, (*Economia Christiana, sive de Ratione Agendi cum Servis* (Rome, 1705, 12mo): — *De Probabilitate Quoad Intellectum* (ibid. 1713, 4to).

Bend Joseph Grove John, D.D.

a clergyman of the Protestant Episcopal Church, was born in the city of New York about 1762. For a time he resided with his parents on the island of Barbadoes, and received an excellent commercial education, as well as some knowledge of the classics. For a while he was book-keeper in a counting-house. In July, 1787, he was ordained deacon in New York, and elected assistant minister, in December following, of Christ Church and St. Peter's in Philadelphia. In 1789 he was a delegate of the diocese of Pennsylvania to the General Convention which completed the independent organization of the Church in the United States. On June 17, 1791, he was elected rector of St. Paul's in Baltimore, Md., and on the same day was made a member of the standing committee of the diocese. A second. Church was organized in 1796 under his charge, named Christ Church, to which an associate rector was appointed. He was one of the most active promoters of the Baltimore Library and of the Baltimore General Dispensary. The estimation in which he was held is manifest by his having been always elected a member of the standing committee, always a delegate to the General Convention, always a secretary of the Diocesan Convention and a member of its most important committees. He died in Baltimore, Sept. 13, 1812. See Sprague, *Annals of the Amer. Pulpit*, v, 353.

Ben-David

SEE BEN-EPHRAIM.

Ben- David, Abraham

SEE ABRAHAM BEN-DAVID.

Ben-David, Lazarus

a Jewish philosopher, was born at Berlin, Oct. 18, 1762. He studied philosophy and mathematics, and lectured on philosophy at the University of Vienna from. 1793 to 1798. He then went to Berlin, devoting his time to literary pursuits, and died there March 24, 1832. He wrote, *On the Object of Critical Philosophy* (Vienna, 1796): — *Philotheos, or, the Origin of our Perceptioni* (Berlin, 1802): — *On the Religion of the Hebrews before Moses* (ibid. 1812, 1872): — *A History of the Jewish Calendar* (1817): — *On the Jewish Belief in a Future Messiah* (1823): — besides a number of works relating to philosophy. See Furst, *Bibl. Jud.* i, 101 sq.; Gratz, *Gesch. d. Juden*, 11:151 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, 3, 818. (B. P.)

Benden Alice

an English martyr, was brought before the judge in Cranbrook, in the county of Kent, Oct. 15, 1556, and asked why she would not go to church? She answered that she “could not do so with a good and clear conscience, because there was so much idolatry committed against the glory of God.” For this simple and truthful answer she was sent to prison, where she lay nine weeks in stocks, with only a little bread and water to nourish her. She was finally relieved of her sufferings by burning, June 19, 1557. See Fox, *Acts and Monuments*, 8:326.

Bendidea

a Thracian festival held in honor of the goddess *Bendis* (q.v.), and celebrated with great mirth and revelry. From Thrace the Bendidea were introduced into Athens, where they were celebrated annually on the 20th day of the Grecian month Thargelion.

Bendideon

was the temple erected to the worship of Bendis in the Pirseus at Athens.

Bendis

in Greek mythology, was a goddess of the moon in Thrace, sometimes identified with *Diana*, sometimes with *Proserpina*. She had the surname *Dilonchos*, “the goddess with the double spear,” because she was represented with two spears in her hand. Her worship was extended from Thrace and Lemnos to the remainder of Greece. In the Piraeus near Athens a yearly festival was celebrated June 4, called *Bendidea*.

Bendtsen (Or Bendt), Bernhard

a Danish doctor of philosophy, and rector at Fredericksborg, was born there Feb. 3, 1763, and died Dec. 16, 1830. He is the author of *Spec. Exercitatt. Crit. in Vet. Test. Libr. Apocryph. e Scriptis Patrum et Antiquarum Versionuum* (Gottingen, 1789), and other works, for which see Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bendtsen, Frederic Carl

brother of the preceding, was a Danish theologian. From 1798 to 1809 he performed various ecclesiastical functions. He wrote, *De Venia Peccatorum* (Copenhagen, 1794): — *Num Extat Diabolus* (ibid. 1797). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bene Leone Ben-David Del

a Jewish writer, who died at Ferrara in 1677, is the author of **tybl twask dwd**, a philosophical dogmatic of Judaism, divided into eight sections, edited by De’ Rossi (Verona, 1646). Basnage, in his *History of the Jews* (Engl. transl. by Taylor, p. 727), tells us: “He is accused of having taken it from his father, who also taught at Ferrara, and only changed the title; for he had entitled it *The City of David* — **dwd ry**[. He put his name to it, and assumed the honor of it.” See De’ Rossi, *Dizionario Storico* (Germ. transl.), p. 56; Furst, *Bibl. Jud.* i, 102. (B. P.)

Bene-berak

Lieut. Conder regards this as identical with the present *Ibn-Ibrak* (*Tent-work*, ii, 335), a village laid down on the Ordnance map at 4.5 miles S. of E. from Jaffa; and Tristram coincides in this location (*Bible Places*, p. 51). It is the spot called *Barak* by Schwarz (*Palest.* p, 141).

Benedetti, Maria

an Italian priest and painter of the school of Modena, was born at Reggio about 1650. He was a pupil of Orazio Talami, and excelled in ornaments and perspective. His best work is the vault of the Church of St. Anthony at Brescia. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benedetti, Zaccaria

an Italian poet and theologian, lived in the early half of the 16th century. He belonged to the Order of Carthusians., and wrote, *Vita Sancti Brunonis*, in verse (Paris, 1524): — *Origo Ordinis Cartusiani* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Benedetto

SEE BENEDICT.

Benedetto Da Rovezzano

an eminent Italian sculptor, was born at Rovezzano, near Florence, about 1480. In 1500 he executed the fine monument to Pietro Soderini and Oddo Altoviti, in the Church of the Carmine at Florence. He was employed conjointly with Sansovino: and Boccio Bandinelli, on the works of sculpture in the cathedral of that city. In 1515 he was employed by the monks of Vallombrosa to erect a fine monument to the memory of St. Jean Gualbert, the founder of their order. This work took him ten years to complete. He died about 1550. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Benedicamus Domino

(*Let us bless the Lord*), a liturgical form of words, said by the priest at the end of all the canonical hours, with the exception of matins. The response to it is always *Deo gratias*. It is also said at the end of the mass in those masses in which *Gloria in excelsis* is not said, and which are not masses for the dead, in which the corresponding form is *Requiescat in pace*. The custom of substituting *Benedicamus* for *Ite missa est* in these masses is derived from the old practice of the Church, according to which after masses for the dead, or those for penitential days, the people were not dismissed as at other times, but remnained for the recitation of the psalms, which were said after the mass.

Benedicite

(*Bless ye*) is part [ver. 35 to the middle of ver. 66] of the prayer of Azarias in the furnace, which occurs between the 23d and 24th verses of Daniel 3 in the Sept., but is not in the Hebrew. It is used in the lauds of the Western Church, both in the Gregorian, including the old English, and Monastic uses, among the psalms of lauds, on Sundays and festivals, immediately before Psalm 138-150. It usually has an antiphon of its own, though in some uses the psalms at lauds are all said under one antiphon. The antiphonal clause, "Praise him, and magnify him forever," is only said after the first and last verses. *Gloria Patri* is not said after it, as after other canticles.

In the Ambrosian lauds for Sundays and festivals, *Benedicite* occurs with an antiphon varying with the day, and preceded by a collect which varies only on Christmas-day and the Epiphany. During the octave of Easter *Hallelujah* is said after each verse.

Benedicite also occurs in the private thanksgiving of the priest after mass; in the Roman office in full; in the Sarum the last few verses only.

In the Mozarabic breviary this canticle is found in the lauds for Sundays and festivals in a somewhat different form, with a special antiphon, and is called *Benedicteus*. It begins at ver. 29; the antiphonal clause is omitted altogether till the end; and the opening words of the *Benedicite proper* are never repeated after their first occurrence.

In the offices of the Greek Church this canticle is the eighth of the nine "Odes" appointed at lauds. The antiphonal clause is said after every verse, and a supplementary verse is added at the end. This canticle is sometimes called from the nature of its contents the *Benedictio*, in the same way as the last three psalms of the Psalter are known as the *Laudes*.

Benedict

SEE BENEDETTI; SEE BENEDICTUS; SEE BENOIT.

Benedict Saint

an Italian solitary, is mentioned by pope St. Gregory in his *Dialogues*, who states that he lived a holy and regular life at a place some twelve leagues from Rome, and that the Goths endeavored to destroy him and. his

monastery by fire; but that himself, his monks, and the building were miraculously preserved. He is inserted in the Benedictine *Martyrology*, but there is no reason whatever to suppose that he belonged to that order. He lived about the time of St. Gregory.

Benedict

(Lat. *Benedictus Britannicus*), a Dominican OF BRESCIA, in Lombardy, who lived in the 15th century, left 53 sermons. Landon, *Eccles. Dict.* s.v.

Benedict Of Gloucester

a monk of St. Peter's, in that city, probably flourished about 1130. He wrote the *Life of St. Dubricius*, archbishop of Caerleon, preserved in *Cott. MS. Vesp. A. xiv*; which Wharton, with some omissions, has published in his *Anglia Sacra*, 2, 654; and which is printed more fully in Dugdale's *Monasticon* (new ed. vol. 3, pt. i, p. 188).

Benedict Deacon Of The Church Of Mentz

(known also as *Benedictus Lerita*), lived about the year 840. He continued the collection of the capitularia of Charlemagne, which the abbot Ansegisus had commenced.

Benedict Abbot Of Peterborough,

in the 12th century, was educated at Oxford; took the monastic vows at Canterbury, where he became prior of the monastery of Christ Church, and in 1177, was made abbot of Peterborough. In 1191 he was made keeper of the great seal, and died on Michaelmas-day, in 1193. He wrote, *Librum Unum Alterumve de Vita et Miraculis Thome Cantuariensis*, a great part of which is inserted in the *Quadrilogus*: — also *De Vita et Gestis Henrica II, et Ricardi I*, of which a good edition was published by Hearne (Oxford, 1735, 2 vols.).

Benedict (Or Benedetto) Of Verona

a Dominican, is probably the same as LORENZO OF VERONA, also a Dominican, who was a celebrated preacher, about 1420, and who left *Sermons* on the Festivals, Creed, Decalogue, and Lord's Prayer.

Benedict, Amzi

a Congregational minister, was born at New Canaan, Conn., May 19, 1791. He graduated at Yale College, 1814; studied theology at Andover, and was ordained as a home missionary in 1818. He served successively the churches in Vernon, Conn., 1824 to 1830; Pomfret, 1831 to 1834; Manlius, N. Y., 1837 to 1841; Norwich, Conn., 1845 to 1846; Yorktown, N. Y., 1855 to 1856, when he was disabled by an accident to a steam-engine at Stamford, and died three weeks after in the house of a son-in-law in Brooklyn, N. Y., Nov. 17, 1856. For a time he was principal of a female seminary in New Haven. He was “a discriminating theologian, a diligent student, a sound and earnest preacher, an assiduous pastor, and faithful friend.” Mr. Benedict published a work entitled *A Biblical Trinity* (1850). See *Cong. Quarterly*, 1860, p. 379.

Benedict, Andrew D.

a Protestant Episcopal clergyman of the Diocese of Wisconsin, was a missionary in Warsaw, N. Y., for a number of years, until about 1856; soon after, he became rector in Delhi, N. Y., serving St. John’s Church in that place. In 1864 he was rector of St. Luke’s Church, Racine, Wis., and, after serving there for a short time, retired from active work, though still residing in Racine. In 1870 he was engaged in teaching, being a tutor in the college. The following year he was missionary at Oak Creek and Springfield, Wis. The year succeeding he was missionary at Wilmot and Springfield, in which service he continued until the close of his life. He died Oct. 4, 1874, aged 56 years. See *Prot. Episc. Almanac*, 1875, p. 145.

Benedict, David D.D.

the eminent historian of the Baptist denomination, was born at Norwalk, Conn., Oct. 10, 1779. Early in life he developed a taste for historical reading, which grew almost into a passion with him. He became a member of the junior class in Brown University in 1804, and graduated in 1806. He commenced at once, on leaving the university, to preach for the First Baptist Church in Pawtucket, R. I., where he was ordained, and where he remained for twenty-five years. While pastor of this Church, and it was his only pastorate, he busied himself in collecting materials from various quarters — not only from this country, but from other countries — which he subsequently incorporated into his *History of the Baptists*. He spent the remainder of his life chiefly in gratifying his love for historical

investigations. He died in Pawtucket, R. I., Dec. 5, 1874. Dr. Benedict's published writings, in one form and another, are very numerous. Among the principal of them are the following: *History of the Baptists* (1813): — *Abridgment of Robinson's History of Baptism* (1817): — *Abridgment of his Own History of the Baptists* (1820): — *History of all Religions* (1824): — *History of the Baptists Continued* (1848); *Fifty Years Among the Baptists* (1860). — At different times during the last fifteen years of his life, he occupied himself in a thorough study of the history of the Donatists, having finished his task only a few months before his decease. Shortly after his death, the book was published. He also made considerable progress in gathering the materials for a compendium of Church history from the beginning of Christianity. A vast amount of papers prepared on various subjects of historical interest were in his possession at the close of life, which have found their way into the collections of different historical societies. (J. C. S.)

Benedict, Epenetus P.

a Presbyterian minister, was born in 1795. He was pastor of the Presbyterian Church at Patterson, N.Y., for forty years, and his ministry was attended with success. After his resignation, he continued to supply various pulpits until the close of his life. He died at Patterson, Aug. 15, 1870. See *Presbyterian*, Sept. 10, 1870. (W. P. S.)

Benedict, George

a Baptist minister, was born at Southeast, Dutchess Co., N. Y., April 15, 1795, but spent his childhood and youth in Danbury, Conn. He became a Christian at the age of twenty-two, and a member of the Second Baptist Church in Danbury, Sept. 21, 1817. He received a license from the Church of which he was a member, May 12, 1822, and Aug. 7, 1823, and was ordained pastor of the Church. Here he remained from 1823 to 1831, when he accepted a call to become the pastor of what was known as the Union Baptist Church, New York city. Success followed his labors, until in 1841 the number of the members of his Church was seven hundred and fifty-eight; he having himself baptized over six hundred of them. In February, 1841, the Church known as the Norfolk-street Church was constituted, with Mr. Benedict as its pastor. The same prosperity followed Mr. Benedict to his new field of labor, and a strong, efficient Church was built up under

his ministry. The last two years of his life were years of lingering sickness. He resigned in July, 1848, and died Oct. 28, 1848. He was one of the most successful ministers of his denomination in the city of New York. See *New York Chronicle*, Nov. 1848. (J. C. S.)

Benedict, Henry

a Presbyterian minister, was born at Norwalk, Conn., in 1792. He was licensed to preach and ordained pastor of the Church in Westport, Conn. He was subsequently installed pastor of the Church in Lansingburg, N. Y., and successively filled the churches of Galway and Stillwater in the same state. From this last he was called to take charge of the Church in Covington, Ky.; and after remaining there some time, he was installed pastor of the Bowery Church, New York city, where he remained two years. He was then called to the Church at Portchester, N. Y., as its first pastor. He labored here until the infirmities of age compelled him to resign. He died at Saratoga Springs, July 18, 1868. (W. P. S.)

Benedict, Lewis

a Congregational minister, was born at Madison, N. Y., Jan. 14, 1815. In 1839 he graduated from Hamilton College, and in 1843 from Auburn Theological Seminary. The next year he was ordained at Whitewater, Wis. In Nov. 1845, he was installed pastor in Brockton, Ill., and remained six years. After supplying the pulpit in Aurora, Ill., for two years, he was installed its pastor in July, 1854, and held the position a little more than three years. From April, 1858, to Dec. 1859, he was acting pastor in Geneva; from Dec. 1859, to March, 1864, he held that office in Brimfield; from April, 1864, to Sept. 1870, the same at Lawn Ridge. The next three years he resided at Lake Forest, without charge, and subsequently at Aurora. He died Jan. 30, 1881. See *Cong. Year-book*, 1882, p. 23.

Benedict, Noah

a Congregational minister, was born at Danbury, Conn. He graduated from the College of New Jersey in 1757; was ordained at Woodbury, Vt., Oct. 22, 1760; was a fellow of Yale College from 1801 to 1812, and died September, 1813. See Sprague, *Annals of the Amer. Pulpit*, 1, 407; *index of Princeton Review*.

Benedict, Stephen

a Baptist layman, the founder of the Benedict Institute, located at Columbus, S. C., was born at Milton, Saratoga Co., N. Y., Jan. 15, 1801. He removed to Pawtucket, R. I., in early life, and, for twenty-five years was a deacon of the First Baptist Church in that place. He died Dec. 25, 1868. He left by his will, \$2000 to the American Baptist. Home Society, which was appropriated to the purchase of the estate in Columbus, S. C., now used for the education of colored preachers. See *Baptist Encyclopedia*, p. 95. (J. C. S.)

Benedict, Thomas Newcomb

a Protestant Episcopal clergyman of the Diocese of Quincy, Ill., was born in Dutchess County, N. Y., in 1823. He graduated from the General Theological Seminary; and was rector in 1853 of a Church in Galena, Ill. Here he remained until 1859, when he removed to Ottawa, as rector of Christ Church. In 1866 he removed to Robin's Nest, as an instructor in Jubilee College, and held this position until 1869 or 1870, when he became rector of St. Luke's Church, Wyoming. About 1874, he was called to the rectorship of Trinity Church, in Geneseo, where he remained until his death, Sept. 25, 1879. See *Prot. Episc. Almanac*, 1880, p. 170.

Benedict, Timothy

a Methodist Episcopal minister, was born at Canaan, Conn., May 25, 1795, of devout parents, who gave him a careful religious training. At the age of nineteen he experienced conversion. He received license to preach in 1816, and in 1817 entered the New York Conference. Subsequently he became a member of the Troy Conference. In 1856 he removed to Illinois, where he remained until the close of his life, May 6, 1878. Mr. Benedict was a man of deep and uniform piety, modest and unassuming in manner, genial in disposition, a Christian gentleman. As a preacher he had few superiors. See *Minutes of Annual Conferences*, 1878, p. 43.

Benedict, Traugott Friedrich

a Protestant theologian of Germany, was born July 3, 1756, at Annaberg. In 1783 he was called as rector of the gymnasium at Torgau.; and in 1814 to the same position in his native city, where he died, Oct. 25, 1833. He

wrote *Theodicece* (part 1-10, Leipsic, 1823). See Winer, *Handbuch der theol. Lit.* i, 426. (B. P.)

Benedict, William Uriah

a Congregational minister, was born at Stamford, Conn., Sept. 25, 1808. After pursuing his preliminary studies at the Aurora (N. Y.) Academy, he graduated from Williams College in 1829, and in 1832 from the Auburn Theological Seminary. In 1834 he was ordained pastor of the Church at Ira, N. Y.; remaining until 1839, when he became the acting-pastor at Sweden; and in 1811 he assumed the same relation in the Church at Richmond. From 1843 until 1850 he served the Church at Vermontville, Mich., and was at the same time principal of its academy. Here he resided, supplying, for various periods, the Presbyterian churches of Roxana and Sunfield; and also lived for five years at Olivet, being treasurer of Olivet College. He died in Vermontville, Mich., Oct. 18, 1875. See *Cong. Quarterly*, 1876, p. 420.

Benedicta, Of Origny Saint, Virgin, And Martyr

suffered with St. Romana of Beauvais, and ten other companions. Tradition says that these holy virgins were of Rome, and that the fame of the martyrdom of SS. Quentin and Lucien, and their companions, attracted them to Gaul, with the hope of meeting with a similar reward. When they arrived at the border of Celtic Gaul and Belgium, they parted; Benedicta and Leoberia went to Laon, and Romana to Beauvais; whither their companions betook themselves is unknown. Romana was put to death at Beauvais, and Benedicta at Origny, on the Oise, in the diocese of Laon. In the diocese of Beauvais the festival of St. Romana is observed on the 3d of October, and that of Benedicta on the 8th. The history of these saints is altogether uncertain, and it should be remarked that the *Acts of St. Benedicta* are the same as those of St. Saturninus, and that the history of St. Romana is identical with that of St. Benedicta, except in the particular of her translation. See Baillet, 3, 112.

Benediction Of Abbots

was formerly styled *ordination*. The second Council of Nicaea permitted abbots who had received the benediction to admit their own monks to the tonsure and to the four minor orders; but in after-ages they presumed so far as to extend the exercise of it to others than their own monks, so that

the Council of Trent (sess. 23, can. 10) reduced it to its original terms. This benediction of abbots differs from ordination chiefly in two points: first, that it is done upon the request of the monastery, whereas ordination is conferred upon the demand of the Church (“Postulat Sancta Mater”); secondly, because it is not accompanied by any invocation of the Holy Spirit. *SEE ABBOT.*

Benediction, Apostolical

is the salutation which the popes use at the beginning of their bulls, in these terms: “Salutem et apostolicam benedictionem.”

Benediction, Nuptial

Among the Jews special benedictions were in use, both for betrothal and actual marriage. A passage in Tobit 7:13, 14 indicates the close connection of the blessing with what we should term the marriage settlement. Certain heathen marriages being also accompanied with a benediction, it is but natural that the same custom should prevail in reference, to, Christian ones. St. Ambrose, writing against mixed marriages, says: “For since marriage itself should be sanctified by the priestly veil, and by *benediction*,” etc. Turning to the Eastern Church, we find that Chrysostom never indicates the existence of a marriage liturgy, or the indispensableness of sacerdotal benediction. Two letters of Gregory Nazianzen show clearly that such a benediction was looked upon rather as a solemn accompaniment to Christian marriage than a condition of it. The work *Sanctions and Decrees*, a singular document included, by some authorities, among those of the 4th century, evidently represented the practice, of the Greek Church. The second chapter forbids marriage with a person’s nuptial paranymphs, with whom “the benediction of the crowns” is received. Benedictions are mentioned in other passages, but it is clear that the ceremony of the Greek ritual known as the *benediction of the crowns*, and not the Latin benediction of the marriage itself, is referred to. Justinian’s legislation, minutely occupied as it is with Church matters, never once refers to the ecclesiastical benediction of marriage.

Probably between the 6th and 7th centuries the regular practice of an ecclesiastical benediction upon marriage, and the Greek ritual of marriage itself, became established. The canons of a council held in England towards the end of the 7th century, under archbishop Theodore, enact that “in a first marriage the priest should perform the mass and bless both” parties;

implying, it would seem, the practice set forth by the *Sanction and Decrees*, of confining the blessing to the as yet unmarried party only, where the other has been married already.

In the Carlovingian era, the priestly benediction entered into the civil law as an essential requisite of marriage; and the various spurious authorities from the annals of the Western Church were apparently invented for the purpose of carrying back to a remote period the ecclesiastical recognition of its necessity. By the first Capitulary of 802, none are to be married before inquiry be made as to whether they are related; “and then let them be united with a benediction.” The reply of pope Nicolas to the Bulgarians, though belonging only to the latter, half of the 9th century, preserves to us probably the practice of the Roman Church on this subject from an earlier period. It evidently indicates a different ceremonial from that of the Greek Church, and, although dwelling on the formalities of betrothal, speaks of no blessing but the nuptial one.

To sum up:

- (1.) There never was a period when the Christian Church did not rejoice to sanction the nuptial rite by its benedictions, and did not exhort the faithful to obtain them for their unions.
- (2.) But having a profound faith in the primordial sanctity of marriage in itself, many centuries elapsed before the pronouncing of such a benediction was held essential to the validity of marriage, when duly contracted according to the municipal law, and not contrary to the special ethical rules of the Church in reference to marriage.
- (3.) Hence the total absence of marriage liturgies from the early Christian rituals, extending to about the beginning of the 7th century; the genuineness of the one in the Gelasian Missal (end of the 5th century) being confessedly impugned by the absence of any in the Gregorian, a century later.
- (4.) It may, however, be admitted that by the end of the 7th century the priestly benediction of marriage had probably become the rule in both great branches (not yet divisions) of the Church; and in the course of the 8th and 9th centuries it hardened into a legal institution within the domains of the great usurpers of the West, the Carlovingians, being now largely supported by supposititious Church-authorities, carried back as far as the beginning of the 2d century.

(5.) It is also possible that about this period a practice of sacerdotally blessing betrothals likewise grew up, and, promising to open a new source of income to the clergy and above all to the Roman pontiffs, was in like manner sought to be maintained by spurious authorities; but the date of this cannot be fixed earlier than A.D. 860, since pope Nicolas, in his reply to the Bulgarians, clearly speaks only of the nuptial benediction.

Benedictional

(1.) The name for an ancient Service-book, commonly containing those rites of benediction exclusively used by a bishop and given during mass. The Benedictional, properly so called, may be found in the well-known *Exeter Pontifical* of bishop Lacey. The rite of episcopal benediction during mass is not found in the Latin Church.

(2.) A term for the *Pontifical*. *SEE BENEDICTIONS*.

Benedictions

are an important element in ecclesiastical liturgy. *SEE BENEDICTION*.

I. *Definition, etc.* — Benediction, in contradistinction from the allied expressions, *consecration*, *dedication*, may be defined to be a certain holy action which, combined with prayer, seeks for God's grace for persons, and, in a lower degree, a blessing upon things, with a view whether to their efficiency. or safety. To *dedicate* is to offer a place to God, to bless and sanctify it. To *consecrate* is to separate things, utensils, vestments, etc., from common use for divine worship, so that they become holy things. Like many other points of ritual, the practice of benediction passed from the Jewish to the Christian Church. In the infancy of the former, under Aaron, we discover the existence of the blessing of the congregation by the priest after the morning and the evening sacrifice (^{<RMP>}Leviticus 9:22); and later notices may be seen in ^{<1320>}1 Chronicles 23:13; Ecclus. 36:17; 45:15; 1, 20. The actual form is prescribed in ^{<ORP>}Numbers 6:22 sq.; comp. ^{<P50>}Psalms 67:1.

The benediction, ordinarily pronounced by priests (as, e.g. in the case of Zacharias, for whose blessing the people waited, ^{<RMP>}Luke 1:21), would on occasions of special solemnity be reserved for the high-priest. Even the king, as the viceroy of the Most High, might give the blessing (comp. ^{<RMP>}2 Samuel 6:18; ^{<1005>}1 Kings 8:55; ^{<1342>}1 Chronicles 16:2). It would appear that

Levites had ordinarily, though not invariably, the power of giving the blessing. Comp. ~~400~~ 2 Chronicles 30:27.

The actual formula referred to above does not occur in the New Testament, though our Lord is spoken of as blessing little children and his disciples (~~400~~ Mark 10:16; ~~425~~ Luke 24:50), besides the blessing on the occasion of the institution of the Eucharist (~~400~~ Matthew 26:26). Still the general tenor and form of the blessing must have been similar, and the familiar “peace” of the benediction is probably a relic of the old Aaronitic form.

II. Minister of Benediction. — It will be obvious, from the nature of the case, that a benediction is imparted by a superior to an inferior. (see ~~800~~ Hebrews 7:7, where this is explicitly stated). Hence it is laid down in the *Apostolic Constitutions*, that a bishop may bestow the blessing, and receive it from other bishops, but not from priests; so, too, a priest may bless his fellow-priests and receive the blessing from them or from a bishop; the deacon merely receives and cannot impart the blessing. Thus, if a bishop be present, to him does the *Benedictio super plebem* appertain, and only in the absence of a bishop, unless special authority be given, is it permitted to the priest, whose blessing, however, is not held as of the same solemn import as that of the bishop. The ancient Sacramentaries do not distinguish between episcopal and sacerdotal blessings; while in later times a minutely developed system has been formed. The benedictions were divided into *solemnes* and *communes*, *magnoe* and *parvoe*, etc. The *Benedictio sollemnis* appears to have belonged strictly to the bishop, and to his representative in his absence; other benedictions the priest may confer in the presence of the bishop; but they can in no case be imparted by a deacon or layman. *Benedictio parva* and *Benedictio magna* are thought by some to be the blessings conferred by the priest and bishop respectively; others say, that the former is a private benediction, while the latter is a public and solemn one. From the 8th century abbots who were priests have possessed sundry episcopal rights, including that of benediction within the limits of their own cloisters.

III. Objects of Benediction. — Benedictions are of the following classes:

1. Personal, i.e. such as are in immediate connection with various holy offices. and specially liturgical. These include (*a*) *general* blessing; the one communicated to the whole congregation in the dismissal formula; or (*b*)

special; as those at the eucharist, baptism, ordination, marriage, penance, extreme unction, burial. The old Latin Sacramentaries agree in placing a benediction in the mass after the Lord's Prayer, and before the Communion. Up to this point the congregation was prohibited from leaving, as e.g. by the Council of Agde (A.D. 506), and the first and third councils of Orleans. Besides this there was also a short benediction at the end of the service. This long benediction is not found in the Eastern ritual, at the corresponding part of which occurs what is known as the Prayer of Inclination." Some of the Eastern liturgies give a long benediction after the post-communion prayers of thanksgiving; also the Nestorian liturgy of Theodore the interpreter closes with a similar benediction. At the end of the Ethiopic liturgy is a prayer of the people, of the nature of a benediction.

Of non-liturgical blessings appertaining to persons, the *general* blessing was properly, though not exclusively, the episcopal prerogative. It would seem that, especially on the entrance of a bishop into a place, his blessing was reverently besought by the people. This blessing was eagerly sought for even by princes.

2. Benedictions of Things. — We call attention to the distinction between *benediction* and the stronger term *consecration*, in that in the one regard is had but to the bestowal of certain grace or efficacy, whereas in the other, a thing is not only destined for a holy use, but is viewed as changed into a holy thing. Augusti brings out this distinction by a comparison of the phrases *panis benedictus* and *panis consecratus*; and the Greek Church recognizes the same difference. Similar is the distinction between *benedictiones invocative* and *benedictiones constitutive, sacrative, destinative*; the names of which show that the one invoke God's grace, the other dedicate permanently to his service.

Under this head may be enumerated,

(1) *Benedictio fontis*, the blessing of the baptismal water, etc. **SEE BAPTISM.**

(2.) *Benedictio aque lustralis.* **SEE HOLY WATER.**

(3.) *Benediction panis et vini*, which substances when blessed bore the name of the saint on whose festival the benediction took place; as St. John's wine, St. Mark's bread, etc. **SEE ELEMENTS.**

(4.) *Benedictio salis*, *SEE SALT*, whether for admixture with holy water or otherwise.

(5.) “*Benedictio lactis et mellis*. *SEE MILK AND HONEY*.

(6.) *Benedictio olei*, whether for the catechumens at baptism or confirmation, or for the chrisma, or for the sick. *SEE CHRISM*; *SEE OIL*.

(7.) *Benedictio incensi*. *SEE INCENSE*.

(8.) *Benedictio cereorum*, as for the special feast of Candlemas-day, Feb. 2. *SEE CANDLE*.

(9.) *Benedictio cinerum*, of Ash Wednesday. *SEE LENT*.

(10.) *Benedictio palmarum*, of Palm Sunday processions.

(11.) *Benedictio paschales*, whether of Easter eggs or the paschal lamb or the Easter candles.

To these may be added an immense number of varieties of benedictions for almost every imaginable occasion, wherein the pious of past ages deemed that the Church could draw forth on their behalf from a rich store of blessing. Thus we may mention, in addition to those already cited, the following benedictions of things, occurring mainly in the Gregorian Sacramentary:

- (1) Of a house;
- (2) of clusters or beans;
- (3) on new fruits;
- (4) on all things you have wished;
- (5) of flesh;
- (6) of a Well;
- (7) of cheese and eggs;
- (8) of fire;
- (9) of books.

IV. Mode of Imparting Benediction. — The Christian ritual was foreshadowed by the Jewish. In the commentary on Numbers and Deuteronomy known as *Sifrey*, we have further directions given:

- (1) the blessing is to be pronounced in the Hebrew language;
- (2) the imparter of the blessing is to stand, and
- (3) with outstretched hands;
- (4) the sacred name (Jehovah) is to be used;
- (5) the priest must face the people, and
- (6) speak in a loud voice.

During the conferring of the blessing the people must not look at the priest, for at the time the glory of God is supposed to rest upon him. Also, his hands are disposed so that the fingers go in pairs, fore-fingers with middle fingers, ring-fingers with little fingers, with the tips of the two thumbs and of the two fore-fingers respectively touching each other, thus arranging the whole ten fingers in six divisions.

The foregoing points afford a very close parallel to the usages of the Christian Church, That the imparter of the blessing should stand is but in accordance with the natural order of things, and this is a point universally observed, so that the Latin Church does but stereotype usage when in the ritual of Paul V this attitude is prescribed. As to the kneeling of the recipients of the blessing, we may find ancient evidence in the *Apostolic Constitutions*, where the injunction is prefixed to the benediction, “. . . and let the deacon say, *kneel and be blessed.*”

The order of the Jewish ritual that the priest should face the people is paralleled (to say nothing of unvarying custom) by the rubric before the benediction in the mass in ancient Sacramentaries; and that to pronounce the blessing in a loud voice by the equivalent command constantly met with in Greek service-books.

The lifting up of hands is an inseparable adjunct of benedictions. An occasional addition is that of the laying-on of hands; see *Apostolic Constitutions*, where the benediction upon penitents is associated with this act. The feeling of the greater worth and power of the right hand is shown by its use.

Picture for Benedictions 1

With this natural and almost universal gesture, the act of benediction is usually represented in ancient art. Thus the Lord extends his open hand over the demoniac in the bass-reliefs of a sarcophagus at Verona. In the Greek Church and in Greek paintings for the most part, the hand

outstretched in blessing has the thumb touching the tip of the ring-finger, while the forefinger, the middle, and the little finger are erected. According to Neale, this method “is supposed to symbolize the procession of the Holy Ghost from the Father alone; and according to others, to form the sacred name I H C by the position of the fingers.” In the Latin manner of benediction the erected fingers are the thumb, the forefinger, and the middle finger, with the other two doubled down on the palm of the hand. The hand of the Lord is thus represented in some monuments when he works a miracle; e.g. in the healing of the man born blind. It is, however, only in comparatively modern times that the rite of benediction has constituted a distinction between the Greek and Latin churches. For instance, in the most Roman of monuments, the Vatican confession of St. Peter, the Lord gives the blessing in the Greek manner; in the triumphal arch of St. Mark’s Church, in the Latin manner. On the other hand, the bass-relief of a Greek diptych represents St. Peter giving the blessing in the Latin manner, while St. Andrew blesses in the Greek manner.

Picture for Benedictions 2

V. Benedictionals. — It has already been shown that various early forms of benedictions are found interspersed in ancient Sacramentaries. In that attributed to pope Leo are found forms of blessing “for those ascending from the font,” and “of milk and honey,” as well as a “benediction of the font,” which is possibly a later addition. It is, however, in the somewhat later Sacramentary of Gregory the Great that we meet with specimens of benedictions on a more extended scale, in some MSS., variously interspersed through the book, and in some given separately, forming the so-called *Benedictionale*. This is the case with the very ancient MS., of the Caesarean Library. Another of somewhat different form is from two MSS. of the time of Charlemagne now in the Vatican. The *Liber Sacramentorum* of Ratoldus, of the 10th century, also contains numerous benedictions, but the fullest benedictional is that found in two MSS. of the Monastery of St. Theodoric, near Rheims, written about the year 900. A large collection of benedictions is also to be found in the: *Pontifical* of Egbert (archbishop of York, A.D. 732-66), published by the Surtees Society in 1853.

Benedictions, Jewish

SEE SHEMONEH ESREH.

Benedictis, Ben. Tetius de

(surnamed *Capra*), an Italian jurist and theologian who lived in the early half of the 15th century, wrote, *Volumen Conclusionium Legalium super Decretalibus, Libri V: — Commentatria in Jus Canonicum: — Repetitiones in Canonico: — Volumen Conclusionum Regularium et Communium Opinionum et de Permutatione Beneficiorum* (Venice, 1568): — *Super Lecturas Testium Civilium: — Consilia seu Responsa* (ibid. 1576). See Hoefer, *Nouv. Biog. Generale*, s.v.

Benedictis, Giovanni Battista de

an Italian theologian of the Jesuit order, was. born at Ostia, Jan. 20, 1620. He made enemies for himself by obstinately sustaining the principles of the Peripatetic philosophy and of the scholastic theology against the partisans of Descartes, and against the new doctrines of the Jansenists and their partisans. He died May 15, 1706. His principal works are, *Analecta Poetica, ex iis quae Sparsae ab Al. in Colleg. Soc. Jesu Neapoli Scriptae Sunt* (Naples, 1686, 1689): — *Philosophia Peripatetica Totis Quinque Comprehensa* (ibid. 1687-92; Venice, 1723): — *Lettere Apologetiche in Difesa della Teologia Scolastica e della Filosofia Peripatetica di Benedetto Aletino* (Naples, 1694). See Hoefer, *Nouv. Biog. Generale*, s.v.


Benedictis, Jacobus (or Jacoponus) de

SEE STABAT MATER.

Benedictis, Luigi Vincenzio de

an Italian theologian, a native of Modena, lived in the latter half of the 17th century. He was of the Dominican order. His principal works are, *La Sibilla di Loreto: — La Corsa della Nave Vittoria di Santa Chiesa, per la Conquista dell'Anima Cristiana nell'Ungaria ed Arcipelago*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benedictus

is the liturgical name for the song of Zacharias contained in  Luke 1:68-79, so called from its first word. This canticle has been said at lauds in the Western Church from early times every day throughout the year, whatever be the service. The introduction of the custom is attributed to St. Benedict. It is said with a varying antiphon which is doubled, i.e. said entire both

before and after the canticle, on double feasts; in the Roman, monastic, and other offices derived from a Gregorian or Benedictine origin, at the end of lauds, immediately before the collect, and occupies the same position at lauds which the *Magnificat* occupies at vespers. In the Ambrosian office it occurs, on the contrary, at the very beginning of the office, after the opening versicles. The Ambrosian rules, too, for the duplication of antiphons are different from the Roman. The *Benedictus* is also found elsewhere, e.g. in the Mozarabic lauds for the nativity of John the Baptist. In the Greek rite the *Benedictus* forms, together with and following the *Magnificat*, the last of the nine odes [see ODE] appointed for lauds. The introductory part of *The Song of the Three Children*, which precedes the *Benedictiones*, or *Benedicite* (q. v) proper, is also known as the *Benedictus* from its opening.

Benedictus Britannicus

SEE *BENEDICT OF BRESCIA*.

Benedictus Cyprianus

SEE *BENET*.

Benedictus-Fossatensis

abbot of the Monastery of St. Maur des Fosse, was one of the monastic reformers in the latter part of the 8th and beginning of the 9th century. He is sometimes confounded with Benedict of Aniane; but the latter is never styled "Fossatensis." The monastery over which he presided was the final resting-place of the relics of St. Maur, after frequent translations to escape the ravages of the Normans. Benedictus took an active part in the reformation of the monastery of St. Valdrille, near Rouen.

Benedictus Levita

SEE *BENEDICT OF MENTZ*.

Benedictus Mediolanensis

(*Benedict of Milan*) was a contemporary of Benedict of Aniane, and, like him, was instrumental in the restoration of the old Nursian rule. He was made abbot of the Monastery of St. Ambrose at Milan, A.D. 784, by Peter,

archbishop of Milan; and his appointment was confirmed by Karl the emperor. See Bulteau, *Hist. de l'Ordre de St. Benoist*, 5, 76.

Benedictus (Originally Ambarach), Petrus

a celebrated Maronite, was born at Gusta, in Phoenicia, in 1663, of a noble family, and sent to the Maronite College at Rome when but nine years old, where he made great progress in the Oriental languages; but returned afterwards to the East, and applied himself to preaching the Gospel there. The Maronites of Antioch sent him back to Rome as a deputy from their Church. Cosmo III, grand-duke of Tuscany, invited Benedictus to his court, heaped many honors and favors upon him, and made him professor of Hebrew at Pisa. Clement XI appointed him one of the correctors of the Greek press. He entered among the Jesuits at the age of forty-four, and his amiable temper, integrity, and skill in the Oriental languages procured him the esteem of all the learned. He died Sept. 22, 1742, at Rome. He published the first volumes of that excellent edition of St. Ephraim which has been continued and finished by Assemani. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bene-Elohim

an expression which occurs only in ^{<1000>}Genesis 6:2, 4 (Heb. *beney' ha-Elohim*, **yh̄āh̄h; yn̄B̄**) *sons of God*; Sept. **υἱοὶ τοῦ θεοῦ**; Vulg. *filii Dei*), and in ^{<800>}Job 1:6; 2:1 (Sept. **οἱ ἄγγελοι τοῦ θεοῦ**; Vulg. *W& ii :.*), *Dei*); for the words so rendered elsewhere in the A. V. are somewhat different (^{<800>}Job 38:7, *beney' Elohim*, **yj h̄h yn̄B̄**) Sept. **ἄγγελοί μου**; Vulg. *fiii Dei*: — ^{<800>}Hosea 1:10 [^{<800>}Hebrews 2:1], *beney' il*, **l aəyn̄B̄**) Sept. **υἱοὶ θεοῦ**; Vulg. *filii Dei*: — ^{<1800>}Psalms 89:6 [Hebrews 7], *beney' elim*, **yl aəyn̄B̄**) Sept. **υἱοὶ θεοῦ**; Vulg. *filii Dei*; A. “sons of the mighty”). Very remarkable, however, is the glimpse which we here get of the state of society in the antediluvian world. The narrative, it is true, is brief, and on many points obscure: a mystery hangs over it which we cannot penetrate. But some few facts are clear. The wickedness of the world is described as having reached a desperate pitch, owing, it would seem, in a great measure to the fusion of two races which had hitherto been distinct. Further, the marked features of the wickedness of the age were lust and brutal outrage. They took them wives of all “which they chose;” and “the earth was filled with violence.” “The earth was corrupt; for all flesh had corrupted his way upon the earth.”

“And it came to pass when men (the Adam) began to multiply on the face of the ground and daughters were born unto them; then the sons of God (the Elohim) saw the daughters of men (the Adam) that they were fair, and they took to them wives of all that they chose. And Jehovah said, My spirit shall not forever rule (or be humbled) in men, seeing that they are [or, in their error they are] but flesh, and their days shall be a hundred and twenty years. The Nephilim were in the earth in those days; and also afterwards when the sons of God (the Elohim) came in unto the daughters of men (the Adam), and children were born to them, these were the heroes which were of old, men of renown.” We will briefly review the principal solutions which have been given of the difficulties involved in this passage.

I. *Sons of God and Daughters of Men.* — Three different interpretations have from very early times been given of this most singular expression.

1. The “sons of Elohim” were explained to mean sons of princes, or men of high rank (as in ¹⁸⁷⁶Psalm 82:6, *bene ‘Elyon*, sons of the Most High) who degraded themselves by contracting marriages with “the daughters of men,” i.e. with women of inferior position. This interpretation was defended by ¹⁹⁰⁸Psalm 49:3, where “sons of men,” *bene adam*, means; “men of low degree,” as opposed to *bene ish*, “men of high degree.” Here, however, the opposition is with *bene ha-Elohim*, and not with *bene ish*, and therefore the passages are not parallel. This is the interpretation of the Targum of Onkelos, following the oldest Palestinian Kabbala, of the later Targum, and of the Samaritan Vers. So also Symmachus, Saadia, and the Arabic of Erpenius, Aben Ezra, and R. Sol. Isaaki. In recent times this view has been elaborated and put in the most favorable light by Schiller (*Werke*, 10:401, etc.); but it has been entirely abandoned by every modern commentator of any note.

2. A second interpretation, perhaps not less ancient, understands by the “sons of Elohim,” angels. So some MSS. of the Sept., which, according to Procopius and Augustine (*De Civit. Dei*, 15:23), had the reading “Ἄγγελοι τοῦ Θεοῦ,” while others had υἱοὶ τοῦ Θεοῦ, the last having been generally preferred since Cyril and Augustine; so Josephus, *Ant.* i, 3; - Philo, *De Gigantibus*; perhaps Aquila, who has υἱοὶ τοῦ Θεοῦ; of which, however, Jerome says, “Deos intelligens angelos sive sanctos;” the book of Enoch as quoted by Georgius Syncellus in his *Chronographia*, where they are termed οἱ ἐγγήγοροι, “the watchers” (as in Daniel); the book of Jubilees (translated by Dillmann from the Ethiopic); the later Jewish

Hagalda, whence we have the story of the fall of Shamchazai and Azazel, given by Jellinek in the *Midrash Abchir*; and most of the older fathers of the Church, finding probably in their Greek MSS. ἄγγελοι τοῦ Θεοῦ., as Justin, Tatian, Athenagoras, Clemens Alex., Tertullian, and Lactantius. This view, however, seemed in later times to be too monstrous to be entertained. R. Simon ben-Jochai anathematized it. Cyril calls it ἁτοπώτατον. Theodoret (*Quaest. in Genesis*): declares the maintainers of it to have lost their senses; ἐμβρόντητοι καὶ ἄγαν ἡλίθιοι; Philastrius numbers it among heresies, Chrysostom among blasphemies. Finally, Calvin says of it, “Vetus illud commentum de angelorum concubitu cum mulieribus sua absurditate abulide refellitur, ac mirum est doctos viros tam crassis et prodigiosis deliriis fuisse olim fascinatos.” Notwithstanding all this, however, many modern German commentators very strenuously assert this view. They rest their argument in favor of it mainly on these two particulars; first, that “sons of God” is everywhere else in the Old Testament a name of the angels; and next, that St. Jude seems to lend the sanction of his authority to this interpretation. With regard to the first of these reasons, it is not even certain that in all other passages of Scripture where “the sons of God” are mentioned angels are meant. It is not absolutely *necessary* so to understand the designation either in ~~1891b~~ Psalm 29:1 or 89:6, or even in ~~1890b~~ Job 1:2. In any of these passages it might mean holy men. ~~1880b~~ Job 38:7, and ~~2725~~ Daniel 3:25, are the only places in which it *certainly* means angels. The argument from St. Jude is of more force; for he does compare the sin of the angels to that of Sodom and Gomorrha (τούτοις in ver. 7 must refer to the angels mentioned in ver. 6), as if it were of a like unnatural kind. That this was the meaning of St. Jude is rendered the more probable when we recollect his quotation from the book of Enoch where the same view is taken. Further, that the angels had the power of assuming a corporeal form seems clear from many parts of the Old Testament. All that can be urged in support of this view has been said by Delitzsch in his *Die Genesis ausgelegt*, and by Kurtz, *Gesch. des Alten Bundes*, and his treatise, *Die Ehen der Sohne Gottes*. It must be confessed that their arguments are not without weight. The early existence of such an interpretation seems, at any rate, to indicate a starting-point for the heathen mythologies. The fact, too, that from such an intercourse “the mighty men” were born, points in the same direction. The Greek “heroes” were sons of the gods; οὐκ οἰσθα, says Plato in the *Cratylus*, ὅτι ἡμίθεοι οἱ ἥρωες; πάντες δήπου γεγόνασιν ἐρασθέντες ἢ θεὸς θνητῆς ἢ θνητοῖ θεῶς. Even Hesiod’s account of the birth of the giants, monstrous and fantastic

as it is, bears tokens of having originated in the same belief. In like manner it may be remarked that the stories of *incubi and succubi*, so commonly believed in the Middle Ages, and which even Heidegger (*Hist. Sacr.* i, 289) does not discredit, had reference to a commerce between daemons and mortals of the same kind as that narrated in Genesis. Thomas Aquinas (pars i, qu. 51, art. 3) argues that it was possible for angels to have children by mortal women. This theory, however, must be abandoned as scientifically preposterous. Two modern poets, Byron (in his drama of *Cain*) and Moore (in his *Loves of the Angels*), have nevertheless availed themselves of this last interpretation for the purpose of their poems.

3. The interpretation, however, which is now most generally received is that which understands by “the sons of the Elohim” the family and descendants of Seth, and by “the daughters of man (Adam),” the women of the family of Cain. So the Clementine Recognitions interpret “the sons of the Elohim” as “homines justi qui angelorum vixerant vitam.” So Ephrem, and the Christian Adam-book of the East; so also Theodoret, Chrysostom, Cyril of Alexandria, Jerome, Augustine, and others; and in later times Luther, Melancthon, Calvin, and a whole host of recent commentators. They all suppose that whereas the two lines of descent from Adam — the family of Seth who preserved their faith in God, and the family of Cain who lived only for this world — had hitherto kept distinct, now a mingling of the two races took place which resulted in the thorough corruption of the former, who, falling away, plunged into the deepest abyss of wickedness, and that it was this universal corruption which provoked the judgment of the Flood.

4. A fourth interpretation has recently been advanced and maintained with considerable ingenuity, by the author of the *Genesis of the Earth and Man*. He understands by “the sons of ‘the Elohim’” the “servants or worshippers of false gods” [taking Elohim to mean not God but gods], whom he supposes to have belonged to a distinct pre-Adamite race. The “daughters of men,” he contends, should be rendered “the daughters of Adam, or the Adamites,” women, that is, descended from Adam. These last had hitherto remained true in their faith and worship, but were now perverted by the idolaters who intermarried with them. But this hypothesis is opposed to the direct statements in the early chapters of Genesis, which plainly teach the descent of all mankind from one common source.

Whichever of these interpretations we adopt (the third, perhaps, is the most probable), one thing at least is clear, that the writer intends to describe a fusion of races hitherto distinct, and to connect with this two other facts: the one that the offspring of these mixed marriages were men remarkable for strength and prowess (which is only in accordance with what has often been observed since — viz. the superiority of the mixed race as compared with either of the parent stocks); the other, that the result of this intercourse was the thorough and hopeless corruption of both families alike. *SEE SON OF GOD.*

II. *Who were the Nephilim?* — It should be observed that they are not spoken of (as has sometimes been assumed) as the offspring of the “sons of the Elohim” and “the daughters of men.” The sacred writer says, “the Nephilim were on the earth in those days,” before he goes on to speak of the children of the mixed marriages. The name, which has been variously explained, only occurs once again in ~~CHIEF~~ Numbers 13:33, where the Nephilim are said to have been one of the Canaanitish tribes. They are there spoken of as “men of great stature,” and hence probably the rendering γίγαντες of the Sept. and “the giants” of our A. V. But there is nothing in the word itself to justify this interpretation. If it is of Hebrew origin (which, however, may be doubted), it must mean either “fallen,” i.e. apostate ones; or those who “fall upon” others, violent men, plunderers, freebooters, etc. Some have observed that if the Nephilim of Canaan were descendants of the Nephilim in ~~CHIEF~~ Genesis 6:4, we have here a very strong argument for the non-universality of the Deluge. — Smith. But it can hardly be inferred from these casual references that the name is intended as that of a race. It is rather used in a general way in both passages for *burly fighters*. *SEE NEPHILIM.*

Benefiali Marco

a Roman painter, was born in 1684. He received the honor of knighthood from the pope, and died in 1764. In the Academy of St. Luke is a fine picture of *Christ at the Well of Samaria*; in the Church of Stigmata, *The Flagellation*; in the Palazzo Spada there is a saloon painted entirely by this artist, which is thought one of the finest works of his time.

Benefice Collative

is (1) a benefice of which the patron may freely dispose, the nomination not needing the confirmation of any superior authority. Most benefices

collative are in the gift of the bishop of the diocese. (2.) A benefice of that character to which a bishop is bound to give immediate institution, though in the gift of some independent patron.

Benefice Compatible

is a benefice which the law will permit a clerk to hold in conjunction with another benefice.

Benefice Consistorial

is a term used in the Latin Church to designate certain clerical positions of eminent rank and importance, which are customarily and formally filled up by the pope in solemn consistory.

Benefice Donative

is a benefice which is exempt from the jurisdiction of the ordinary, and the giving of which is completed by a deed under the hand and seal of the patron. Very few of such now exist.

Benefice Elective

is a term used to designate a benefice to which the clerk in orders of it is elected. Such are generally in the gift of the two great English universities, or sometimes in that of the parishioners.

Benefice Incompatible

is a benefice which the law will not permit a clerk to hold, either in conjunction with another benefice, or with any other position or dignity ecclesiastical.

Beneficiary

in ecclesiastical usage, is the clerk in orders who receives the temporal benefit of an endowment.

Ben-Ephraim And Ben-David

the names of two Messiahs expected by the modern Jews. To evade the express predictions of the Old-Test, prophets concerning the mean condition of the Messiah, they confidently speak of looking forward to the appearance of two Messiahs; the one Ben-Ephraim, whom they grant to be

a person of mean and afflicted condition in this world; and the other Ben-David, who shall be a powerful and victorious prince. *SEE MESSIAH.*

Beneplacitum Apostolicum

is the name given to the papal approbation of and consent to the alienation of any property of the Church or other measure, and to the act or brief which contains such approbation.

Benesch Jacob

a Lutheran theologian of Germany, who died March 3, 1873, at Prague, is the author of a *History of the Protestant Cong. of the Augsburg Confession* (Prague, 1856). See Zuchold, *Bibl. Theol.* i, 105. (B. P.)

Benet

a German martyr, was a citizen of Wetheringest, in Germany, and was persecuted severely because she would not attend mass and repeat the idle ceremonies of the Romish Church. She suffered in 1558. See Fox, *Acts and Monuments*, 8:467.

Benet (Beneti Or Benedictus), Cypriano

was a Dominican monk of Aragon, and, according to some accounts, a doctor of the University of Paris. He flourished from 1490 to 1520, and left, *Illustrium Virorum Opuscula* (Paris, 1500): — *De Sacrosancto Eucharisties Sacramento et de Ejusdem Ministro, ad Julium II*: — *De non Mutando Paschate* (Rome, 1515, 4to): — *De Prima Orbis Sede; de Concilio; de Ecclesiastica Potestate; de Pontif. Max. Auctoritate* (ibid. 1512, 4to), etc.

Benet, Geronimo

a reputable Spanish painter, was distinguished for pictures of the Virgin and Christ. He died at Valladolid in 1700. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Benet, Thomas

an English martyr, was born at Cambridge, and was at the university made master of arts, and was thought by some to have been a priest. He was well learned, and of a godly disposition. In 1524, feeling disposed to go. where

he could worship in more freedom, according as his conscience dictated, he went to Devonshire, where he took charge of a school and did much towards instructing the children in the knowledge of Christ and his works. In 1525 he removed to Exeter, and started a school there for children; his spare time he devoted to the study of the Scriptures. But, as every tree and herb has its due time to bring forth its fruit, so did it appear by this good man. He saw daily the glory of God blasphemed, idolatrous religion so embraced and maintained, and that most false usurped power of the bishop of Rome so extolled, that he was so grieved in conscience and troubled in spirit that he could not be quiet, but uttered his mind to a number of persons. At one time he wrote his view, which was that the pope was Antichrist, and that we should worship God, not saints, and tacked it upon the doors of the cathedral church of the city. These bills being found, there was a great ado made, and a great search was made for the heretic who dared do such a bold thing. After a long search he was found and taken to prison; afterwards tried and condemned to be burned, Jan. 15, 1531. The mild martyr, rejoicing that his end was so near, “as the sheep before the shearer” yielded himself with all humbleness to abide and suffer the cross of persecution. After he reached his place of execution, near Exeter. he made his most humble confession and prayer to Almighty God, and requested all the people to do as he had done. This done, he was tied to a stake and fire was set to him. See Fox, *Acts and Mon.*, v, 18.

Benetelli Luigi Maria

an Italian theologian, was born Sept. 29, 1641. He belonged to the Franciscan order. After having studied at Padua, he taught philosophy and theology at Venice, and became censor of the inquisition. He also travelled in Germany, in company with Balthazar Stycher, and returned to preach in Italy. He especially devoted himself to making proselytes among the Jews. He died March 25, 1725. He wrote, *Le Sætte di Gionatta, Scagliate a Favor degli Ebrei*: — (Venice, 1703-4): — *Dardi Rabbicini in' Franti, Risposta alle Opposizioni degli Ebrei contra le Sætte di Gionatta* (ibid. 1705): — *Trattato della Cabala*, in the preceding work. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benevento Immanuelo Di

a Jewish grammarian and Cabalist of Italy, who flourished in the middle of the 16th century, is the author of *Ḥetivim* a Hebrew grammar divided

into four sections and one hundred and thirty-eight chapters (Mantua, 1557). He also edited *rhizynQTas* supplements to the Sohar (ibid. eod.); and *tWhl ah; tkr[mi8s* of Perez ha-kohen (ibid. 1558). See De' Rossi, *Dizionario Storico* (Germ. transl.), p. 56 sq.; First, *Bibl. Jud.* i, 103. (B. P.)

Benfey Theodore

a German Orientalist, was born of Jewish parentage, Jan. 28, 1809, at Norten, near Gottingen. He was educated at the gymnasium at Gottin gen; studied in the universities of Gottingen and Munich; and was appointed professor at Gottingen in 1834, where he worked and lectured till his death, June 26, 1881. "In Theodore Benfey," says a writer in the *London Times*," we have lost the greatest Sanscrit scholar of our time; and, if one looks at his works and at the permanent results which they represent, one feels tempted to ask, Has there ever been any single scholar in Europe who, since the discovery of Sanscrit, has more advanced our knowledge of the language and literature of ancient India than Benfe?" His earliest work was the *Griechisches Wurzel-lexicon* (1839-42), and the elaborate article on "India" in *Ersch und Gruber's Encyclopidie*. After that, Benfey was one of the first to contribute to the revival of Sanscrit philology which began with the study of the Veda. In 1848 he published his text, translation, and glossary of the Samaveda, and he also gave a complete translation of the first volume of the Rig-Veda. His grammars on the Sanscrit are wellknown. In 1859 he published his *Pantschatantra, or Fiinf Biicher indischer Fabeln, Mdrchen*, etc. (Leipsic, 2 vols.); in which he established on a safe basis, to the surprise of the world, not only the Indian origin of European fables, but, what was even more important, the Buddhist origin of Indian fables. We also mention, *Die persischen Keilinschriften mit Uebersetzung und (Glossar* (Leipsic, 1847): — *Ueber das Verhiltniss der dgyptischen Sprache zun Semitischen Sprachstamm* (ibid. 1844): — *History of the Science of Language and Oriental Philology in Germany* (Munich, 1869). He also edited *Orient und Occident insbesondere in.ihren gegenseitigen Beziehungen* (Gottingen, 1860-65). His contributions to the *Transactions* of the Royal Gottingen Society and to the *Journal of Comparative Philology* are very numerous, and contain very valuable materials for the student of comparative philology. Benfey was a member of the academies at

Munich, Berlin, Buda, and Gottingen, and was highly honored and esteemed by all who knew him. (B. P.)

Benga Version Of The Holy Scriptures

The Benga is an African dialect, spoken by a people south of the Congo River. The gospels were originally translated each by a different missionary. Matthew was published by the Presbyterian Board in 1858, and the remaining gospels and the Acts by the American Bible Society at subsequent dates. In 1874, the Rev. R. H. Nassau, M.D., of the Gaboon and Corisco mission, was appointed to harmonize these versions and to prepare an edition embodying the results of improved scholarship and accuracy. In doing this, Matthew and Mark were entirely rewritten, and extensive corrections were made in the other portions. The new revised edition went through the press under Dr. Nassau's direction. Besides the four gospels, the book of Genesis and the Acts have also been published. (B.P.)

Bengali Version Of The Scriptures

Among the Indian daughters of the Sanscrit none, except the Pali, approach so nearly the parent stock as the Bengali; and as for style and grammar, it bears the same relation to the Sanscrit as the Italian does to Latin. The commencement of the first Bengali version of the Scriptures may be dated from the year 1793, when Dr. Carey and his coadjutors quitted England to enter upon their labors in India. In 1801 he published the New Testament in Serampore, which was followed in 1806 by a second and in 1811 by a third edition. The Old Testament appeared between the years 1802 and 1809. A fourth and revised edition of the New Testament appeared in 1816, and in 1832 the eighth edition was committed to the press, shortly before the translator's death.

Another version of the New Testament was undertaken by Mr. Ellerton of the Church Missionary Society, which was printed in 1818 by the Calcutta Bible Society. Other editions followed. In the meantime, the attention of the Calcutta committee was drawn to the great improvements which have been made in the Serampore version of the New Testament by the critical revisions to which each successive edition had been subjected; and on a careful examination of Mr. Ellerton's version, it was determined by the committee either to subject it to a very minute and accurate revision, or to substitute some other version in its place. This led to the important

measure of endeavoring to obtain what might be accounted a standard version of the Scriptures in Bengali. With this view, a sub-committee was formed in 1830. composed of the best scholars of the different denominations of Christians friendly to the Bible Society in Bengal. They were appointed to execute a version of the entire Scriptures, and agreed to submit their labors to the suggestions of other distinguished scholars. They began with the book of Genesis, and published it in 1833. In the meantime a third version of the Bengali Scriptures had been prepared by Dr. Yates, and his New Testament was published in 1833. This version was pronounced by competent judges “an able and excellent translation.” The Old Testament was completed by Dr. Yates in 1844. In 1845 Dr. Haberlin offered to the Calcutta society a new version of the entire Bengali New Testament, and two hundred and fifty copies of the Gospel according to Mark, and the same number of the Epistle to the Ephesians, were printed as specimens of this version, to test its value.

In 1845 an inquiry was instituted by the Calcutta society respecting the state of the Bengali versions, and the practicability of obtaining a version which they might consider their own. It was finally decided to reprint Dr. Yates’s New Testament, and an edition was published in 1847. Since that time Dr. Yates’s translation of the New Testament has been revised by the Rev. J. Wenger, and editions of this revised version have been printed. The revision of the Old Testament was also undertaken by Mr. Wenger, and was completed in 1873. In addition to these three versions another was commenced by the Rev. R. P. Greaves, of the Church Missionary Society. His premature death, however, prevented his continuing the work. Only two of the gospels prepared by him had been printed, and another was complete. These translations were purely tentative, the object being to discover if it was possible to prepare a version which should be at once idiomatic and literal. The death of Mr. Greaves is the more to be lamented because he was a prominent member of a committee which had been appointed to consider the possibility of attaining greater uniformity in the renderings of religious terms among the Indian languages. As it was deemed desirable to prepare a special edition of portions of Scripture for the use of that large section of the Mussulman population of Bengal who, while they read the Bengali character, speak a dialect of the Bengali language which is largely mingled with Persian and other foreign terms, the gospels of Luke and John, in Mussulman-Bengali, were issued from the Calcutta press at the expense of the British and Foreign Bible Society, in

1855 and 1856. Luke, the first issued of the Mussulman-Bengali version, was prepared under the care of. the Rev. J. Paterson, who was followed by the Rev. S. J. Hill, of the London Missionary Society. Mr. Hill translated the Gospel of John and other portions of the Bible. In the report for 1858 we read:

“The propriety of rendering the Scriptures, or at least any further portions, into this mixed language having been called in question, your committee, aided by the opinion of missionaries resident in the districts where the dialect prevails, and where our books in it have been used, deliberated on the subject, and adopted the resolution, to maintain a supply of the publications already issued and ordered in the language, and to prepare also the two remaining gospels of Matthew and Mark, leaving it to future consideration whether any other parts of the New-Testament should be added.”

All that had been published in this mixed tongue were the four gospels and Acts, Genesis, Psalms, and Isaiah. In 1875 the work of translation was resumed again, and a sub-committee was appointed to prepare a new translation of Luke. This gospel was issued by the Calcutta Auxiliary in 1876, it being edited by the Rev. J. E. Payne, of the London Missionary Society. A number of copies were especially prepared to receive the criticisms of those best acquainted with the requirements of the Mussulmans of Lower and Eastern Bengal. See *Bible of Every Land*, p. 109 sq.

Linguistic helps have been prepared by Forbes, *A Grammar of the Bengali Languages* (Lond. 1861); Shama Churn Sircar, *Introduction to the Bengalee Language* (Calcutta, eod.); Yates, *Introduction to the Bengali Language* (edited by J. Wenger, *ibid.* 1847 and 1864); Carey, *A Dictionary of the Bengalee Language* (Seranpore, 1825, 2 vols.; and an abridged edition, *ibid.* 1871). (B. P.)

Bengel, Ernst

a Protestant theologian of Germany, was born March 12, 1735, at Denkendorf. For some time deacon at Tübingen, he was appointed in 1786 superintendent and preacher there, and died April 1, 1793. He wrote, *Kurze Abhandlung uber Joh. 5, 7* (Tübingen, 1772): — *Chronologische Harmonie-Tafel uber die evangelische und apostolische Geschichte nach den Grundsätzen des seligen D. Bengels herausgegeben* (*ibid.* 1785). He

also edited the *Novum Testamentum Gr.* of J. A. Bengel (ibid. 1790). See Winer, *Handbuch der theol. Lit.* i, 42; Zuchold, *Bibl. Theol.* i, 105. (B. P.)

Bengel, Ernst Gottlieb von

a Protestant theologian of Germany, was born Nov. 3, 1769, at Zavelstein, near Calw. He studied at Tübingen, and in 1792 was appointed assistant librarian at the theological seminary in that place. From 1792 he travelled in Germany for literary purposes, and in 1800 he was appointed deacon at Marbach. In 1804 he was called to Ellwangen, and in 1806 to a professorship in Tübingen. Here he remained for the remainder of his life, highly honored by the civic and ecclesiastical authorities, and died March 23, 1826. He published, *Diss. Inaug. ad Introductiones in Librum Psalmorum Sup. plementa Qucedam Exhibens* (Tübingen, 1806): — *Diss. Historico-theologica, quid in Augenda Immortalitatis Doctrina Religioni Christiane ipsi hujus Conditores Tribuerint* (ibid. 1808): — *Diss. Historico-theologica, quid Doctrina de Animarum 'Immortalitate Religioni Christianis Debeat?* (pt. i-vi, ibid. 1809-17): — *Pror. Interpretatio Loci Paulini, Rom. ii, 11-26* (ibid. 1813): — *Ueber das Alter der jiidischen Proselytentaufe* (ibid. 1814): *Archiv für die Theologie und ihre neueste literatur* (ibid. 1814-21, 5 vols.): — *Progr. Operis in Sacris Reformandis Peracti Indolet Religiosa Magis quam Politica Defenditur et Commendatur* (ibid. 1817): — *Progr. Observationes de Pauli ad Rem Christianam Conversione Acf. 9:1-16; 22:3-16; 26:9-20 Narrata* (ibid. 1819-20): — *Diss. Symbolarum ad Solvendam Ququestionem, an Judæi Jesu et Apostolis Antiquiores iisque et Quales Naturam Divinam vel Humanam Saltern Majorem in Messia Apparituram Præstolati Sint* (ibid. 1822-23): — *Progr. de Logo Johanneo* (ibid. 1824). See Döring, *Die gelehrten Theologen Deutschlands*, i, 70 sq.; Winer, *Handbuch der theol. Lit.* i, 11, 18, 81, 141, 474, 604; ii 378. (B. P.)

Benger Johann Michael, D.D.

a Roman Catholic theologian of Germany, was born in 1823 at Bockum, near Crefeld. In 1845 he was made priest and chaplain at Erkelenz; in 1847 he was appointed cathedral vicar and secretary to the archbishop Geissel at Cologne, and in 1848 professor at the clerical seminary there. In 1854 he joined the Congregation of the Holy Redeemer at Altötting, whose leader he became. He died Feb. 27, 1870, at Vilsbiburg, in Lower Bavaria, as rector of the Redemptorists. He wrote, *Pastoraltheologie* (Regensburg,

1861-63, 3 vols.): — *Compendium der Pastoraltheologie* (ibid. 1868). See *Literarischer Handweiser für das kathol. Deutschland*, 1863, p. 399; 1868, p. 330; 1870, p. 152. (B. P.)

Ben-Gorion

SEE JOSEPH BEN-GORION.

Bengtson Johann

archbishop of Upsal, was born in Sweden in 1417. He took the part of Christian of Oldenburg against Charles Canutson Bonde, proclaimed king under the name of Charles VIII, collected troops, fought against Charles, who withdrew to Dantzic, and obtained a bull of the pope in order to hold the reins of government until Christian should be called to the throne of Sweden. The archbishop having accorded an amnesty to the peasants revolting in the diocese of Upsal, Christian caused him to be arrested and conducted to Copenhagen. The dissatisfaction of the clergy and the complaints of the court of Rome were useless. Kettil, bishop of Linköping, and parent of Bengtson, armed the insurgent peasants, and demanded the liberty of the archbishop. Charles Canutson, taking advantage of circumstances, returned to Sweden, where he was proclaimed king in 1464. Seconded by Kettil, Bengtson again put Charles to flight. The two prelates were then masters of the government. Kettil having died, Bengtson was sole administrator, and he alienated himself by his harshness. Charles was recalled the third time, and maintained his position on the throne until his death. Abandoned by his friends, the archbishop retired to the isle of Oeland, and died in 1467. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benham, Hugo

a Scottish prelate, went to Rome, and was consecrated bishop to the see of Aberdeen in 1267. He consented to a charter of foundation by Alexander Cumin, earl of Buchan, for building a hospital at Turriff, a village in the shire of Aberdeen, in 1272. He died at Loch-Goul in 1279. See Keith, *Scottish Bishops*, p. 108.

Benham, John B.

a Methodist Episcopal minister, was born at Rome, N. Y., Sept. 20, 1806. He experienced religion at the age of sixteen, and, after spending a year at Cazenovia Seminary, was appointed as a missionary to the Indians of

Upper Canada in 1828. In 1834 he returned and entered the Oneida Conference, and, after having filled several appointments, he was sent to take charge of the Liberia mission, Africa. He was naturally vigorous in body, but that insalubrious climate soon undermined his constitution, and in two years obliged his return. He was enabled to do effective work for some time after coming back. He died at Newfield, May 1, 1868. — Mr. Benham was a model minister in fidelity, zeal, and piety. See *Minutes of Annual Conferences*, 1869, p. 127; Simpson, *Cyclop. of Methodism*, s.v.

Benham, John Raymond

a Universalist minister was born in 1812. He experienced religion among the Free-will Baptists; began preaching for them early in life; embraced Universalism in 1831, and for forty years was a zealous advocate of that faith in various parts of Canada. He died at East Brome, province of Quebec, April 19, 1876. Mr. Benham was an upright, faithful man. See *Universalist Register*, 1877, p. 109.

Benignus

is commemorated in the old Roman martyrology on April 3 as a martyr at Fomi, in Scythia.

Benignus

a name appearing in both Scotch and Irish hagiography.

1. Dempster, at Aug. 9, 436, gives a Benignus, presbyter at Lesmahago, on the authority of the long-lost *Collectanea* of Gilbert Brown, abbot of Sweetheart. See Forbes, *Kal. of Scott. Saints*, p. 278.

2. Brother of St. Cethechus, and a disciple of St. Patrick, by whom he was made abbot of the Monastery of Drumlias, which he ruled for twenty years. Colgan (*Acta SS.* p. 788, etc.) doubts whether this Benignus may not be the Benignus who is venerated at Glastonbury, Eng. Some imagine that it was Benignus of Armagh who went to Glastonbury. See Ussher, *De Brit. Eccl. Prim.* (Dublin, 1639) p. 876; Lanigan, *Ecclesiastical Hist. of Ireland*, 1, 318.

3. The most famous is St. Benignus (or Benen), son of Sescnen, and primate of Armagh (commemorated Nov. 9). Tradition says that when St. Patrick landed at Colp he came first to the house of Sescnen, and,

in' baptizing him and his house, gave to one of his sons the name of Benignus, whom he also took along with him. St. Benignus succeeded to Armagh A.D. 455, and in the lists of the Coarbs of St. Patrick is usually placed third after that saint. Most Irish authorities date the arrival of St. Patrick and the baptism of St. Benignus at A.D. 432. Benignus died in 468, and is counted the special apostle and patron of Connaught. See O'Connor, *Rer. Hib. Script.* ii, 109, 112; O'Curry, *Lect. on Anc. Ireland*, ii, 25, 46, 66; O'Donovan, *Four Masters*, 1, 134.

Benignus Saint

the apostle of Burgundy, is said to have been a pupil of Polycarp, who sent him to France to preach the Gospel there. He came thither, it is said, accompanied by St. Andochius, a priest, and St. Thyrs, a deacon, about the beginning of the reign of Marcus Aurelius. They landed at Marseilles, and passed through Lyons to Autun; thence they proceeded to Langres, and, after preaching in the adjacent country, Benignus received the crown of martyrdom at Dijon, with his two companions, being thrust through by a lance, in 178. Some martyrologies place his death on the 2d or 3d of April; but the common belief assigns Nov. 1 as the day of his martyrdom. In 512 the Abbey of St. Benignus of Dijon was erected over these martyrs' tomb, which was richly endowed by Charles the Bold. See D'Achery, *Spicilegium*, 1; Roget de Belloguet, *Origines Dijonnaises* (1851); Bougaud, *Etude sur Saint Benigne et sur l' Origine des Egl. de Dijon, d'Autun et de Langres* (Autun, 1859); Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Beni-Israel

(Heb. for *Sons of Israel*), a peculiar class of people found in India, who practice a mixture of Jewish and Hindu customs. They claim that their ancestors came from a country to the northward of India about sixteen centuries ago, and consisted of seven men and, seven women who were saved from shipwreck near Chaul, about thirty miles southeast of Bombay. They found a refuge at a place called Navagaum, where they were permitted to settle, and from which, gradually increasing in numbers, they spread among the villages of the Konkan, particularly those near the coast. In that locality and also in Bombay, where they began to settle after it came into the possession of the English, their descendants are found in numbers variously estimated at from five thousand to eight thousand. They resemble

in countenance the Arabian Jews, though they regard the name Jehudi, when applied to them, as a term of reproach. They are fairer than the other natives of the same rank, but they somewhat resemble them in dress. They have no *sheudi* like the Hindus on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their turbans and shoes are like those of the Hindus, and their trousers like those of the Mussulmans. They give to their children each two names, one from the Hebrew scriptures, conferred on the occasion of circumcision, the other of Hindu origin, given about a month after birth.

The Beni-Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, secretly worship the gods of the Hindils, while open idolatry was formerly quite common among them. In their synagogues there is no Sepher-Torah, or manuscript of the law, as the Jews have; but they admit the divine authority of all the books of the Old Testament. From the Arabian Jews they have received the Hebrew Liturgy of the Sephardim, which they partially use in their religious services. The Pentateuch forms the standard of their religious law, though the divine statutes are but partially regarded. The weekly Sabbath is in some degree observed by about a third of the population. At six in the morning they assemble for worship in the *masjid*, where they remain for two or three hours, chiefly engaged in reciting prayers or parts of Scripture after the *hazzan* or reader, and practicing genuflections. Some of the more devout remain in the *masjid* for a longer time. The evening service, which commences about six o'clock, is best attended. It lasts for about two hours, and is frequently concluded by the persons present merely touching with their lips the cup of blessing. Several facts have been thought to combine to indicate that the Beni-Israel belong to the "lost tribes" of Israel. The want of a MS. Sepher-Torah, or Book of the Law, places them in a situation unknown to any congregation of Jews throughout the world. The almost universal repudiation among them of the designation *Jew*, of which they doubtless would have been proud had they merited it; the distinctive appellation of *Beni-Israel*, which they take for themselves; the non-occurrence among them of the favorite Jewish names Judah and Esther, and the predominance of the name Reuben, as well as other names principally connected with the early history of the children of Israel, strongly indicate that they are a remnant of the posterity of the Israelitish tribes which were removed from their homes by the Assyrian kings.

Beni-Khaibir

(Heb. for *Sons of Keber*), an Arabic tribe, supposed to be the descendants of the *Rechabites* (q.v.).

Benilda St.

was, according to tradition, the companion in martyrdom of St. Anastasius, a monk and priest of Spain, who suffered in 853, on the 14th of June. St. Benilda was put to death on the day following.

Benin Religion Of

The country which bears the name of Benin is a large tract of coast in western Africa, extending upwards of two hundred miles, and presenting a succession of broad estuaries, now discovered to be all branches of the Niger, of which this country forms the delta. It is a country of great, commercial importance. The king is not only an absolute despot, but a fetish or god in the eyes of his subjects; and all offences against him are punished in the most cruel and summary manner, not only as treason, but impiety. It is a crime to believe that he either eats or sleeps, and at his death numerous human victims are sacrificed that they may accompany him to the other world, and wait on him there. Every year three or four human beings are presented as votive offerings at the mouth of the river, with the view of attracting ships and commerce. Fetishism and Devil-worship are the leading forms of religion, although on great occasions they call upon the Supreme Being, whom they address as *Canon*. They place implicit confidence in fetishes or charms, which they wear about the body or hang from some part of their houses; and they have also their *Fetissero*, or fetish-man, by whose assistance they consult their fetishes on all important occasions. They worship the spirits of the dead, which they consider as taking a deep interest in all human affairs. They believe that these spirits reside in the woods, and hence when a person is in difficulty or danger he retires to the forest that he may implore the aid of the souls of deceased friends. They make offerings to the evil spirit to appease his wrath and prevent him from inflicting injury. They practice circumcision, and sprinkle the blood of animals on the door-posts of their houses, and upon all places where their fetishes are kept.

Bening Francois

a French Jesuit preacher of the 17th century, was born at Avignon, and is especially known for a funeral oration, published in 1616 at Avignon and at Lyons, under the title, *Le Bouclier d'Honneur, oia sont representes les beaux Faicts de tres-generoux et puissant Seigneur feu Messire Louis de Berton, Seigneurn de Crillon, appendu a son Tombeau pour l'immortelle Memoire de sa Magnanimite*. This is a sample of his works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benisch Abraham

a Jewish rabbi, who was born in 1813 at Drosau, in Bohemia, and died in London, July 31, 1878, is the author of, *Is the Moral Law of Divine Origin, and therefore Binding upon the Jews?* (Loud. 1842): — *Two Lectures on the Life and Writings of Maimonides* (ibid. 1847): — *Judaism Surveyed, being a Sketch of the Rise and Development of Judaism from Moses to our Days* (ibid. 1874): — *Bishop Colenso's Objections Critically Examined*: — *The Principal Charges of Dr. McCaul's Old Paths against Judaism* (ibid. 1858); *The Question at Issue between Judaism and Christianity, and Israel's Mission* (ibid. eod.): — -dwml h yrwkb A *Primer and Progressive Reading-book with an Interlinear Translation, preparatory to the Study of the Hebrew Scriptures*. Besides editing the *Jewish Chronicle*, he also published an English translation of Petachia's (q.v.) travels, and an English translation of the Old Testament. See Lippe, *Bibliographisches Lexicon* (Vienna, 1881), p. 32 sq. (B. P.)

Benish-Days

a name given by the modern Egyptians to three days of the week, which are devoted more completely to pleasure than the other four, and in which they feel less bound to observe religious duties. They are so called because the *benish* is worn more especially on these days, being a garment of common use, and not of ceremony. The Benish-days are Mondays, Wednesdays, and Saturdays. See Gardner, *Faiths of the World*, s.v.

Beniti Philip, Saint

founder of the Order of Servites, was born at Florence at the beginning of the 13th century. He studied at Florence and Paris, and took his degree of doctor of divinity at Padua. After returning home he entered a chapel

belonging to the confraternity of the Annonciada, in order to hear mass. He saw at this time a vision of the Blessed Virgin, who seemed to invite him to join her company, at the same time presenting him with the black habit of the Annonciada. He was received as a lay associate of the house, and after some time was sent to Sienna, where he entered the priesthood. Passing rapidly through all the offices of his order, he was created superior-general; and, upon the death of pope Clement IV, fled in order not to be elected his successor. After the election of Gregory X, Sept. 1271, he returned, and devoted himself to the extension of his order and to preaching. He passed through a great part of France, the Low Countries, Friesland, Saxony, and Upper Germany, where he established many houses of the Servites. At a general chapter at Borgo, Italy, he was constrained to take the generalship of the order; and at the Council of Lyons, 1274, he obtained the confirmation of the rules and statutes. He died at Todi, Aug. 22, 1285, and was canonized in 1671, by Clement X. His festival; which is one of obligation, is on Aug. 23. See Butler, vol. 8; Baillet, 2 350.

Benivieni Dominico

a Florentine theologian (surnamed *Scottino*, on account of his deep research in theology), was professor of logic at Pisa in 1479, and canon at Florence in 1491. He was on terms of intimate friendship with Marsilio Ficino and Jerome Savonarola. He died Dec. 3, 1507, leaving, *Trattato in Difensione e Probazione dellan Doctrina e Profezie Predicate e Frate Jeronimo Savonarola nella citta di Firenze* (Florence, 1496): — *Dialogo della Verita della Doctrina Predicata da F'rate Jeronimo* (Florence): — *Trionfo della Croce* (ibid. 1497): — *Epistolke V Morales*, and *Lucerna Religiosorum et Commentar-ii in Sacras Omnes Ecclesie Hymnos* (unpublished). See Hoefer, *Nouv. Biog. Generale*, s.v.

Ben-Jacob Isaac

a Jewish writer, who died at Wilna, in Poland, July 2, 1863, is best known as the author of a large bibliographical work, entitled *Ozar Ha-Sepharim, or Thesaurus Librorum lebraicorum tam Impressorum quam Manuscriptorum* (Wilna, 1880, 3 vols.). This work, which has been edited by Wilson, is a very important contribution to Hebrew literature, inasmuch as it contains the titles of 17,000 works, published till the year 1863. Written in Hebrew, the titles are given according to the Hebrew alphabet. For his other writings, see Furst, *Bibl. Jud.* i, 103 sq. (B. P.)

Benjamin Saint

a deacon and martyr in Persia, was one of the most celebrated of those who suffered in the persecution commenced in 420 under Yezdejerd, and continued under Bahram, or Varanes (surnamed *Gour*, or the *wild ass*), his son and successor. Benjamin was first thrown into prison for having spoken boldly in defence of the true faith before the king. Here he remained two years, at the end of which time the ambassador of the emperor, Theodosius the younger, obtained his release under promise of certain conditions — viz. that the prisoner should never again speak to the people of the court of our Blessed Lord, nor of his religion. To these conditions, however, Benjamin refused to accede, and began to preach Jesus Christ to all persons as soon as he was released. This he continued for a year, when the king, exasperated, caused him to be arrested again, and proposed to him, as his only choice, death or apostasy. St. Benjamin hesitated not an instant, and the king, after exposing him to tortures fearful even to read of, caused him to be put to death. His festival is marked in some martyrologies on April 4. The Roman, however, places it on March 31. See Ruinart, p. 605; Baillet, 1, 385, March 31; Butler, March 31.

Benjamin

succeeded Tobias as sixth bishop OF JERUSALEM. He is one of the fifteen enumerated by Eusebius (*Hist. Eccles.* 4:5) before Hadrian's days "all of the circumcision."

Benjamin Of Rome

SEE ROME, BENJAMIN OF.

Benjamin

a monk of SCETIS in the 4th century, of great repute for effecting miraculous cures (Pallad. *Hist. Laus.* 13; Sozom. *Hist.* 6:29; Niceph. *Hist.* 11:35).

Benjamin Seeb, Ben-David

who lived in the 18th century, is the author of *Shaare Benjamin* (yr[ç ^mynb), a dictionary to the Bible, Talmud, Midrash, and the writings of the Cabalists, etc. (Zolkiew, 1752). See Steinschneider, *Bibliogr. Handbuch*, p. 21; Furst, *Bibl. Jud.* i, 117. (B. P.)

Benjamin Of Tudela

SEE TUDELA, BENJAMIN OF.

Benjamin, Eastburn

a Protestant Episcopal clergyman of the diocese of New York, began his ministry as rector of Christ Church, Ramapo, N. Y., in 1862. In 1864 he was assistant minister of St. Ann's, New York city; in 1868 he officiated in New York without a regular charge; in 1870 was rector of the Church of the Holy Light, New York city, a position which he retained until 1872, continuing thereafter to reside in New York. He died Sept. 8, 1874, aged thirty-eight years. See *Prot. Episc. Almanac*, 1875, p. 145.

Benjamin, Judson

an American Baptist missionary, was born at Rodman, N. Y., Feb. 2, 1819, and was a graduate of Brown University in the class of 1846. He studied theology at the Newton Theological Institution one year (1846-47), and was ordained at Providence, R. I., Oct. 13, 1848, being under appointment as a missionary to Burmah. Sailing from Boston Oct. 21 of that year, he reached Tavoy, Burmah, April 9, 1849. He remained here about one year, and then removed, March, 1850, to Mergui, about ninety miles from Tavoy, which had become a missionary station in 1829. Here he devoted himself to the Salongs, collecting a vocabulary of twelve hundred words of their language, in which a Primer and Catechism were prepared. He was engaged in missionary work at this station nearly four years. He returned to the United States early in 1854, and died at Boston, Feb. 20, 1855. See *The Missionary Jubilee*, p. 238. (J. C. S.)

Benn William

an English Nonconformist divine, was born at Egremont, in Cumberland, in November, 1600. He was educated at St. Bees, and at Queens College, Oxford. On leaving the university, he became rector of Oakingham, Berkshire, and afterwards chaplain to the marchioness of Northampton. In 1629 he obtained the rectory of All Saints, Dorchester, and continued in that capacity until Bartholomew's day, when he was ejected for nonconformity. "In 1654 he was one of the assistants to the commissioners for ejecting such as were called scandalous, ignorant, and insufficient ministers and schoolmasters."

After his own ejection, he continued to preach occasionally, and was sometimes fined and imprisoned. He died March 22, 1680. He, published an *Answer to Mr. Francis Bampfield's Letter, in Vindication of the Christian Sabbath Against the Jewish* (Lond. 1672), and a volume of sermons on *Soul Prosperity* (1683). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Benner Johann Hermann

a Protestant theologian of Germany, was born Dec. 15, 1699, at Giessen, where he also studied. In 1729 he accepted the position as afternoon preacher; in 1731 he received permission to deliver theological lectures, and in 1735 was appointed professor of theology. In 1739 he received a call from the Gbttingen University, but as his landgrave: would not let him go, he was obliged to remain in his native place. In 1753 he was appointed superintendent, and in 1770 ecclesiastical counsellor. He died July 8, 1782. He published, *Diss. de Majestate Christi Divina* (Gisse, 1732): — *Diss. de Exustione Mundi Suprema, ad Petri Sententiam Conformata* 2 Petr. iii. 10, 12 (ibid. 1733): — *Diss. de Baptismo Ephesinoruim in Nomen Christi, e Pervulgata Sententia non Interpretando ad Actor.* 19:4 (ibid. eod.): — *Diss. de Palo ex Carne Pauli Extracto* ~~47127~~ 2 Corinthians 12:7 sq. (ibid. 1734): — *Progr. quo de Illis, qui Loco Defunctorum Initiantur* ~~48127~~ 1 Corinthians 15:29 non Nihil Exponit, etc. (ibid. eod.): — *Diss. Specimen: Eloquentie Sacrce in Sermone Pauli, Materna Pietate Concitati* ~~49127~~ Galatians 4:19, 20 (ibid. eod.): — *Progr. de Armis in Causa Christi Victticibus* (ibid. 1735): — *Diss. de Gemitu Ecclesice — Suspirantis Libertatem Rom.* 8:19-23 (ibid. 1737), etc. See Doring, *Die Gelehrten Theologen Deutschlands*, 1, 78 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bennet, Benjamin

a Baptist minister, was born in New Jersey in 1762. He received a public school education, studied theology, and was ordained as a minister of the Gospel at Middletown, N. J. Subsequently he was elected a representative from New Jersey to the Fourteenth Congress, and was re-elected to the Fifteenth Congress. His term of service continued from Jan. 15, 1816, to March 3, 1819. His death took place at Middletown, Oct. 8, 1840. See Poore, *Congressional Directory*, p. 280. (J. C. S.)

Bennet, George

at one time a Dissenting minister, subsequently in the Church of Scotland, published a work *Against a Pretence of Reform* (Lond. 1796): and *Olam Haneshenioth, or a View of the Intermediate State as it Appears in the Records of the Old and New Testaments, the Apocryphal Books, in Heathen Authors, the Greek and Latin Fathers* (ibid. 1801). See Allibone, *Dict of Brit. and Amer. Authors*, s.v.

Bennet, James

a Scottish prelate, was chosen by the canons of St. Andrew's bishop of that see in 1328, and he obtained his episcopate by the collation of pope John XXII, before there was any account of the election. In 1329 he performed the office of setting the crown upon the head of David II, and soon afterwards was constituted chamberlain of Scotland. When Edward Baliol and his party prevailed, Bennet was forced to flee to Flanders, where he died, at Bruges, Sept. 22. 1332. See *Keith, Scot. Bishops*, p. 23.

Bennet, John

an early English Wesleyan preacher, was a native of Derbyshire. He was converted under David Taylor, and commenced his itinerant labors in 1747. He labored in Derbyshire, Lancashire, and Cheshire, where he was impressed; his tact and bearing, however, soon gaining him release. On Dec. 26, 1752, he separated from the connection, taking a considerable part of the society with him, and formed an independent congregation at Bolton-le-Moors, Lancashire.

He died May 24, 1759, according to some, of leprosy. Bennet was a man of superior talents and education, attended the first conference, introduced the Scotts into Derbyshire (Smith, 1, 220), was one of the companions of Wesley (id. 1, 239), and originated quarterly meetings (id. 1, 250, 251). He married Grace Murray, to whom John Wesley made overtures of marriage. She lived in Christian retirement, near Chapel-en-le-Frith, and maintained a class-meeting in her house for many years, being partial to Methodist usages to the last. She died in 1803, aged eighty-nine. See *Life and Times of Lady Huntingdon*, i, 45; Atmore, *Meth. Memorial* s.v.; Smith, *Hist. of the Wesl. Methodists*, 1 (see index, vol. 3); Stevens, *Hist. of Methodism*, 1, 136, 224, 270, 352.

Bennet, R.

an English Baptist minister, was born in the village of Beaulieu, Hants, in 1790, and was brought up to the trade of a shoemaker. His mind was awakened by the Spirit of God, and he finally met with Isaac Tinsley, through whose efforts he was converted. In 1813 he was baptized and joined the Church in Lymington; and in 1817 was one of twenty persons who were formed into a Church, at what was called Beaulieu Rails. In 1822 a prayer-meeting was started at Exbury, of which Mr. Bennet took the charge. Gradually he began to preach. At length a Church was formed at Blackfield Common, near by, and he was called to be its pastor, which position he held until his death, May 16, 1857. See (Lond.) *Baptist Handbook*, 1857, p. 46, 47. (J. C. S.)

Bennet, Robert D.D.

an English Nonconformist divine, was educated at Oxford, and was presented to the rectory of Wadesden, Buckingham, where he continued till he was ejected for nonconformity in 1662. He afterwards settled at Aylesbury, where he preached privately to a small congregation, and from thence removed to Abington, where he died, April 6, 1687. He wrote "an excellent work," entitled *A Theological Concordance of the Synonymous Words in Scripture* (1657). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bennet, William Crosby

a minister of the German Reformed Church, was born on Long Island, N. Y., April 14, 1804. He came to Pennsylvania when quite young; studied at York, Pa., and was ordained in 1832, and sent as missionary to the Carolinas. After laboring there successfully for five years, he returned to the North, and exercised his ministry in several fields in Pennsylvania, principally in Cumberland County. He died in 1870. "He was a genial companion, and a warm friend. His appearance was venerable and dignified." See Harbaugh, *Fathers of the Ref. Church*, 4:266-270. (D. Y. H.)

Bennett, Alfred

a Baptist minister, was born at Mansfield, Conn., Sept. 26, 1780. He was licensed to preach in 1806. In 1828 he accepted an appointment by the

Board of Foreign Missions to visit churches and congregations, and he permanently gave himself to this work in 1832. He died May 10, 1851. An intellectual, well-balanced, and far-reaching mind gave him high rank among his denomination. He published a sermon entitled *The Kingdom of Christ Distinguished from the Kingdom of Caesar*. See Sprague, *Annals of the Amer. Pulpit*, 6:535.

Bennett, Archibald

a Free-will Baptist minister, was born at Byron, N. Y., in 1807. He was converted at the age of twenty-two, and united with the Church in Byron. In 1840-41 he was especially interested in bringing about a union between the Free Communion and Free-will Baptists. In 1848 he moved to the West, and preached in several churches — viz. Paw Paw, Waverly, Jackson, etc., Mich., until the close of his life. He was engaged in about twenty revivals, witnessed over a thousand conversions, and baptized several hundreds. He died in Waverly, Oct 22, — 1869. See *Free-will Baptist Register*, 1870, p. 80. (J. C. S.)

Bennett, Asa

a minister of the Reformed (Dutch) Church, graduated from New Brunswick Seminary, 1824, and was licensed by the Classis of New Brunswick in the same year. His charges were, Schodack, Rensselaer Co., N. Y., 1824 to 1828; Ovid, Seneca Co., 1828 to 1838; Constantine, St. Joseph Co., Mich., 1843 to 1845. The date of his death is not known. See Corwin, *Manual of the Ref. Church in America*, s.v.

Bennett, Charles E.

a clergyman of the Protestant Episcopal Church, was born in Rhode Island. His earlier years were devoted to the profession of music. Ordained by bishop Henshaw, he went to Crompton Mills under the direction of the Rhode Island Convocation. In the spring of 1849 he removed to Stonington, Conn., where he rendered gratuitous service to the rector of Calvary Church residing there. He died at Stonington, Conn., Jan. 26, 1850. See *Amer. Quar. Church Rev.* 1850, p. 158.

Bennett, James D.D.

an English Congregational minister, was born in London, May 22, 1774. He was designed for business by his father, but on his conversion, in his

nineteenth year, he resolved to enter the Christian ministry, and preached his first sermon near Bath, in November, 1792. His ministerial preparation was received at Gosport, and in 1796 he accepted a call to Romsey, Hampshire, where he labored twenty-seven years. Mr. Bennett threw himself heartily into the great movements of the day, while at the same time he prosecuted his studies with untiring diligence. His talents soon attracted notice, and his influence was felt throughout the county. In 1823 he was invited to become the principal and theological tutor of Rotherham College, and to be the minister of Masborough Chapel. In 1815 he preached a sermon on “The Claims of London on the Zeal of Christians;” maintaining that London ought to have the services of the best ministers that could be found; and shortly afterwards, on earnest and unanimous solicitation, he accepted the pastorate of Silver-street Chapel, in that city. His labors in the pulpit, on the platform, and for the press, were incessant, and such only as with a sinewy frame and marvellous health could have been accomplished. In 1840 he was chosen chairman of the Congregational Union, and in 1860 he retired from public life. He died Dec. 4, 1862. Dr. Bennett’s life furnishes a noble example for the imitation of students for the ministry. Without early educational advantages, he reached an extent of real and useful scholarship which few ministers have possessed. He valued time aright. He lost no moments. He rose at five o’clock A.M. all the year round, and was incessantly and unweariedly industrious in his studies and public duties. He was an eminently devout man, and conscientious in all his labors. Dr. Bennett was a voluminous author; besides several sermons, preached on special occasions, he published. *Life of the Rev. Risdon Darracott* (the “Star of the West”) (Taunton): — *Lectures on the Evidences of Revelation*: — *Lectures on the History and Preaching of Christ* (4 vols. 8vo): — and *On the Acts of the Apostles* (1 vol.): — *The Congregational Lecture for 1841, on the Theology of the Early Christian Church*: — *The History of Dissenters*, jointly with Dr. Bogue. He also wrote various smaller works. as well as tracts on controversial topics, in all of which the close thinker, keen logician, and terse writer are manifest. See (Lond.) *Cong. Year-book*, 1863, p. 206.

Bennett, John

an English Congregational minister, was born at Wellington, Somersetshire; March 12, 1803. His father was a soldier, a man of vigorous mind, and a “Unitariani;” his mother was a pious “Evangelical.” To the latter he attributed his early conversion to God. Although his early

schooling was very limited, by diligent and prayerful self-culture he became an intelligent, earnest, and successful village preacher. His earliest formal connection with ministerial life was as a home missionary — sometimes walking more than thirty miles on Sunday. Subsequently he was pastor at Braunton a short time, and twenty-five years at Castle Hill, Northampton, when he resigned his charge, and, after living a few years at Slough, removed to Dalston, where he died, April 10, 1870. He was a laborious student; this, with his large-heartedness and his fidelity, made him an able minister of the New Testament. See (Lond.) *Cong. Year-book*, 1871, p. 304.

Bennett, Leonard

a Methodist Episcopal minister, was born in Dublin. Ireland, June 16, 1786. He experienced religion in 1806; landed in America in 1807, and entered the New England Conference in 1810. He labored faithfully until 1833, when he became superannuated. In 1841 he removed to Illinois, and died there in 1847. See *Minutes of Annual Conferences*, 1847, p. 126.

Bennett, Lucian S.

a Methodist Episcopal minister, was born at Norwich, N. Y., Feb. 22, 1810. He experienced religion at the age of twenty, and in 1834 entered the Oneida Conference. Having spent eleven years upon laborious charges, and three as a superannuate, he died, Aug. 3, 1851. Mr. Bennett was a man of much feeling and great success in the ministry. See *Minutes of Annual Conferences*, 1852, p. 151.

Bennett, Moses G.

a Methodist Episcopal minister, was born in Monmouth County, N. J., Jan. 29, 1820. He received the best Christian culture in early life; was converted at the family altar at the age of thirteen; and soon began laboring for the salvation of his associates and acquaintances. In 1845 he moved to Ohio, whither he appears to have fled to get rid of preaching. He even declined committing himself as a professor of religion, but was soon called out of his unfaithfulness by being asked by the pastor of the place if he ever enjoyed religion. From that time he resumed his Christian activity, and in 1847 entered the Ohio Conference, wherein he served, as health permitted, with zeal and fidelity until his death, March 8, 1857. Mr. Bennett was a man of indefatigable energy and impassioned eloquence. His social qualities

were of the first order, and as a friend he was devoted. See *Minutes of Annual Conferences*, 1857, p. 444.

Bennett, Perry

a Baptist minister, was born at Stonington, Conn., in 1824. He early evinced more than ordinary intellectual ability, and attained a high degree of scholarship without graduating from college. He was baptized in 1849, while principal of the academy at Wickford, R. I. In 1852 he was ordained pastor of the Church in Lebanon, Conn., where he remained two years; was pastor at Cold Spring, N. Y., one year; and in the spring of 1856 removed to Winchester, Ill., and was pastor five years; then went to Berlin, Sangamon Co., in which county he labored for thirteen years with great success. The last two years of his life he had charge of a school in Springfield, supplying, for most of the time, the pulpit of the North Church in that city. He died Sept. 5, 1873. See *Minutes of Ill. Anniversaries*, 1873, p. 15, 16. (J. C. S.)

Bennett, William

a Wesleyan minister in Nova Scotia, was born in England in 1770. He was sent out in 1800 as a missionary to Nova Scotia, there being at that time in the whole of British North America only three Wesleyan Methodist preachers besides himself. He travelled for twenty years and preached almost incessantly. "Among the sparse settlements of Cumberland County, in the forests of Hants, the valley of Annapolis, along the rocky southern shore, in the province of New Brunswick and in the rising towns, he watched over the flocks gathered by Black and the brothers Mann, and formed many new societies." He became a supernumerary in 1820; resided at Newport, N. S., until 1839; removed to Halifax in that year, was chaplain of the penitentiary, and died in that city, Nov. 6, 1858. Mr. Bennett was trustworthy and faithful to the interests of the Church. See Huestis, *Memorials of Wesleyan Preachers in Eastern British America* (Halifax, 1872), p. 19.

Bennett, William C.

a German Reformed minister, was born on Long Island, N. Y., April 14, 1804. His early life was devoted chiefly to the missionary cause in the South. In 1834 he began his ministerial labors. In 1837 he came North and took charge of a congregation at Shippenburg, Pa., which he continued to

serve until 1844. He died at Boiling Spring, Pa., April 12, 1870. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:266.

Benno (Or Bennor)

a German writer and prelate, lived in the second half of the 11th century. He was raised to the cardinalate by the anti-pope Guibert, who styled himself Clement III, and in return he wrote a satire on Sylvester II and Gregory VI. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bennu

in Egyptian mythology, was the sacred bird of Osiris, probably a kind of lapwing. From its being supposed to accompany the soul through its journeys in the lower life, it was gradually accepted as its emblem, the emblem of its resurrection. It was further also a symbol of a period of time, the great cycle of 1265 years, which gave rise to the Grecian fable of the phoenix.

Benoist (Or Benoit)

an English theologian and biographer, entered the Order of St. Benedict, was prior of the Monastery of Canterbury, and afterwards priest of Peterborough. In 1189 he assisted at the coronation of Richard I, and in 1191 he was elected guard of the grand seal. He died in 1193, or, according to bishop Nicholson, in 1200. He wrote, *Life of Thomas a Becket: History of Henry II and Richard I, from 1170 to 1192* (Oxford, 1735, 2 vols., ed. Hearne). The English considered this the best history of the epoch. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benoist

bishop OF MARSEILLES in the first half of the 13th century, was one of the first Minorite Brothers, and also, it is said, a disciple of Francis of Assisi. In 1229 he was chosen arbitrator by the cardinal of San Angelo between the Marseillians and the Monastery of St. Victor. He wrote a treatise entitled, *De Summa Trinitate*, etc. (published by Baluze in his *Miscellanies*, vol. vi). He undertook two journeys to Palestine, one in 1239, the other in 1261. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benoist

canon of the Church OF ST. PETER, at Rome, lived near the middle of the 12th century, under pope Innocent II. He wrote a treatise entitled, *De Ecclesiastico Ordine Totius Anni et Praecipue Apostolices Dignitatis et Totius Curice* (Paris, 1689, in the *Museum Italicum*, ii, 118). See Hoefer, *Nouv. Biog. Generale*, s.v.

Benoit

SEE BENEDICT; SEE BENOIT.

Benoit Díaniane Saint

a reformer of monastic discipline, was born at Languedoc, about 750. He was the son of Aigulfe, count of Maguelonne, and was at first cup-bearer of Pepin and of Charlemagne. In 774 he retired to the Abbey of St. Seine, where the friars desired to make him priest, but he refused, and withdrew to his native place near Aniane. He constructed a small hermitage near the chapel of St. Saturnin, upon the river of Anian. The strictness and sanctity of the life of this hermit drew around him a large number of disciples, so that in 782 he added a new monastery to the one already constructed. Louis the Debonnaire placed him in charge of all the monasteries of the kingdom of Aquitania, and charged him to establish everywhere the rules of the founder. He died in 821, at the monastery near Aix-la-Chapelle. His chief work was, *Codex Regularum* (Rome, 1661; Paris, 1663), in three parts: the first containing the rules of the Oriental fathers, the second those of the fathers of the West, and the third those of the fathers of the Church, for the friars and nuns. See Hoefer, *Nouv. Biog. Generale*, s.v.

Benoit, Jean (1),

a French theologian, native of Evreux, entered the Dominican order about 1510, and afterwards taught, with great success, theology at Paris. Being appointed priest of the Valley of Ecoliers by Henry II, he introduced a new course of discipline. He was a distinguished mathematician and architect, and assisted, it is said, in the construction of the chateau of Anet. He died in 1563, leaving, *Introductiones Dialecticoe* (Paris, 1538). See Hoefer, *Nouv. Biog. Generale*, s.v.

Benoit, Jean (2),

a French historian and preacher of the Dominican order, was born at Carcassonne in 1632. Not unacquainted with French and Latin literature, he devoted himself particularly to an evangelical career, and preached with success in the principal cities of Midi. He died May 8, 1705, leaving, *Probleme de la Victoire et de la Paix*, a poem (Paris, 1687): — *Histoire des Albigeois' et de Vaudois* (ibid. 1691): — *Suite de Histoire 'des Albigeois* (Toulouse, 1693). See Hoefer, *Nouv. Biog. Generale*, s.v.

Benoit Michel

a learned French Jesuit missionary, was born at Autun, Oct. 8, 1715. He studied especially mathematics, astronomy, and physics, and departed for China in 1745. He executed several hydraulic works which the emperor Kien-Long intrusted to him, and made known to this prince the telescope, the pneumatic machine, the graving-tool, etc. These sciences aided him in accomplishing his object, which was the conversion of the people. At his death, which occurred Oct. 25 1774, the Christians of Pekin mourned for him, and the emperor Kien-Long keenly lamented him. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.; *Biog. Universelle*, s.v.

Bensaiten

in Japanese mythology, is the goddess of flowers and fruits, whose cherry-festivals are celebrated with plays, feasts, and dances, lasting a number of days.

Benser Theodor

a Lutheran minister, was born at Uelzen, in Hanover, July 9, 1848. He received his early education at a German gymnasium, came to this country in 1869, and after completing his academical studies at Watertown, Wis., he entered the theological seminary at St. Louis, Mo. In 1873 he accepted a call to Springfield, Ill.; went in 1875 to Davenport, Ia., and from thence in 1878 to El Paso, Ill. He died March 13, 1881, at Memphis, Tenn. (B. P.)

Bensi Bernardo

an Italian theologian of the Jesuit order, was born at Venice, July 16, 1688. He was for a long time professor of ethics at Venice, and died in 1760. His principal works are, *Praxis Tribunalis Conscientie* (Bologna, 1742): —

Dissertatio de Casibus Reservatis (Venice, 1743). This last work made quite a sensation, and the author was obliged to publish a refutation. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bensley John

an English Methodist preacher, a native of Norwich, was born Dec. 17, 1806. Brought up by his Methodist parents to love God, he was converted at fifteen, and soon afterwards was made a local preacher. He continued among the Wesleyans till the Warrenite disruption in 1834. when he united with the New Connection, and the same year entered their ministry, going out as a supply to Truro. He travelled nineteen years, in. thirteen circuits, to the edification and delight of his hearers. He was a man of culture, mental-power, and piety. His health failed in 1852, and he removed to Sheffield as a supernumerary, where he died of typhus fever, Nov. 1, 1853. See *Minutes of the Conference*.

Benson, Benjamin

a Methodist Episcopal minister, was born Dec. 6, 1807. He embraced religion in 1827; received license to exhort in 1828, and in 1830 entered the Philadelphia Conference. He filled various appointments faithfully until 1836, when a pulmonary disease induced him to visit the South. He died at Cambridge, Md., in October, 1840. See *Minutes of Annual Conferences*, 1841, p. 154.

Benson, John Henry

a Methodist Episcopal minister, was born in Boston, Mass., Aug. 10, 1797, and lived there and in New York city until he was twenty-three, when he went to the West. He experienced religion in 1825, and in. 1828 was admitted into the Illinois Conference, wherein he labored diligently until his decease, Feb. 5, 1843. Mr. Benson was very highly honored and esteemed. He was amiable, but was never known to jest. See *Minutes of Annual Conferences*, 1843, p. 423.

Benson, Martin D.D.

an English prelate, was born in Herefordshire in 1689. He became prebendary of Salisbury in 1720, archdeacon of Berks in 1721, prebendary of Durham in 1723, and bishop of Gloucester in 1734, and died Aug. 30, 1752. He published a *Sermon before the House of Lords* (1738), and

Sermons (173640). See Le Neve, *Fasti*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bent John

an English martyr, was a tailor living in Urchevant, who was burned in the town of Devises, Wiltshire, for denying the sacrament of the altar, in 1532. See Fox, *Acts and Monuments*, 4. 706.

Bentham, James

an English clergyman, was born at Ely in 1708. He was educated at Cambridge, and after several rectorships he obtained a stall in the cathedral of that city, and published, at Cambridge, in 1771, *The History and Antiquities of the Cathedral Church of Ely, from 675 to 1771*. See Chalmers, *Biog. Dict.* s.v.

Bentham, Robert

an English Wesleyan minister, was born at Dent, Yorkshire, in 1791. His parents designed him for the ministry of the Established Church, and gave him a liberal education. He was for a short time classical tutor in a private school. In 1812 he was admitted into the Methodist ministry, and labored for twenty-eight years. He died Sept. 15, 1843. He was an instructive preacher.

Bentis

in Slavonic mythology, was a deity of the Poles, to whose protecting care travellers commended themselves by sacrifices and promises.

Bentivoglio Guido

an eminent Italian ecclesiastical statesman and historian, was born at Ferrara in 1579. He was educated at Padua, and then went to reside at Rome, where he was favorably received by pope Clement VIII, who made him a prelate. He was sent as nuncio into Flanders, and afterwards to France; aid when he returned to Rome he was intrusted by Louis XIII with the management of French affairs at that court. In 1621 he was made a cardinal, and in 1641 bishop of Terracina. He was the intimate friend of pope Urban VIII, and on the death of that pontiff public opinion was directed to Bentivoglio as his successor; but before

the election took place, he died suddenly in 1644. He wrote, an *Account of the War in Flanders* (1632-39): — a volume of *Memoirs* (1648); and a collection of *Letters* (1631). See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.; *Encyclop. Brit.* (9th ed.), s.v.

Bentley, Charles

a Congregational minister, was born at South Tringham, now Monterey, Mass., April 1, 1799. He was converted at the age of eighteen, and immediately began preparation for the Christian ministry maintaining himself at Phillips Academy, Andover, Mass. His first year of college life was spent at Williams, and the last three at Amherst, from which he graduated in 1824. After a year of theological study with Rev. Allen McLean, of Simsbury, Conn., he was licensed to preach in 1825, and in the following year was ordained pastor at Middle Haddam. Thence he removed to Granby, where he was installed in 1833, and remained for six years. For eleven years, from 1839, he was pastor in Harwinton; after which, in 1850, he was installed pastor in Green's Farms. His fifth and last pastorate was in Willingtoni, and lasted for eight years, when he was constrained by the infirmities of age to resign his office, and soon after removed to Berlin, where he died July 23, 1869. Mr. Bentley was one of the most successful ministers of his day, and several very remarkable revivals occurred during his ministrations. For a number of years he was one of the trustees of the Theological Institute of Connecticut, and was otherwise deeply interested in the educational work of his church. See *Cong. Quarterly*, 1870, p. 56.

Bentley, Christopher

an English Methodist preacher, was born at Greenhow Hill, Pateley Bridge, about 1824. He was converted when young, joined the Methodist Society, and became a local preacher at seventeen. In 1844 he removed into the Bakewell Circuit, where his preaching made him very popular. In 1849 he entered into business, but in 1854 gave it up, and in 1855 was accepted as an itinerant minister in the Methodist Free Church, travelling in twelve circuits as an earnest, active, and successful preacher. He had a valuable library of old theology well studied. Going to Lancaster in 1877 in feeble health, his weakness increased, but he continued to preach on the Sabbath till his death by apoplexy, May 16, 1868. He was a genial, benevolent, godly man. See *Minutes of the 22d Annual Assembly*.

Bentley, Samuel N.

a Baptist minister, was born at Upper Stearacke, N. S., July 4, 1822. He pursued his college studies at Acadia College, N. S., and took the full three years' course of theological study at Newton (1847-50). A little more than a year after he completed his theological studies, he was ordained, in November, 1851, and became pastor of the Church in Livermore, N. S., where he remained not far from five years (1851-56). From Livermore he removed to Halifax, N. S., where he was pastor three years (1856-59). He died Nov. 26, 1859. See *Newton General Catalogue*, p. 35. (J. C. S.)

Bentley, William (1),

a Unitarian minister, was born in Boston, Mass., June 22, 1759. He graduated at Harvard College in 1777, and was immediately employed as an assistant in the Boston Grammar-school, in which he had been fitted for college. In 1779 he was preceptor of the North Grammar-school in Boston. In 1780 he was appointed Latin and Greek tutor in Harvard College, and held the office until 1783, devoting a portion of his time to the study of theology, with a view to entering the ministry. In September, 1783, he was ordained as colleague pastor with the Rev. James Dimon over the East, or second formed, Church in Salem, Mass. On the decease of his colleague in 1788, he became sole pastor, and continued so as long as he lived. In 1794, when the *Salem Gazette* was published, he aided by writing a summary of news for the paper. He was once elected chaplain to Congress, but declined the honor. In 1805 he was appointed to the presidency of the college established by Mr. Jefferson in Virginia. This he also declined. He had one of the largest libraries in the country, which he bequeathed to Meadville College, Pa., and to the American Antiquarian Society at Worcester, Mass. He died Dec. 2, 1819. He published a great many single sermons. See Sprague, *Annals of the Amer. Pulpit*, 8:154.

Bentley, William (2),

a Baptist minister, was born at Newport, R. I., March 3, 1775. He removed to Boston, Mass., at the age of fourteen, and joined the Baptist Church in 1791. He commenced preaching in 1806; served as pastor at Woburn and at Maiden, and became a settled pastor at Tiverton, R. I. He was ordained at Salem, Mass., Oct. 9, 1807. He subsequently preached at Worcester, Mass., and at Wethersfield, Conn. He died Dec. 24, 1855. See Sprague, *Annals of the Amer. Pulpit*, 6:636; *Baptist Encyclop.* p. 96.

Benton, Byron

a minister in the Methodist Episcopal Church South, was born in Caldwell County, Ky., Dec. 18, 1812. He removed to Port Gibson, Miss., in 1820, and was converted there in 1827. He was a printer by trade, and assisted in publishing the *Mississippi Christian Herald*, at Natchez, and at the same time was editor and proprietor of the *Natchez Courier*. In 1837 he published the *Southron*, at Port Gibson. In 1838 he was licensed to preach and admitted into the Mississippi Conference. In its active ranks he travelled until 1842, when, on account of ill-health, he located. In 1845 he re-entered the conference, and remained as faithful as health would admit until his sudden death, June 28, 1851. Mr. Benton was a pure man, zealous, devoted, unostentatious, generous, and much beloved. See *Minutes of Annual Conferences of the M. E. Church South*, 1851, p. 363.

Benton, Carlendo N.

a Presbyterian minister, was born at Franklin, Delaware Co., N. Y., Jan. 29, 1827. He was educated at the Union Theological Seminary of New York. He was licensed by Tioga Presbytery, and began his work as a missionary under the American Sunday School Union. He was ordained as pastor of the Presbyterian Church at Appalachin, N. Y., in 1857. He was killed on the battle-field at Newbern, N. C., March, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 289.

Benton, George

a clergyman of the Protestant Episcopal Church, was rector of Christ Church, Rockfish, N. C., and died at that place, July 15, 1862, aged fifty-four years. See *Amer. Quar. Church Rev.* April, 1863, p. 149.

Benton, Samuel Austin

a Congregational minister, was born at Waterford, Vt., May 3, 1807. He worked upon a farm until twenty-one years of age, but afterwards pursued academical studies and entered Amherst College, and subsequently Middlebury, where he graduated in 1836. After teaching two years in the academy at Randolph, Vt., he supplied the Church in Stafford ten months, and was ordained at Saxton's River, Vt., in 1840. From 1842 to 1855 he labored in Michigan, under the Home Missionary Society, and the eight years following was pastor at Anamosa, Ia. He then received a commission

as chaplain of the 31st Iowa regiment, and remained in that service till the close of the war. He died in Barnet, Vt., Nov. 19, 1864. Mr. Benton was “a ready and powerful speaker, and his labors among the Western churches were greatly blessed.” See *Cong. Quarterly*, 1866, p. 208.

Benton, Sanford

a Methodist Episcopal minister, was born at Tolland, Conn., July 12, 1807. He was converted in early life, and in 1830 entered the New England Conference. From this time he devoted his time and talents to the work of soul-saving with a zeal and constancy rarely surpassed, until his decease, Nov. 25, 1862. Mr. Benton was emphatically an excellent man. His Christian life was uniform and untarnished. As a pastor he was laborious and devoted; as a preacher clear, earnest, pointed. See *Minutes of Annual Conferences*, 1863, p. 59.

Benton, William Austin

a Congregational minister, was born at Tolland, Conn., Oct. 11, 1817. He spent two years in Williams College, and entered Yale in 1841. After graduation he taught for a time, and then began his theological course in the seminary in East Windsor, where he remained until 1846. Having given himself to the foreign missionary work, he was ordained May 18, 1847. In the following month he sailed as a missionary of the American Board for Syria and Palestine. Arriving in Beirut in October, he spent the winter in the study of Arabic, and in April, 1848, went to Aleppo, where he labored with zeal and success until February, 1851, when ill-health compelled him to return. Re-embarking for Syria in January, 1853, he established in April a missionary station at Bhamdun, on Mount Lebanon, where he continued until the spring of 1869. The remaining years of his life were spent in America. He died at Barre, Mass., Aug. 23, 1874. See *Obituary Record of Yale College*, 1875.

Benus

an abbot among the monks of Tabenna, in the 4th century. He was famed for his gentleness (*Palladius, Hist. Laus.* 49; *Ruffinus de Mon.* 2; *Sozomen, Hist.* 6 28; *Niceph. Hist.* 11:34).

Benveniste

a name common to a number of Jewish writers, of whom we mention the following. *SEE BENBENISTA*.

1. CHAJIM, rabbi at Smyrna, was born in 1600 at Constantinople, and died in 1673. He is the author of *hl wdgh tsnk 8s*, an extensive commentary on the *Arba Turim* of Jacob ben-Asheri (q.v.), published at Constantinople and Lvorno.
2. ISRAEL, who died at Constantinople in 1627, wrote *l aecjatyB8s*, or a collection of fifty-two lectures on the Pentateuch, repentance, etc., edited by his son Abraham (Constantinople, 1678).
3. JOSHUA, a brother of Chajim, author of *ynēp; [vthy]* or sixty-seven lectures on the Pentateuch, edited by S. Gaabbai (Constantinople, 1677); *[ivby]hde]* or a commentary on the Hagadoth of the Jerusalem Talmud.
4. MEIR, who wrote under the title of *tma, twa*, emendations on the Midrashim, as Sifra, Sifre, Mechitta Tanchuma, and Jalkut (Salonichi, 1565; Prague, 1624).
5. MOSES, author of *hvm ynēp]* or decisions on Jacob ben-Asheri's (q.v.) *Arba Turim* (Constantinople, 1671 1719). See *Furst, Bibl. Jud.* i, p. 106 sq.; De Rossi, *Dizionario Storico* (Germ. transl.), p. 56. (B. P.)

Benvenuto Giovanni Battista

(called *L'Ortolano*), an Italian painter, was born at Ferrara about 1490, and studied a few years in his native city, after which he visited Bologna and became a pupil of Bartolomeo Bagnacavallo. One of his best pictures is the *Virgin and Infant*, with saints, in the Church of St. Niccolo, 1520; in St. Mariahe painted a *Nativity*; and in St. Lorenzo the *Adoration of the Magi*. He died at Ferrara in 1525. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Ben-Zeb Jehuda Leb

a Jewish philologist, was born not far from Cracow, in 1766, and died at Vienna, Feb. 25, 1811. Having devoted himself entirely to the study of philosophy and philology, in which latter department he especially distinguished himself, he resorted in 1787 to Berlin, where, at the age of

twenty-one, he published the work of Saadia Gaon (q.v.), *twalmā twōdē*, or *Religion and Philosophy*, with a two-fold commentary (Berlin, 1798). He then went to Breslau, where he remained about ten years, and published in 1796 his highly esteemed *yrāḇ [āwōl] dwmī ṭī*, a Hebrew grammar, written in Hebrew, of which improved editions appeared at Vienna, 1806, 1818, 1825; Königsberg, 1859. Two years later (1798), he issued from the press *arysāḇ, [wby]tmk*; *The Wisdom of Joshua the Son of Sirach* in Syriac with Hebrew letters, a Hebrew and German translation, and a Hebrew commentary, of which improved editions appeared in Vienna, 1807, 1818, 1828, and 1844; and twelve months after, his *tydway]tLgāḇ* *The Book of Judith*, translated into Hebrew and German, with a Hebrew commentary (Vienna, 1799), of which another edition appeared in 1819. He then went to Vienna, where he published his famous school-book, *rpšai tyBē* composed of two parts (a) *dwmLbi tLsāḇ* *Method of Learning Hebrew*, and (b) *pyrāymēdwmī* *æEthics*, of which improved editions appeared in 1809, 1825, and 1842. All his labors were, however, preparatory for his great work, his *yvāḇhirxiāq* *Hebrew Lexicon*, which he published, taking Kimchi's lexicon for his basis, in 1797-98, in 3 vols. Improved editions of it appeared in 1804, 1807, 1816, 1839-40, and 1862-64, after the edition of M. Letteris. He also wrote *vdqgaēqīnā a, awbm*; *An Introduction to the Old Testament* (Vienna, 1810, and since printed in the Vienna Bible Work, *ibid.* 1832-36, 19 vols.). See Furst, *Bibl. Jud.* i, 105 sq.; Steinschneider, *Bibl. Handbuch*, p. 20 sq.; Kitto, *Cyclop.* s.v.; Gratz, *Gesch. d. Juden.* 11:133; Delitzsch, *Zur Geschichte der jiid. Poesie*, p. 106, 110; Kalisch, *Hebrew Grammar*, ii, 40; Benjakob, *Ozar Ha-Sepharim*, i, 23, No. 458; ii, 287, No. 308; 293, No. 450; iii, 155, No. 613 (Wilna, 1880); Zuchold, *Bibl. Theol.* i, 107. (B. P.)

Benzel, Henry

a prominent Swedish theologian, was born at Strengnas, Aug. 7, 1689. Having studied at Upsal and Altorf, he was in 1719 appointed professor of philosophy at Lund, was made in 1729 professor of Oriental languages, and in 1732 professor and doctor of theology. In 1738 he was appointed provost of Lund, and in 1740 bishop there. He succeeded his brother in the archbishopric of Upsal in 1747, and died May 20, 1758. He published, *Syntagma Dissertationum in Academia Lundensi Habitarum* — (Leipsic, 1745), containing an account of his extensive travels and researches in the

East. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Chalmers, *Biog. Dict.* s.v. (B. P.)

Benzel, Jacob

a Swedish theologian, was born Feb. 25, 1683, at Upsal, where he also pursued his theological studies. In 1718 he was appointed professor of theology at Lund, and was made in 1725 doctor of divinity; in 1731 he became bishop of Gothenburg, and in 174 archbishop of Sweden and Finland. He died June 14, 1747, leaving, *Dissertatio de Paloestina: — De Fatis paloestine: — De Proedestinatione AEterna*. See: Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.).

Benzelius Eric

a learned Swedish prelate, son of one who bore the same name, was born at Upsal in 1675. He was well versed in theology, languages, antiquities, and history. Returning from his travels in the principal countries of Europe, he became successively professor of theology, bishop of Gothenburg, of Linkoping, and archbishop of Upsal, which position his father had formerly held. He died in 1743, leaving, *Monumenta Sueco-Gothica: — Ulphilas Illustratus*: a work upon the history of Sweden, editions of several histories of the North Channel, and *Cyclus Judaicus*, translated from Moses Maimonides. See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Beoaedh

(Lat. *Beda* or *Beatus*), bishop of Ardcarna, in Roscommon, was the son of Olcan, of the race of Lugaidh. He was a disciple of St. Patrick; being possibly the St. Beatus, bishop of Duncruithen, of whom St. Evinus writes in his *Tripartite Life of St. Patrick*. He died March 8, 524, and his bell “Ceolan-Beoaith,” covered with gems and kept in a silver case, is said to have been preserved as a relic in the Church of Bailenag Cleirach. See Colgan, *Acta Sanctorum*, p. 562-63, and *Tr. Thaune*. p. 156, c. 32; Kelly, *Cal. of Ir. Saints*, p. 89; O’Connor, *Rer. Hib. Script.* ii, 130; O’Donovan, *Four Masters*, i, 170, 171.

Beoan

There are several saints of this name, but only two of them can be treated in detail.

1. Bishop of Tídhchuillim (now Feighcullen, County Kildare, Ireland, was a son of Nessian, of the race of Cathaoir Mór of Leinster. He was abbot of Ard-cuilin and of Feighcuilin (if they were not identical), and at the latter his feast is celebrated Aug. 8.

2. Bishop of Tamlacht-Menainn — commemorated Oct. 26. The *Mart. Doneg.*, at this date, associates him with “Meallan,” and locates them at “Loch Bricreun, in Uieath-Uladh “(Iveagh, County Down). — The other martyrologies call him a Briton, but the writer of *St. Fursey’s Life* says that the “two venerable men “(Beoan and Meldan) were of the province of South Munster (Lanigan, *Eccl. Hist. of Ireland*, ii, 455, 457; Reeves, *Eccl. Antiq.* p. 112-114). He is frequently mentioned in the *Irish Life of St. Patrick*, and Meldan, his companion, was “synedrus seu pater spiritualis” of St. Fursey. St. Fursey took their relics with him when he left Ireland, and deposited them in the chapel dedicated to Sts. Peter and Paul on the top of the hill of Cignes, at Peronne, in France. Beoan flourished in A.D. 580, but he must have died before 626, as he appears in St. Fursey’s vision,

Beode

SEE BOETHIUS.

Beog (Or Beocc)

an Irish saint, commemorated Oct. 25, is most probably the *St. Dabeoc* who, when living in a “penal cave” on the island in Lough Derg, afterwards made famous as the scene of St. Patrick’s Purgatory, saw a bright light in the north, and told his disciples that this represented the glory of St. Columba, afterwards to be born in that region. His *Life* is given by O’Hanlon, *Lives of Irish Saints*, i, 11-16.

Beoghn

abbot of Bangor, County Down, Ireland commemorated as a saint Aug. 22-succeeded St. Comgall, A.D. 600; and died in 605. In the *Four Masters* (by O’Donovan, i, 201) is given a wild legend, in which Sts. Comgall and Beoan are engaged in the capture of a salmon, which proves to be Liban, the daughter of Eochaidh, who had been drowned in Lough Neagh. See Colgan, *Acta Sanctoiumn*, p. 1-3; O’Conor, *Rer. Hib. Script.* ii, 149; Reeves, *Eccl. Antiq.* p. 55, 265, 376.

Beonna (Binna Or Bynna)

the name of several early English ecclesiastics.

(1.) A Mercian witness to charters, about 730.

(2.) A Mercian abbot, who attests charters from 767 onwards. He appears to have been abbot of Peterborough, and attended the great Council of Clovesho, of 808, in attendance on the bishop of Lichfield; and continued to sign charters until 805.' It is just possible that he is

(3) the Beonna who became bishop of Hereford in 823, and died in 830. His relics were, according to Hugh Candidus, preserved at Bredoln.

Beorhtgyth (Or Berthgyth)

an early English abbess who addresses two-letters to a man named Balthard, probably her brother, desiring to see him. If the Balthard in question be the Kentish nobleman of that name, Berthgyth would seem to have been in a German monastery. She was a daughter of the missionary abbess Chunihilt, aunt of Lullus, sent by Boniface into Thuringia.

Beorthwald

SEE BERTHWALD.

Beorwald

abbot of Glastonbury, early in the 8th century, has been confounded erroneously with Beorhtwald, archbishop of Canterbury. All that is known of him is in connection with St. Boniface. He is said to have taken part in a West-Saxon synod, in which Boniface was sent to the archbishop of Canterbury, to make certain inquiries, between 710 and 716 (Willibald, *Life of Boniface*). There is a letter of archbishop Brihtwald to Forthere, bishop of Sherborne, begging him to order Beorwald to release a captive girl, which he had refused to do at the archbishop's personal request. In the list of the abbots of Glastonbury given by William of Malmesbury, he appears twice, first as Beorthwald the sixth, and again as Beorwald the seventh, abbot; but in the more ancient list he is placed fourth.

Berab, Jacob.

SEE JACOB BERAB.

Berach

(Lat. *Veretus*) was the name of several early Irish ecclesiastics.

(1.) The abbot of Bangor, County Down, who succeeded Segan, son of O'Conn, in 663, and died of the great plague in 664. He is commemorated April 21.

(2.) A better-known Berach was abbot of Cluaincairpthe, now Kilbarry. Feb. 15 is the day observed in his memory, but the dates of his *Acts* are uncertain. He was the son of Nemnald, of the race of Dobhtha, and was born at Gortnaluachra, near Cloon, Feb. 15, 521. He was successively under St. Daiglo and St. Kevin, and the place of his monastery was pointed out by a stag which carried his baggage. The date of his death is uncertain, but it probably occurred before the close of the 6th century. St. AEngus counts him among the bishop-saints of Ireland.

Beraldini Paulino

SEE BERARDINI.

Berandine Gabriel

a French martyr, belonged to the Church of Geneva, in France. He was taken to Chambery, and put in prison for rebuking a priest, *who* in his sermon had abused the name of God. He first had his tongue cut off, and then was burned. This occurred in 1550. See Fox, *Acts and Monuments*, 4:407.

Berandutius (Or Beranduccio) Maurisco Antonio

an Italian theologian and jurist, a native of Biseglia, in the kingdom of Naples, who lived in the latter half of the 16th century, wrote *Somma Corona de' Confessori, dove si Tratta d' Agni Sorte di Restitutioni, Usure et Cambii* (1591). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Berard Of Carbio In Umbria, Saint And Martyr

was one of the six monks whom St. Francis of Assisi sent from Italy into Spain, to convert the Moors. Berard (who knew a little of Arabic) was appointed the chief of the mission; they penetrated to Seville, where they preached in the mosque. The Moors, taking them for madmen, drove them from the mosque; but, when they tried to convert the prince, sent them to

Morocco; where they were cast into prison, but, having escaped, they began again to preach in public. The king, having tried in vain to silence them, was greatly exasperated, and with his cimeter split open their heads, Jan. 15, 1220. Dom Pedro, infante of Portugal, brought their bodies to Portugal, and placed them in the Church of the Holy Cross, at Coimbra. Pope Sixtus IV canonized them Aug. 7, 1481; and their *Life* was written by the infante Dom Pedro mentioned above. See Baillet, 1, 210, Jan.

Berardi

an Italian theologian of the Augustinian order, who lived at Savona, in the latter half of the 15th century, wrote, *Commentaria in Omnes D. Pauli Epistolas: — Sermones — Tractatus de Hereticis sui Tezpor is*. See Hoefer. *Nouv. Biog. Generale*, s.v.

Berardi, Carlo Sebastiano

a famous Italian canonist, was born at Oneglia, Aug. 26, 1719. He studied theology among the Piarists at Savona, received holy orders, and afterwards betook himself to the study of jurisprudence, especially of canon law. In 1749 he was appointed prefect of the Law-college at the Royal Academy; in 1754, professor of law at the University of Turin, and died in 1768. He wrote, *Gratiani Canones, Genuini ab Apocryphis Discreti, Corrupti ad Emnendationum Codicum Fidem BExacti, Difciliores Commoda Interpretatione Illustrati* (Taur. 1752-57; Venet. 1777, 1783): — *De Variis Sacror. Canonum Collectionibus ante Gratianum*, printed with the foregoing: — *Commentaria in Jus Ecclesiasticum Universum* (Taur. 1766 sq.; Venet. 1778, 1789; Laureti, 1847): — *Institutiones Juris Ecclesiastici* (Taur. 1769). See Mazzuchelli. *Gli Scrittori d' Italia*, ii, 2, 910; Vallauri, *Storia delle Universita degli Studi del Piemonte*, iii, 219; Schulte, *Geschichte der Quellen und Literatur des canonischen Rechts*, iii, 1, 524; Mohler, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Berardi, Fabio

an Italian engraver, was born at Siena in 1728, and studied under Wagner of Venice. The following are a few of his principal religious prints: *St. Seraphinus Worshipping the Cross; Isaac Blessing Jacob, and the Sacrifice of Gideon; Jacob and Rachel*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Berardi, Timoteo

an Italian theologian of the order of Carmelites, a native of Genoa, was bishop of Noli in 1588, and died in 1616. He wrote, *Declamationes Panegyricce de Sacra Fide et de Romano Pontifice*; also some small philosophical and theological treatises. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Berardier Denis

(surnamed *Finelon*), a French priest, professor, and member of the first national assembly, was born at Quimper in 1729. He was the son of a merchant of Quimper, and first pursued his studies at a Jesuit school at that place. At Paris, where he afterwards went, he studied philosophy and theology, and became doctor at the Sorbonne. At the time of the expulsion of the Jesuits. in 1762, he was appointed by M. de la Chalotais principal of the College of Quimper, to which institution he presented a cabinet of natural sciences, very valuable for that epoch. The opposition which he encountered on the part of the Jesuits, it is said, led him to abandon Quimper. March 19, 1778, he was appointed principal; May 1, 1780, administrator; and in 1787 grand-master of the College Louis-le-Grand, at Paris. From this time he was found mingling-with men; and in the memorable affairs of the epoch. He numbered among his pupils Luce of Lancinal, Camillus Desmoulins, and Maximilian Robespierre. Camillus saved his life Sept. 2, and still later, in 1793, he turned away from the dwelling of his master the dangers which were threatened by the rioters. As to Robespierre, he obtained at the close of his course of study, at the recommendation of Berardier, a gratuity of six hundred pounds. Berardier held his position in 1789, as assistant deputy of the clergy at the constituent assembly, when he opposed the civil constitution of the clergy. He signed the protestation against this act, and naturally refused the bishopric of Quimper, to which he was elected. He became grand-master of the College of Conformity, and died in 1794. He wrote, among other works, *L'Eglise Constitutionnelle Confondue par elle-meme* (Paris, Crapart, 1792): — *Les Principes de la Foi sur le Gouvernement de l'Eglise*, etc. (ibid. 1791). This work had fourteen editions in less than a month, and some were entitled *Les Vicis Principes de la Constitution du Clerge*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berardini (Bernardini Or Beraldini) Paulino

an Italian theologian of the Dominican order, was born at Lucca about 1515, and died at Naples in 1585. His principal works are, *Quodlibeta Theologica*: — *Tabula sive Index Sententiarum in Commentario Thomo Cajetani .super Summam S. Thom e de Aquino*: — *Chronica Ordinis*: — *Concordia Ecclesiastica contra tutti gli Heretici*: — *Defensione della Vita e della Dottrina del P. Geron. Savonarola*: — *Narrazione e Discorso'circa la Contradizione contra Opere di Geronimo Savonarola*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berauld (Or Beraud), Armand Bernard

a French theologian, who lived in the early half of the 18th century, wrote, *Theses Theologice* (Paris, 1717): — *Traite des Annates*, etc. (Amsterdam, 1718). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berauld (Or Berault), Michel

a French Protestant theologian, was born about 1535, at Mans. About the year 1555 he left the convent of the Dominicans of his native place, and joined the Reformed Church. In 1560 he was received into the evangelical ministry, and ministered to the Church at Ladeve from 1561 to 1562, and at Beziers from 1563 to 1564. Being driven away from the latter place, he went to Montauban. In 1573 he was at Puylaurens, and in 1576 again at Beziers. Being obliged to leave this place a second time, he became pastor at Realmont. In 1579 he was appointed pastor and professor of theology at Montauban, where he died, July 11, 1610. He took a very active part in the affairs of the Reformed Church, and presided at the national synods held at Montauban in 1594, at Montpellier in 1598, and at La Rochelle in 1607. Of his numerous works we mention, *Athieangoras d'Athenes*, *Philosophie Chrestien*, *touchant la Resurrection des Morts* (Montauban, 1582): — *Brieve et Claire Defense de la Vocation des Ministres de l'Evangile*, etc. (ibid. 1598): — *Epistola Apologetica ad Plantavitium Pnauseum Semijesuistanm* (1608): — *Disputationum Theologicarum Prima de Sacra Theologia* (1608). See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Berauld-Bercastel Antoine Henri De

a French Jesuit, was born Nov. 2, 1722, at Brieg, near Metz; and died as canon of Noyon in 1794. He is the author of a popular Church history — *histoire de l'Eglise* (Paris, 1778-90, 24 vols) comprising the period from the founding of the Church to the year 1721. This work has often been reprinted, with corrections and a continuation, by Guillon (Besancon and Paris, 1820-21, 12 vols.); by Pelier de Lacroie (Ghent, 1829-33, 18 vols.); by count Rubino (Lyons and Paris, 1842, 16 vols.). The fifth edition, coming down to the year 1844, was published by Henrion (Paris, 1844, 13 vols.). It was also translated into Italian and German. See Funk, in Wetzer u. Welte's *Kirchenlexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Berber Version Of The Holy Scriptures

The whole of the interior of Northern Africa is inhabited by the Berbers, representatives of the ancient Libyan race. They are divided into several distinct nations, of which the principal are the Amazigh or Berbers of Northern Atlas; the Shellahs, who inhabit the southerin part

of the same mountain chain; the Kabyles of the Algerine and Tunisian mountains; and the Tuarick tribes of Siwah, Sokna, and the Western desert.

A translation of the first twelve chapters of St. Luke into the Algerine-Berber (or Showiah) dialect of the Berber language spoken by the Kabyle tribes was published by the British and Foreign Bible Society in 1833, from a MS. which included the four Gospels and the book of Genesis, and which was purchased by the society of Mr. Hodgson, American consul at Algiers. This is the only part hitherto published. See *Bible of Every Land*, p. 403. (B. P.)

Bercarius

SEE BERTHARIUS.

Berchan

(*Lat. Berchanus and Barachinanus*). Several of this name are found in Irish hagiology, of some of whom but little is known. Of this class are Berchan of Cluain-Aedha-Aithmet, in Luighne, commemorated June 5; Berchan of Cluain-caoi, May 24; Berchan of Inis-rochla, in Loch Erne, Nov. 24; and Berchan, son of Neman, brother of St. Sedna of Killaine. — Of those better known are:

1. OF CLUAIN-SOSTA — commemorated Dec. 4. The *Maart. Doneg.* calls him “bishop and apostle of God, of Cluain-sosta, in the Failghe.” He was the son-of Muired-hach, of the race of Cairbre Righfoda; and was called also *Ferda-leithe* (the man of two portions), as he spent half his life in Alba, and the other half in Erin. The Scotch calendars place this saint’s day on April 6, and make him bishop in the Orkneys. Camerarius says that he was celebrated in the province of Stirling, and passed his youth in the monastery of St. Columba, near there. He has several places in Scotland named after him, and his grave was said to be in Inishmore, in Galway Bay. See Colgan, *Acta Sanctorum*, p. 715, n.; Forbes, *Kal. of Scot. Saints*, p. 279; O’Curry, *Lect. on Anc. Ireland*, iii, 66.

2. OF ECHDRUIM — celebrated May 7. From the dates and other circumstances this Berchan seems to be the *Becanus* of the race of Colla-Dachrioch, whom Colgan gives (*Acta Sanctorum*, p. 782-83) as brother of St. Cairnech and St. Rouan.

3. The Irish calendars, under April 10, give Berchan as one of the saints specially venerated IN EGG (or Eig), in the Hebrides of Scotland, and this may be the Berchan who was so troublesome to St. Columba on account of his inquisitive disposition. See Colgan, Tr. *Thaum.*

4. Abbot OF GLAS NAOIDHEN, in Fine Gall — celebrated Oct. 12 — is more generally known as *Mob-hi-Clairenech (of the flat face)*, and the place of his dedication is now Glasnevin. He was of the race of Finn Fuathairt, and Uan-finn, daughter of Finnbarr, was his mother. “The extraordinary universal plague through the world, which swept away the noblest third part of the human race,” broke up his monastery at Glasnevin about A.D. 544 (or 545). In Archdall’s *Monast. Hibern.* p. 119, there is mentioned among the canons regular of St. Augustine, “Glaisena-Oidheau, St. Mobyus, alias Mobyteus.” Bercharius (or Bererus), *Saint*, a French ecclesiastic, was born in the 7th century, in one of the provinces of Aquitaine. He was educated by St. Nivardus of Rheims, and retired into the monastery of Luxeuil, in Burgundy, where St. Walbertus was abbot. After many years thus spent he returned to Rheims, and St. Nivardus built, at his request, the monastery of Hautvilliers, of which Bercharius was appointed the first abbot, and united the rules of St. Columbanus and St. Benedict. In 673 St. Nivardus died, and subsequently Bercharius founded two other monasteries in the forest of Der — one, for men, called Montier-en-Der, and another, for nuns, called Peulle-Moutier — which no longer exists. — Berchbrius left Hautvilliers, and became abbot of Montirende then went on a pilgrimage to Rome and Jerusalem. Having been compelled to punish one of his monks, named Daguinus (his godson), the wretched man stabbed him in the night; he died on Easter-night, A.D. 676. His festival is marked on the 16th of October, the day of his translation. See Mabillon, *Soec. Ben.* par. ii; Baillet, iii, 262, Oct. — Landon, *Eccles. Dict.* s.v.

Berchere Carl Le Gouz De La

a French theologian, was born at Dijon about 1647. He was successively bishop of Lanaur, archbishop of Aix, of Alby, and of Narbonne, where he died, June 2, 1719. He wrote, *Statuts Synodaux de Lanaur* (Toulouse, 1679): — *Harangue au Roi Louis XIV* in 1791, etc. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bercheure (Or Berchoire; Lat. Bercherius Or Bercorius) Pierre

a learned French-Benedictine, a native of St. Peter du Chemin, near Maillezais in Poitou, was born about the beginning of the 14th century. He was prior of the monastery of St. Eloy, which at that time belonged to the Benedictines. He died at Paris in 1362. He wrote *Reductorium, Repertorium et Dictionarium Morale utriusque Testamenti*, etc. (Strasbourg, 1474; Nuremberg, 1499; Cologne, 1631-92). This is a kind of encyclopaedia in which the author treats of theology, physics, medicine, anatomy, geography, and astronomy. A translation of this work by Richard Leblanc was published at Paris in 1584. Bercheure also translated into French, by order of king John, the *Roman History* of Livy. This translation, of which several fine manuscripts are to be found in the Imperial Library, was published under the title *Les Grandes Decades de Titus-Livius*, etc. (Paris, 1514-15). He composed several other works which have been lost. See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.; Wetzer u. Welte, *Kirchenlexikon*, s.v.

Berchmann Johann

a German theologian of the Jesuit order, who lived in the early half of the 17th century, is revered as a saint. He wrote *Hyperdulia Marioana*, a work published by Canisius (Munich, 1631). His *Life*, represented as a model, and written in Italian by Virg. Cepari (Rome, 1627), was translated into Latin by Herm. Hugo (Antwerp, 1630); into French by Cachet (Paris, 1630); into Spanish by Jos. Olzina. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berchorius

SEE *BERCHEURE*.

Berchthun

is the name of two early English prelates.

1. A bishop OF LICHFIELD, the thirteenth in the ancient lists, succeeded Cuthfrith, whose death is placed in some MSS. of Florence in 767. Little or nothing is known of his history, but he is mentioned by Matthew Paris in his *Lives of the Offas*. He is there made archbishop of Lichfield and confounded with bishop Humbert, who lived a half-century later. See Wharton, *Anc. Sac.* i, 429.

2. Otherwise styled *Brihithumus*, deacon of John of Beverley, bishop OF YORK, was abbot of John's monastery of "Inderauuda," or Beverley, when Bede wrote, According to the fragments of the history of Beverley preserved by Leland (*Collectanea*, iii, 155), he died May 15, 733; but, according to Capgrave, his death occurred in 740. He was buried at Beverley near his master.

Berchtold Count Leopold De

a German philanthropist and traveller, was born in 1738. He was versed in eight different languages; travelled in Europe, Asia, and Africa, and exposed himself in Turkey to great danger in order to study the means of preventing and of curing the pestilence: was a zealous propagator of vaccination, and consecrated his whole immense fortune to the relief of the evils of humanity, and to found establishments of beneficence. In 1805 he collected offerings of wheat in order to maintain the inhabitants of Riesengebirge, who were a prey to famine. At the battle of Wagram, the chateau of Buchlovitz served as an asylum for the sick and wounded. Berchtold died of typhoid fever developed in this improvised hospital, in 1809. He wrote, *An Essay to Direct and Extend the Inquiries of Patriotic Travellers* (Lond. 1789); translated into French by P. de Lasteyrie (Paris, 1797): *Courte Methode pour Rappelier a la Vie toutes les Personnes Atteintes de Mort Apparente* (in German, Vienna, 1791); the author translated this work into several languages. He also published the *Tables*, in which artisans find excellent advice concerning the preservation of their health. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bercka Arnold

a German theologian, lived at Cologne in the early half of the 17th century. He wrote *Liber Vitae, sive Veteris et Novi Testamenti Glossarium et Compendium, una cum Indice Historiarum in Omnibus Libris Novi et Veteris Testamenti* (Cologne, 1661), which is found in manuscript in the library of the Jesuits at Dusseldorf. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berckelmann, Johann Justus

a Protestant theologian of Germany, was born at Rostock, Oct. 3, 1678. He studied at Helmstadt and after having acted as pastor at several places, in 1721 was appointed general superintendent at Hildesheim, and in 1726 for the same office at Osterroda. In 1735 he was deposed from his office,

and had to leave the country. He died at Nordhausen, Feb. 22, 1743. He published *Evangelische Glaubens-Lebens und Gewissenslehre*. See Heinsius, *Kirchen-Historie*, pt. iii; — Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B. P.)

Berckelmann, Theodor

a Lutheran theologian of Germany, was born Nov. 9, 1576, at Neustadt, in the principality of Calenberg. He studied at Helmstadt, and in 1609 was professor of theology there; in 1616 he was made doctor of theology; in 1625 abbot at Amelunxborn; and in 1630 general superintendent of Goettingen, where he died, July 30, 1645. He wrote, *Isagoge Theologica*:— *Dissertationes Biblicæ*: — *Commentarius in Epistolam ad Galatas*. See Kuss, *Memoria Theodori Berckelmanni* (1733); Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v. (B. P.)

Berckenmeyer

SEE BERKENMYER.

Bercta

SEE BERTHA.

Berctgils (Also Bonifacius)

a Kentish man, was appointed by bishop Honorius of Canterbury the third bishop of the East Angles, with his see at Dunwich. The year of his consecration was probably 652, and he ruled for seventeen years. See Bede, *Hist. Eccl.* iii, 20; 4:5; Flor. Wig., *M. H. B.*, p. 530; Wharton, *Ang. Sac.* i, 403.

Berdini Vincenzo

an Italian theologian of the order of the Minorites, a native of Sarteano, near Sienna, lived in the early half of the 17th century. He wrote, *L'Antidote Spirituale sopra la Peste* (Sienna, 1630): — *Storia dell' Antica e Moderna Palceatina, ossia il Viaggio di Gerusalemme* (ibid. 1633; Venice, 1642): *Centuria Tersi de' Precetti, Politici e Moorali* (Sienna, 1634): — *Centuria Seconda de' Precetti Christiani* (ibid, 1642). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bere (or Ber), Louis

a Swiss Catholic theologian, was born at Basle at the close of the 15th century. In 1526 he was a doctor in theology at Paris, and one of the four presidents of the conferences upon religion held at Baden. He retired to Fribourg when the Protestants held control at Basle, and there died, April 14, 1554. He wrote, *De Christiana Præparatione ad Mortem* (Basle, 1551): — *Quorundam Psalmorum Expositio* (ibid. eod.): — *Num quid Christiano Homini Ingruente Pestilentia Funere Licet* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berea

(1 Maccabees 9:4). Lieut. Conder (*Tent Work*, ii, 335) proposes to identify this place with *Bireh*, which, however, has long since been settled as the site of Beeroth.

Berectus (Beretchert, Or Beriktus)

is the name of a Scottish and an Irish ecclesiastic of early date:

1. A saint by this name is mentioned by Wion. He is said to have died in 720, and is commemorated Feb. 24. See Forbes, *Kalendar of Scottish Saints*, p. 279.
2. On Dec. 6 the Irish hagiologists place Beretchert, or Berectus, of Tulachleis, now Tullylease, County Cork. He is given as brother of Sts. Gerald, Balanus, and Hubrit. The Bollandists (*Acta SS.* Feb., 2, 833 sq.), in their *Life of St. Berach*, would identify Berectus with him. The *Four Masters* gives the death of "Berichtir of Tulachleis" Dec. 6, 839.

Berecynthia

in Greek mythology, was the usual surname of *Cybele*, from the mountain range Berecylithus, in Phrygia, where she was principally worshipped.

Berefellars

were seven persons in Beverley Minster who acted as rectors of choir; their amesses were probably lined with bear-skin, or fells, whence their name.

Beregzazi Peter

a Protestant Hungarian theologian, lived at Grosswardein, Hungary, near the close of the 16th century. He wrote, *Adversaria de Controversiis hoc Saeculo de Religione Motis* (Basle, 1587): — *Opuscula Varia de Calendario Gregoriano* (ibid. 1590). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berelius George

a Swedish Protestant theologian, was born at Calmar in 1641, and died at Upsal in 1676. He wrote, *Disp. de Insectis*: — *De Amplificanda Republica*: — *De Indulgentiis Papalibus*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beren (Or Jura)

in the mythology of India, was the hunter who killed Krishna without being aware of it; for the god, sleeping under a tree, had forgotten to cover up the bright signs of his divinity on the soles of his feet, and thus Jura, aiming at this mark, robbed Vishnu, in the highest incarnation, of his life.

Berenger Raymond

a native of Dauphiny, celebrated grand-master of the Order of St. John of Jerusalem, rendered himself illustrious by his valor, and was raised to the dignity of grand-master in 1365. In concert with the king of Cyprus, he destroyed the Egyptian privateers that infested the sea in the vicinity of the islands of Rhodes and Cyprus. He then went into the midst of the siege before Alexandria, took it after two very deadly assaults, burned all the buildings which were in the port, pillaged the city, and terminated the expedition by the sacking of Tripoli, Syria. In 1371 Urban V sent him to the isle of Cyprus to appease the troubles caused by the death of the king, Peter. Berenger held two general chapters in order to re-establish the discipline of his order. This was at first very difficult, but his reforms were at last approved in an assembly convoked at Avignon by pope Urban V. Berenger did not assist at this assembly on account of his advanced age. He died at Rhodes in 1373. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berengosius

abbot of St. Maximin of Treves, who lived at the commencement of the 12th century, wrote *De Laudibus et Invention. Sanctæ Crucis, de Mystério Ligni Dominici*. These sermons were published in the *Biblioth. Patrum*, vol. 11 (Lyons, 1677). The commentary upon the Apocalypse which was found under the guise of anonymous at the end of the works of St. Ambrose is attributed to Berengosius. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Berenguer Pedro Juan Morales

a Spanish theologian who lived at Valencia in the early half of the 17th century, wrote *Universal Explicacion de los Misterios de Nuestra Santa Fe* (Valencia. 1608). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berenice

in Greek mythology, was the daughter of king Ptolemy Philadelphus of Egypt and of Arsinoe, who was married to her brother Ptolemy. When the latter went to Syria to war, Berenice, who loved him dearly, vowed her hair to Venus in the event of his safe return, and placed it in the temple of Aphrodite Zephyritis. On the following day it was missed, and the Samian astronomer Conon affirmed that it had been placed among the stars. There may be found by the name of “hair from the head’ of Berenice” a group of stars near the tail of the Lion in the northern heavens, from 170° to 203° in a straight ascension. Its stars are all of or below the fourth magnitude, and many nebulous mists. Berenice herself was adored as an Egyptian goddess in the city of Memphis under Ptolemy V.

Berent Simon

a German theologian of the Jesuit order, was born in Prussia about 1585. He became confessor of prince Alexander of Bologna, and accompanied him in his travels in Germany and Italy. He had also a knowledge of music. He died in Brunsberg, May 16, 1649, leaving *Opera duo l’ Musicalia Litaniarum de Nonzine Jesu et Lauretanarum de B. Virgine* (1638, 1639). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berentz Christian

a German Reformed minister, was born at Baltimore, Md., in 1794. He was licensed to preach and ordained in 1829. In 1830 he was located at Johnstown, Cambria Co., Pa., where he labored until 1842, and then removed to Hillsborough, Highland Co., O. After a few years he went to Grandview, O., where he resided without a regular charge until his death, March 23, 1879: See Harbaugh, *Fathers of the German Reform Church*, 5, 343.

Beres

are monks of Mingrelia in the Caucasus. They are initiated or admitted into the body by having a calot, or leathern cap, put upon their head, and from that time they are bound to abstain from animal food, and to receive their instruction from the other Beres. They read mass in the Georgian language. They very frequently fast, and should they omit so important a duty they imagine that the guilt of such a sin can only be removed by a second baptism. They prohibit the eating of every kind of flesh, claiming that our Lord never tasted animal food during his whole life, and that he celebrated the paschal supper with fish only. The Beres are usually dressed like laymen, with this difference, that they let their hair and beard grow. They are also trained up from childhood to abstinence.

The name of *Beres* is also given to Mingrelian nuns of different kinds. Some are young women who have renounced marriage; others are servants, who, after the death of their masters, become Beres along with their mistresses; others are widows who never marry again, or in some cases divorced wives; while many have embraced the life of a Bere from poverty. All these nuns of Hingrelia are dressed in black, and have their heads covered with a black veil. They are not continued in convents, and may quit the religious life without being chargeable with any breach of vow.

Beresford, James

an English clergyman and writer, was born in 1764, and died in 1840. He published, *Sermons*, etc. (1809-15): — *The Miseries of Human Life*; or, *The Last Groans of Timothy Testy and Samuel Sensitive*, etc. (1806-7, 2 vols.): — *Bibliosophia, or Book of Wisdom* (1812): — and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Beresford, John George D.D.

an eminent Irish prelate, was born at Tyrone House, Dublin, Nov. 22, 1773. He was the second son of the right hon. George De' la Poer Beresford, second earl of Tyrone. After leaving Eton School, he went to Christ Church, Oxford, and took the degree of B.A. in 1793. At the age of twenty-six he was appointed dean of Clogher, which office he held until 1805, when, March 24, he was consecrated bishop of Cork and Ross. In 1807 he was translated to the see of Raphoe, and to that of Clogher in 1819, and to the archbishopric of Dublin in 1820. He succeeded to the archbishopric of Armagh in June, 1822, and became chancellor of the University of Dublin in 1851, having held the position of vice-chancellor for more than twenty years. In 1850 the see of Clogher again came under his jurisdiction. He died: July 19, 1862. His liberality was conspicuous. On Armagh cathedral he spent nearly £30, 000, and in one year he expended £1100 in stipends to poor curates. For many years he wholly supported the fever hospital of Armagh, with its forty patients, and it was no uncommon thing for him to disburse £1000 in a single year in private charities. See *Amer. Quar. Church Rev.* April, 1863, p.155.

Bereshith

(**tyvæB**] in the *beginning*), the name given by the Jews to the book of *Genesis*, because it opens with this word in Hebrew.

Bereshith

is also the second part of the Jewish Cabala, and is so called from the first word which occurs in the book of God.

Bereshith Rabba

is the title of a midrash or commentary on *Genesis*, composed in Palestine in the 6th century. The last five chapters, commencing with the section **yj** **יְהִי** (**Q471**) *Genesis* 47:12 sq.), hence also called *Vaichi Rabba*, are more modern, probably of the 11th century. A careful examination of this midrash proves that its author made use of Bar-Sira or Ben-Sira, Mishna, Tosephta, Sifre, Sifri, Mechilta, Seder Olam, the Onkelos Version and Jonathan Targum, etc. This midrash is now accessible to students in the German translation published by. A. W. Vimsche, in his *Bibliotheca Rabbinica* (Leips. 1880). Besides Zunz, *Goftesdienstliche Vortrdye*, p.

174-179, 254-256, see especially the prize-essay of M. Lerner, *Anlage des Bereschith Rabba und seine Quellen*, published in Berliner and Hoffmann's *Magaziniur die Wissenschaft des Judenthums*, 1880, iii, 157 sq.; 4:197 sq.; 1881, i, 30 sq. (B. P.)

Beresovsky Maximus Sognovitch

a Russian composer of sacred music, and first reformer of the ecclesiastical chant in Russia, was born in 1795 in the city of Glouchkoff, which was also the birthplace of another great musician, M. Bortniausky. Beresovsky studied at first at the ecclesiastical academy of Kieff. Being called, on account of his fine voice, to the chapel of the empress Elizabeth, he was there the object of general admiration. He was sent, at the expense of the crown, to perfect himself in singing and composition, at Bologna, with Martini, the most celebrated professor of the epoch. He spent nine years at Bologna, where he became master of the chapel and member of the Academy. On account of harsh deceptions which awaited him on his return to Russia, he obtained neither the consideration nor employment he had anticipated. He died of chagrin two years after. The compositions of this predecessor of Bortniausky are numerous and breathe a profound sentiment, and are simple as well as expressive. His reforms were welcomed throughout all Russia. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beretchert

SEE *BERECTUS*.

Berezat

in Zendic mythology, was a holy mountain in the centre of the earth, from whose side flowed the sacred river Arvanel.

Berezeseng

in Persian mythology, is one of the five kinds of fire which is distributed in all creations of Ormuzd, even in the earth, in mountains, and in naphtha springs. It was this fire mainly whose cultus spread over a great part of Asia, and of which rays penetrated to India, Thibet, Mongolia, and Turkey. Baku, with its naphtha springs, seems to have been the central place of devotion for the fire-worshippers.

Berg, Franz

a German canon and professor of theology, was born in 1753 at Frickenhausen-on-the-Main. He received holy orders in 1777, and acted for some time as priest. In 1785 he was made *professor extraordinarius* and in 1790 *ordinarius* of theology at the Würzburg University. About that time he published his *De Clemente A'lexandrino ejusque Morali Doctrina* (Würzburg, 1779), and his *Oratio Aditialis de Origine Rituum Ecclesiasticorum, qui circa Aquam Versantur* (1786). In his lectures he maintained that "Christianity was but a mere human work, the teaching of Jesus that of a wise man." His ambition led him to write against Schelling and Kant. His own philosophical system he laid down in his *Epikritik der Philosophie* (1805), in which he criticises the philosophical process and the science of knowledge. He died in 1821 at Würzburg. See Schwab, *Franz Berg, geistlicher Ruth und Professor der Kiorchengeschichte. zu Wilrzburg* (1869); Krug, *Encyklop.-philosoph. Lexikon*, 1827, vol. i; Stein, in Wetzer u. Welte's *Kirchenlexikon*, s.v. (B. P.)

Berg, Gustav Dittmar

a Roman Catholic theologian of Germany, was born Jan. 19, 1798, at Voltlage, near Munster, and died July 19, 1837, as doctor and professor of theology at Breslau. He wrote, *Ueber das Eheband. Eine dogmatisch-kirchenrechtliche Abhandlung*, etc. (Munster, 1829): — *Die christkatholische Lehre von dem Bittgebete* (ibid.: 1831): — *Ueber die Verbindlichkeit der kanonischen Ehehindernisse in Betreff, der Ehen der Evangelischen* (Breslau, 1835): — *Ueber die Erforderlichkeit der priesterlichen Ehe-Einsegnung zuom Sacrament der Ehe* (ibid. 1836). See Winer, *Handbuch der theol. Lit.* i, 460, 497; ii, 22; Zuchold, *Bibl. Theol.* i, 107. (B.P.) .

Berg, Joachim von

a German man of state and a philanthropist, was born at Herrndorf, March 23, 1526. He was the most celebrated member of a family which still exists in Silesia. He was learned in theology, history, law, and politics. On his return from his travels in the Netherlands, England, France, Switzerland, Italy, Hungary, and Poland, he performed the functions of ambassador in the different cities of Europe. In 1571 he returned to his own country, and consecrated, by testament, all his property towards creating a capital which

should be used for the education of the children of his compatriots. He died March 2, 1602. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berg, Johann Peter

a Protestant theologian and Orientalist of Germany, was born in Bremen, Sept. 3, 1737, and died March 3, 1800, at Duisburg, as doctor and professor of theology and of Oriental languages. He was a man of vast learning, and was well versed in Oriental languages, especially the Arabic, and he introduced into the University of Duisburg an exact translation of the sacred books. He wrote, *Specimen Animadversionum Philol. ad Selecta V. T. Loca* (Leyden, 1761): — *Reformationsgeschichte der Lander Jiich, Cleve, Berg*, etc. (Hamm, 1826, edited by Tross). He also took part in the publication of some works of his friends, under the title: *Symbolce Litterarice Duisburgenses, ad Incrementum Scientiarum a.T Variis AMiicis Amice Collatae, ex Haganis Factce Duisburgenses* (vol. i, pt. ii, 1783; vol. ii, pt. i, 1784; pt. ii, 1786). See Winer, *Handbuch der theol. Lit.* i, 196, 205, 796; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Berg, Joseph Frederick D.D.

a minister of the Reformed (Dutch) Church, and a son of Rev. Christian Frederick Berg, of Denmark, was born at Grace Hill, Antigua, W. L., June 3, 1812. He was educated in the Moravian institutions at Fulnic, England, in 1816-25. In 1825 he came to the United States, and was placed in the Moravian school at Nazareth, Pa. He was made teacher of chemistry at Nazareth in 1829, when only seventeen years old, and while he was pursuing theological studies. In 1831 he was licensed, and was ordained and installed as pastor of the German Reformed Church at Harrisburg, Pa., Oct. 2, 1835-37. From 1837 to 1852 he was pastor of Race-street German Reformed Church, Philadelphia, and while here he also studied medicine in Jefferson College, and received the degree of M.D. He served the Second Reformed (Dutch) Church of Philadelphia from 1852 to 1861. At this time he was elected professor of didactic and polemic theology in the New Brunswick Seminary, in which capacity he labored until his death, which occurred July 20, 1871. In addition to his other labors, he was professor of evidences of Christianity at Rutgers College from 1862 to 1867. As a preacher he was successful. He did not so much aim to captivate his audience with glowing rhetoric or oratory, as to instruct them. His style was solid,

logical, persuasive, and instructive. Although he had no relish for controversy, yet in this, as in whatever he undertook, he was a master. As a pastor, Dr. Berg was greatly beloved by his people; as a professor, he fully met the expectations of his friends and justified the wisdom of those who selected him. He wrote, *The Tree and its Fruits* (1837): — *Ancient Landmarks* (1838): — *Christian Landmarks; or, The Centenary of the German Reformed Church* (Phila. 1840): — *The House of God and the Family Altar* (1840): — *Lectures on Romanism* (eod.; several editions): — *The Confessional* (1841): — *Papal Rome* (eod.): — a series of pamphlets published anonymously, entitled *A Voice from Rome, Rome's Policy towards the Bible, The Pope and the Presbyterians* (1844): — *History of the Holy Robe of Treves* (1843), an oral controversy with a Catholic priest: — *The Old Paths; or, A Sketch of the Order and Discipline of the Reformed Church before the Reformation* (1845): — *A Plea for the Divine Law against Murder* (1846): — *Mysteries of the Inquisition, etc; (eod.): — Reply to Archbishop Hughes on the Doctrine of Protestants* (1.850): — *Expose of the Jesuits* (eod.): — *The Inquisition; Church and State, or Rome's Influence upon the Civil and Religious Institutions of our Country* (1851), a prize essay: — *Jehovah Nissi; or, Farewell Words to the First German Reformed Church* (Phila. 1852): — *Vindication of the Farewell Words* (eod.): — *The Bible Vindicated against the Aspersions of Joseph Barker* (1854): — *Translation. of Dens' Moral Theology* (1842, 1856): — *Prophecy and the Times; or, England and Armageddon* (1856): — *The Stone and the Image; or, The American Republic the Bane and Ruin of Despotism* (eod.), an exposition of the fifth kingdom of Daniel's prophecy: — *The Saint's Harp; or, Hymns and Spiritual Songs* (eod.): — *Abaddon and Mahanaim; or, Daemons and Guardian Angels* (eod.): — *Cause and Cure of Financial Distress* (1857): — *The Olive Branch, a Conservative View of Slavery* (eod.): — *Loyalty; or, Christian Obligation* (1859): — *Paganism, Popery, and Christianity; or, The Blessing of an Open Bible: — The Second Advent of Christ not Pre-Millennial* (eod.): — *The Evangelical Quarterly* (1860-62, 3 vols.): — *Valedictory Sermon before the Students of Rutgers College* (1862): — *History and Literature of the Heidelberg Catechism, and its Introduction into the Netherlands* (1863), a translation of Von Alpen: — *System of Didactic Theology* (in MS.): — besides several books for children. See Corwin, *Manual of*

the Ref. Church in America (3d ed.), p. 174; *Presbyterian*, July 29, 1871; Harbaugh, *Fathers of the Germ. Ref. Church*, 4:488.

Bergalli Carlo

an Italian scholar and theologian of the order of Conventual Minorites, a native of Palermo, distinguished himself as a preacher, he taught philosophy and theology in the convents of his order. He died at Palermo, Nov. 17, 1679, leaving *De Objecto Philosophice* (Perugia, 1649).

Davidiade, an Italian epic poem, is also attributed to him. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bergantini Guisepppe Hyacinth Maria

an Italian theologian, brother of Giovanni Pietro, of the order of Servites, was born at Venice, Oct. 10, 1690. His principal works are, *Annus Sdcer, per Cujus Dies Singulos eorum Pia Recolitur Memoria, quorum Triumphis Sarcra Servarum Marice Familia Coronatur* (Inspruck, 1729) — *Venetorum Ducum Imagines e Tarbulis Prcetorii Expresses: — Fra Paolo: Sarpi Giustificato, Dissertag. Epist. di Giusto Nuve* (Cologne, 1752): — *Lette Salmi Penzitenziali Litteralmente Spiegati* (Venice, 1758). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bergelmer

in Norse mythology, was the son of Aurgelmer, a powerful mountain giant. Long before the creation of the world this mighty god lived, until the earth was overflowed by Ymer's blood, and the entire Rhimthusian generation perished. He alone saved himself in a boat, and with his wife subsequently peopled the earth again. The analogies with Noah are obvious. **SEE FLOOD.**

Bergen, George Providence

a Presbyterian minister, was born Jan. 1, 1820, in Mercer County, Ky. He graduated from Centre College in 1846, and from Princetoi Seminary in 1849. He was licensed by the Presbytery of New Brunswick, April 26, 1848. Returning to Kentucky, he engaged to fill, for a few months. the pulpit of the First Presbyterian Church of Covington. He was ordained and installed pastor of the Church at Springdale, O., by the Cincinnati Presbytery, May 1, 1850. He was released from his pastoral relation here in April, 1857. In the same year Mr. Bergen was urged by the Board of

Domestic Missions to go, under its commission, to Omaha, Neb. He accepted the position offered. He began the erection of a church here, but financial difficulties prevented his finishing it. After two years he returned to Ohio, and in 1859 settled at Bellefontaine, and remained over four years in charge of a flourishing Church in that town. He next removed to Mt. Pleasant, Ia., and established a boarding-school for young ladies, which proved to be highly successful. He removed to Birmingham in 1863, and established a prosperous school for both sexes; and at the same time he accepted a call to the pastorate of the Presbyterian Church of Birmingham, where he continued until his death. A few years before his death he supplied the Church at Libertyville. He died April 11, 1876. Mr. Bergen was a pioneer of education, and has left two institutions of his planting in active operation in Iowa. His preaching was full of sound doctrine, simple in style and fervent in manner. See *Necrological-Report of Princeton Theol. Sem.* 1877, p. 40.

Bergen, John G. D.D.

a Presbyterian minister, was born at Hightstown, N. J., Nov. 27, 1790. He graduated at the College of New Jersey in 1808; was tutor in that institution, 1810 to 1812; became pastor at Madison, N. J., in 1812; had sixteen years of great success; and finally removed to Springfield, Ill., in 1828, where he became pastor of the First Presbyterian Church, and where he died, Jan. 10, 1872. "He was a man of power and influence; cheerful, earnest, courageous, consecrated, and everywhere honored. So long and faithfully did he labor in the West, and much of the time in pioneer work, that he came to be known as the 'Old Man of the Prairie.'" See Aikman, *Hist. Discourse concerning the Presb. Church in Madison, N. J.*, p. 14-21; Tuttle, *Hist. of the Presb. Church in Madison, N. J.* (N. Y. 1855), p. 52; *Presbyterian*, Feb. 3, 1872.

Berger, Christian Gottlieb

a Protestant theologian of Germany, was born Dec. 20, 1764, at Geithain, and died Feb. 24, 1829, as doctor of philosophy and superintendent at Eisleben. He wrote *Kurze Beschreibung der Merkwürdigkeiten die sich in Eisleben und in Luther's Hause daselbst, besonders auf die Reformation und auf Luther beziehen* (Eisleben, 1817, 1827). See Winer, *Handbuch ders theol. Lit.* i, 803. , (B. P.)

Berger, Daniel (1),

a Prussian engraver, was born at Berlin in 1744, and studied under his father. In 1787, he was appointed professor of engraving in the Academy of Berlin. The following are some of his best prints: *The Virgin and Child*; *The Virgin Mary*. See Spooner, *Biog. Hist. of the Fine Arts*, s, v.

Berger, Daniel (2),

a minister of the Evangelical Association, was born in Berks County, Pa., April 16, 1797. He entered the itinerancy in 1834, and was in the effective work twenty-seven years. In 1861 he located, and remained thus up to the time of his death, at Orwigsburg, Schuylkill Co., Pa., April 12, 1880. See *Evangelical Messenger*, April 27, 1880.

Berger, Jacob

a Lutheran minister, was born at Westerloo, Albany Co., N. Y., 1799. In his twentieth year he became a student of the Hartwick Seminary, where he made a public profession of religion, and united with the Lutheran Church. He graduated from Union College in 1824, and took a course in theology in 1825; was licensed and ordained the following year, and commenced his ministerial labors at Ghent, N. Y. He subsequently organized a Church at Valatie, and became an assistant to the Rev. F. J. G. Uhl; and thus Churchtown was added to his charge. There he labored with much zeal until his death, March 11, 1842. See Sprague, *Annals of the Amer. Pulpit*, i, 172; *Evangelical Review*, 8:210.

Berger, Joachim Ernst

a German Protestant theologian, was born in 1666 at Gramzow, and died in 1734. His principal works are, *Von der Spittery nit der Siiunde* (Berlin, 1702): — *Das verdeckte Evangelium* (ibid.): *Entdeckte Jungendsinden* (ibid. 1704): — *De Bibliis Hebraicis* (ibid. 1708): — *Diatribes de Libris Ratiobus eonrimque Notis Diagnosticis* (ibid. 1726). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berger, Johann Gottfried Immanuel

a Protestant theologian of Germany, was born July 27, 1773, at Ruhland, in Upper Lusatia. He studied at Gottingen, was in 1802 appointed first preacher at Schneeberg, and died May 30, 1803. He wrote, *Aphorismnen*

zu einer Wissenschaftslehre der Religion (Leipsic, 1796): — *Versuch einer moralischen Einleitung in das Neue Testament* (Lemgo, 1797-1801): — *Versuch einer praktischen Einleitung in das Alte Testament* (Leipsic, 1798-99, 2 vols.; the third was edited by Augusti, *ibid.* 1806): — *Geschichte der Religionsphilosophie* (Berlin, 1800): — *Reinhard's Vorlesungen über die Dogmatik mit Zuntzen* (Amberg and Sulzbach, 1801). See Doring, *Die gelehrten Theologen Deutschlands*, i, 85 sq.; Winer, *Handbuch der theol. Lit.* i, 281, 300; First, *Bibl. Jud.* i, 109. (B. P.)

Berger, Paul

a German Protestant theologian and Hebraist, was born at Rosenberg, and lived in the early half of the 18th century. His principal works are, *Disp. de Montibus Charizim et Hebal* (Wittenberg): — *Disp. de Primaeva Antiquitate Litteraturae Hebraeae* (*ibid.* 1700): *De Ubertate et Perspicuitate Linguae Hebraeae* (*ibid.*): — *De Montibus Sinai et Horeb* (*ibid.*): — *De Montibus Hor et Nebo* (*ibid.*): — *De Cabalismo Judaico-Christianum Detecto* (*ibid.* 1706). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berger, Pierre (1),

a French martyr, was taken at Lyons, in 1553, and examined by the bishops. He was burned with five others for praying to God. See Fox, *Acts and Monuments*, 4:412.

Berger, Pierre (2),

a French theologian, who lived in the early half of the 17th century, wrote, *La Piget de l'Eglise Catholique envers Dieu* (Paris, 1630): — *La Suffisance de la Communion sous une Espece avec la Réfutation de George Cassandae* (*ibid.* eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berghamsted, Council Of

(*Concilium Berghamstedense*). This place is now *Berkhamstead*, in Hertfordshire. A council was held there in 696, by Wihtred, king of Kent, who attended in person; there were also present, Brihtwald, "chief bishop of Britain," and Tobias of Rochester, together with some of every order in the Church, and many laymen. Twenty-eight laws, called the "Dooms of king Wihtred," were published:

1. Declares the Church to be free from taxes.

2. Inflicts a fine of fifty shillings for a breach of the protection of the Church or king.

3 to 6. Relate to sins of uncleanness.

7. Suspends from his ministration a priest guilty of conniving at fornication, neglecting to baptize the infirm, or being drunk.

10. Fines the master eighty shillings, who shall make his slave work after sunset on Sunday till sunset on Monday.

11 and 12. Enact penalties against slaves and free servants who work on the Lord's day.

13 and 14. Enact penalties against those who make offerings to devils.

15. Declares, that if a man give flesh to his slave to eat on a fast-day, the slave shall be free.

17. Declares the word of the bishop and of the king to be valid without an oath.

18. Orders the heads of monasteries, priests, and deacons, to purge themselves on their own veracity, by saying before the altar, in their holy vestments, "I say the truth in Christ; I lie not."

19-24. Relate to different cases of purgation.

28. Orders that a stranger, who leaves the road, and does not scream, or blow a horn, shall be considered as a thief.

See Johnson, *Eccl. Canon.*; Wilkins, 1, 60; Labbe, *Concl.* 6, 1576.

Berghfordense, Concilium.

SEE BURFORD, COUNCIL OF.

Bergibau

a martyr during the Reformation, was a German by birth, and did much for the good of the Gospel in Germany. He suffered martyrdom in 1545, by having powder put to his breast and then set on fire. See Fox, *Acts and Monuments*, 4:386.

Bergimus

in Celtic mythology, was a god of the Cenomanes, only known by a few inscriptions. As these inscriptions were found near Bergamo, it is thought that this city received its name from him.

Bergius

SEE BERG.

Bergman, Christopher P.

a Lutheran minister, was born at Ebenezer, Ga., Jan. 7, 1793, and educated exclusively under the care and direction of his learned father. In 1824 he was licensed and solemnly set to the work of the ministry, and took charge of the church which his father had so long served, in his native place. He died March 26, 1832. See Sprague, *Annals of the Amer. Pulpit*, 1. 163.

Bergman, John Ernest

a Lutheran minister, was a native of Peritsch, in Saxony. He entered the University at Leipsic in 1776, where he graduated; was ordained by the evangelical seniors of the Lutheran Church, in the duchy of Augsburg, July 19, 1783. Mr. Bergman arrived in this country in 1785, and went immediately to a congregation, then without a pastor, in Georgia, where he labored in connection with three other charges in the neighborhood, which he served until he died, Feb. 25, 1824. See Sprague, *Annals of the Amer. Pulpit*, i, 77; *Evangelical Review*, 9:13.

Bergmuller John George

a German painter and engraver, was born at Dürkheim, in Bavaria, in 1688, and studied under Andrew Wolff. (Some of his works are to be seen in the churches at Augsburg, where he resided. He is chiefly known by his engravings. He died in 1762. The following are his principal religious prints: *The Baptism of Christ; The Transfiguration, the Resurrection, and the Ascension; The Conception; The Virgin Mary Caressing the Infant Jesus; The Death of St. Joseph; Christ on the Mount of Olives.*

Bergne Samuel B.

an English clergyman, was born in 1805. While a minister of the Poultry Chapel, London, in 1853, he was elected secretary of the British and

Foreign Bible Society, in the place of Rev. George Brown, who had in turn succeeded the Rev. Joseph, one of the original secretaries, and also one of the principal founders of the society. During the twenty-six years of Mr. Bergne's secretaryship every department of the work was doubled; an increase in which he found constant joy, and to which he, according to the testimony of the committee, contributed more largely than any other, though none could be more unwilling to receive the credit. He died in London, July 18, 1880. See *Bible Soc. Rec.*, Oct. 1880. (W. P. S.)

Berhtwald (Brightwald, Or Beorhtwald)

an early English prelate, according to Bede. was originally abbot of Reculver, and a man well instructed in ecclesiastical and monastic discipline. A charter of Hothari, king of Kent, is preserved, dated at Reculver in May, 679, in which lands in Thanet are bestowed upon him and his monastery (Kemble, *Cod. Dipl.* i, 20); and he is also mentioned in a spurious charter of 689 as an abbot of Kent. The Glastonbury writers claim him as an abbot of that monastery, but they have confounded him with *Beorwald*. He was chosen archbishop of Canterbury, July 1, 692, and went to Lyons for consecration, which he obtained from Godwins, June 29, 693. In the same year he attested an act of Oshere, king of the Hwiccas, done in a Mercian Witenagemot; in 696 he took part in the legislation of Wihtred, king of Kent, at the council of Berghamstede (or Bersted); and between that year and 716 he obtained, in a council at Baccanceld, or Bapchild (q.v.), the famous privilege of Wihtred, which secured the liberties of the Kentish monasteries. In 705, at the command of the pope, he attended the council at Nidd, at which Wilfrid was reconciled. The same year. he held the synod at Brentford, for the pacification of Essex and Wessex. The division of Wessex being accomplished, he consecrated Aldhelm as bishop of the new see of Sherborne; in 706 he attested a charter founding the monastery of Evesham; between 709 and 712 we find him writing to Fsothere, bishop of Sherborne, to obtain the release of a captive girl from Boerwald, abbot of Glastonbury. In 716. in a council at Clovesho, he obtained a confirmation of Wihtred's privilege. Bede records his death, Jan. 13, 731, and mentions that he was buried near his predecessor, within the Church of St. Peter, at Canterbury. The *Life of St. Egwin*, ascribed to him, belongs unquestionably to a later Berchtwald.

Berhut

in Mohammedan mythology, is an unscalable high wall, which is said to be in Arabia, in the region of the strait Bab el-Mandeb. It was built by the prophet, in order to separate the faithful (Moslems) from the unfaithful (Giaours).

Beriktus

SEE BEREECTUS.

Bering, Joachim

a Lutheran theologian of Germany, was born at Stralsund in 1574. He studied at Frankfort, Rostock, and Wittenberg, and died Sept. 19, 1627, as doctor and professor of theology, and pastor of St. Mary's, at Greifswalde. He wrote, *Dissertationes de Jesu Christo* **θεαμθρόπω**: *Dissertationes anti-Photiniance*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bering, Johann

a German Protestant theologian, son of the preceding, was born at Greifswalde, March 23, 1607. He studied at his native place and in other universities, and died as doctor and professor of theology, and pastor and vice-superintendent, Jan. 16, 1658. He wrote, *Collegium anti-Calvinianum*: — *De Sacra Scriptura*: — *De Fide Infantum*: — *De Mysterio S. Trinitatis* — *De Adoratione Christi* **θεανθρόπου**: — *De Manducatione et Bibitione Spirituali*: — *De Omnipresencia Carnis Christi*: — *De Descensu Christi ad Inferos*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Beringer, Diephold

a German fanatical peasant, known also by the name of *Peringer der Schuster*, and of the country of Wohrd, lived at the commencement of the 16th century. He made a great uproar at the time of the Reformation, by denouncing the pope. He preached for the first time at Wohrd, in 1524. Being banished from Nuremberg on the complaint of the archduke Ferdinand, at the council held in that city, he fixed his residence at Kitzingen, in Franconia. It is believed that he perished in the War of the Peasants. His sermons were collected and published, and some have reached several editions. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beringer, Joachim

a Protestant German theologian, lived in the early half of the 17th century. He took the name of *Ursinus*, and called himself also *Salmuth*, the name of his father. His principal works are, *Speculum Jesuiticum, Pontificum Romanorum erga Impesratores Germanicos Perfidiam, Insolentiam ac Tyranidem Reprcesenians* (Hamburg, 1608): — *Jesuitici Templi Stupenda*: — *De Idololatrâ Invocatione et Salutatione Angelica*: — *Idea Pii Principis in Ecclesie Reformatione* (ibid. 1612): — *Apologia pro Christianis. Gallis Religionis Reformatoe* (Geneva, 1598). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berkeley, George LL.D.

an English clergyman, son of bishop Berkeley, was born Sept. 28, 1733 (O. S.). He removed with the family to Ireland in his infancy, where he was instructed by his father in the classics until he was nineteen years of age, and then went to Oxford, and was educated at Christ Church. In 1758 he became vicar of East Garston, Berks, and in 1759 was removed to the vicarage of Bray, in the same county. Through the kindness of archbishop Secker, he became chancellor of Brecknock, rector of Acton in Middlesex, and prebendary of Canterbury. He subsequently received other preferments, and died Jan. 6, 1795. "He was the charitable divine, the affectionate and active friend, the elegant scholar, the accomplished gentleman." He published some single sermons, and his widow published a volume of his sermons in 1799. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Berkeley, Gilbert

an English prelate of the 16th century, was a native of Norfolk, being descended from ancient barons of that name. He was consecrated bishop of Bath and Wells, in the first year of the reign of Elizabeth, and sat in that see twenty-two years. He died in 1581, and was buried in his own cathedral. See Godwin, *Catalogue of Bishops*; Fuller, *Worthies of England* (ed. Nuttall), 2, 447.

Berkenmyer William Christopher

a Lutheran minister, was born at Bodenteich, Germany, and was thoroughly educated in his native land. He received and accepted a call

from the Amsterdam Lutheran Consistory, to take charge of a congregation in New York. He was ordained by the Consistory of Amsterdam, May 25, 1725, and immediately commenced his pastoral labors. He was pastor of the Trinity Lutheran Church, corner of Broadway and Rector streets, New York city, being the successor of Rev. Justus Falkner, who was called to this pastorate in 1703. Mr. Bergenmyer resigned in 1732. Under these two-ministers the Dutch Lutheran Church in New York city prospered greatly. The log building was taken down, and a substantial stone edifice with belfry and bell was erected on the same site, collections for that purpose having been sent from Hackensack, Albany, London, Amsterdam, etc. He is said to have divided his time between New York and Albany, where he continued to labor until the close of his life in 1751. In 1728 he published a work. entitled, *Getrouwe Herderen wachterstem aan de Hoog-en Needer Duitsche Lutteriaanen in dese Gewesten, een-stemmig te Zyn*, etc. See Sprague, *Annals of the Amer. Pulpit*, i, 14; *Quar. Rev. of Evang. Luth. Church*, 7:272.

Berkhan Georg Heinrich

a Protestant theologian of Germany, was born Aug. 30, 1747, at Bofzen, in Brunswick. He studied at Helmstadt and Gottingen, and was in 1775 appointed provost of St. Laurence at Schininigen, near Helmstadt. In 1778 he was called to Magdeburg, and in 1787 he succeeded Gotze as pastor at St. Catharine's, in Hamburg, where he also died, Dec. 7, 1795. His publications, consisting mainly of sermons, are given by Doring, *Die deutschen Kanzelredner*, s.v. (B. P.)

Berkholz Christian August

a Lutheran minister of Germany, who died at Riga in 1870, is the author of, *Christlich-evangelische Religionslehre* (Riga, 1843): — *Hermann Samson, Rigascher Oberpastor* (ibid. 1856): *Das Buch Hiob* (1859): — *Die Offenbarung Johannis* (ibid. 1860): — *Beitrdge zur Geschichte der Kirchen und Prediger Riga's* (ibid. 1868): — *Mittheilungen und Nachrichten fir die evangelische Geistlichkeit Russlands* (ibid. 1854, 1862, begründet von C. Chr. Ullmannn vol. i-ix; fortgesetzt von Berkholz, vol. x-xviii): — *Zeugnisse des christlichen Glaubens von der evangelisch-lutherischen Geistlichkeit in Russland* (ibid. 1851, 2 vols.). See Zuchold, *Bibl. Theol.* i, 113; ii, 889, 1489. (B. P.)

Berky Abraham

a German, Reformed minister, was recommended to the Synod in 1826. He prepared himself for the ministry at Carlisle Seminary, Pa.; afterwards became a member of the "Free Synod," in 1834, and labored in Berks County, and in Philadelphia as agent of the Sunday-school Union. His last place of which mention is made was Michigan, where he passed over to the Reformed (Dutch) Church, and remained until he died, Aug. 1, 1867. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:485.

Berlage Anton

a Roman Catholic theologian of Germany, was born in 1805 at Munster. He studied theology at the universities of Bonn, Tübingen, and of his native place, received holy orders in 1832, and at the same time the degree as doctor of theology from the Munich University. In 1834 he commenced his academical lectures, was in 1835 professor *extraordinarius* and in 1836 *ordinarius* of dogmatics in his native place, and died there, Dec. 6, 1881. He wrote, *Apologetik der Kirche, oder Begründung der Wahrheit und Gottlichkeit des Christenthums* (Munster, 1834): — *Katholische Dogmatik* (*ibid.* 1839-64, 7 vols.). See Zuchold, *Bibl. Theol.* i, 113; *Literarischer Handweiser für das kathol. Deutschland*, No.:45, col. 201. (B. P.)

Berland Pierre

a French prelate, known to this day at Bordeaux under the name of *Pey-Berland*, was born about 1375, and was the son of a poor laborer of Medoc. He commenced by keeping the flocks, and advanced by his own merit so as to secure a place in history. He distinguished himself while a child by his precocious talents, his love of study, and his piety. It is supposed that the young shepherd was sent to a school at Bordeaux, where he studied the classics. From thence he went to a university at Toulouse, where he took the degree of bachelor of canonical law. On his return, in 1409, he became secretary of the archbishop and canon of the cathedral. After a trip to the Holy Land, he became rector of Soliac, and acquired a great reputation by his ability and moral character. The see of this great province became vacant in 1430, and Pierre Berland was appointed to fill the position. In 1440 he constructed at Bordeaux the grand tower of the Church of St. Andrew, which still bears the name of Pey-Berland. In 1441 he contributed largely to the municipal foundation of the University of

Bordeaux, the legal existence of which was definitely confirmed by Louis XI in 1472. He also established at his own expense the College of St. Raphael, in which he established twelve scholarships for the benefit of poor pupils. The invasion of the French troops, who came to recover Guyenne in the name of Charles VII, and accomplish the expulsion of the English, brought to this prelate matters of serious importance. The capital was finally, however, surrendered to the representatives of Charles VII. The archbishop of Bordeaux still played a part, though less important, in the revolt of 1453, raised by the English, and which terminated in the submission of Guyenne. Bowed under the weight of years, he resigned his see in 1456. He died soon after, Jan. 17, 1457, in the enjoyment of public veneration and regarded as a saint, and was buried with great honor in the cathedral. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berlendi Francesco

an Italian theologian of the order of the Theatines, was born about 1678, and died at Venice, June 21, 1746. His principal works are, *Cabalomachia, sive Artis Cabalisticce Oppugnatio: — Delle Oblazioni all' Altare Dissertazione Storico-teologica*. See Hoefer, *Nouv. Biog. Gen.*, s.v.

Berlin, Isaiah

SEE PIK.

Berlin, Jacob

a German rabbi of the 18th century, is the author of [bq\[y ^wrkz\]](#), or a commentary on the Pentateuch (Furth, 1770). See Furst, *Bibl. Jud.* i, 109; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 57. (B.P.)

Berlin, Peter

a German Protestant theologian, who lived in the early half of the 17th century, wrote *Tractatus de Modo Disputandi Veterum et de Ratione Controversias Theologicas Dijudicandi* (Basle, 1616). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berlin, Solomon Jesse

a Lutheran minister, was born at Greensburg, Pa., May 29, 1831. His preparatory study was at Saltsburg Academy, and after graduating from

Pennsylvania College in 1858, he took the theological course in Gettysburg Seminary. In 1859j he was tutor in Pennsylvania College, and in 1860 was licensed to preach. The latter year he supplied the Altoona congregation; during 1861-62 he was pastor in Williamsburg, Pa.; 1862-65 in Duncansville, Pa.; and in 1865 he was principal of the Bedford (Pa.) Academy. About two years, until 1867, he was pastor in Williamsport, Md.; and subsequently served in the same relation at Tremont, Pa., until his death, which occurred. Feb. 8, 1868. See *Pennsylvania College Book*, 1882, p., 257.

Berlinda Saint

of the 7th century, was the daughter of a nobleman, Odelard, who lived at Meerbeeke, near Miore, in Brabant, in the reign of Dagobert. She had gifts of intellect, unlike many saints, but like many female saints she had beauty; but was disliked by her. father. Being disinherited, she retired to the monastery of Moorsel, near Alost, where she lived in penitence and prayer. On the death of her father, Berlinda returned to Meerbeeke, where, being retained, she continued her life of austerities until her death, Feb. 3 (her festival day), 690. Miracles were said to be wrought at her tomb; her coffin was petrified. A church was built to her honor, and her relics were enshrined May 2, 728. She has remained in great honor at Meerbeeket, is invoked against cattle-diseases, and pilgrims pray before a wooden image of the saint beside a cow. According to a popular saying, Berlinda protects trees transplanted on her festival. She is mentioned in the martyrologies of Wyon, Menardus, Ferrarius, and Molanus. in his addition to Usuardus. There is an ancient *Life* (anonymous) published by Bollandus. — Baring-Gould, *Lives of the Saints*, ii, 50 (sub Feb. 3).

Bermann Heinrich August Wilhelm

a Lutheran theologian of Germany, was born at Wechselburg in 1767, and died as doctor of theology and superintendent at Penig in 1832. He wrote, *Commentatio Historicotheologicae in Locum i Petri iii, 15 ad Recolendam Memoriam Traditce ante hos Trecentos Annos Augustanem Confessiones Accommodata* (Penig, 1830). See Zuchold, *Bibl. Theol.* i, 114; Winer, *Handbuch der theol. Lit.* i, 270. (B. P.)

Bernachus (Or Brynach) Saint

of Wales, in the 5th century, Was said to have been the instructor of Brychan, king of Brecknock. His life is given in the Cotton MS. Vesp. A. 14 of the 12th century, and is printed in W. T. Rees's *Lives of the Cambro-Briton Saints* (1853). The details are fabulous: the saint comes from Brittany to South Wales, and his disciple, St. Clether, retires to Cornwall, to lead there the life of a devotee. The *Life* dates his death April 7; but other authorities give his festival as March 9 or July 7. R. Rees (*Welsh Saints*, p. 156) enumerates several churches named after Brynach in or near Pembroke or Brecknock. Another account makes Brynach contemporary with Maelgwn, and if so he must be placed in the first half of the 6th century. See Haddan and Stubbs, i, 158; Hardy, *Cat. of Materials*, i, 91.

Bernal Augustin

a Spanish theologian of the Jesuit order, was born at Magallon (Aragon) in 1587, and died at Saragossa, Sept. 13, 1642. His principal works are, *Disputatio de Divini Verbi Incarnatione: De Sacramentis*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernaldus

SEE BERTHOLDUS.

Bernard

SEE BEMO; SEE BERTRAM; SEE BERUS.

Bernard

master of the school AT ANGERS, and disciple of St. Fulbert of Chartres, flourished in the 11th century, and is said to have died about 1054. He wrote, *A Relation of his Journey to Notre Dame of Puy-en-Velay*: — *A Treatise on the Miracles of St. Faith, Virgin and Martyr*.

Bernard Of Arras

a French theologian of the Capuchin order, lived in the early half of the 18th century., His principal works are, *Le Grand Commandement de la Loi, expose selon les Principes de Saint Thomas* (Paris, 1734): — *L'Ordre de l'Eglise, selon Saint Thomas* (ibid. 1735): — *Le Ministere de*

'*Absolution, selon Saint Thomas* (ibid. 1740). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard Of Augsburg

a German chronicler and theologian, lived in the latter half of the 17th century. He wrote, *Exegesis Rerum Augustanarum quae suo Tempore ab 1646 in Urbe Augustana Contigerunt* (Augsburg, 1653): — *Scala Coli., Gradibus Piarum Meditationum Distincta* (ibid. 1662). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard Of Auvergne

a French theologian and preacher of the Dominican order, a native of Gannat, lived in the latter half of the 13th century. His principal works are, *Lecturæ super Libros Sententiarum* : — *Contra Dicta Henrici de Gandano, quibus Impugnat S. Thomam*: — *Contra Godefr. de Fontibus*: — *Contra Jacobum de Viterbio Eremitam, eadem de Causa*: — *Sermones*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard Of Bologna (1),

a famous canonist, was born at Parma in the beginning of the 13th century. He studied at Bologna, where he also became professor of canon law, and where he died in 1266. He is known as the author, or rather collector, of the *Glossa Ordinaria*, **SEE GLOSSES AND GLOSSATORES** to the decretals of Gregory IX. (B.P.)

Bernard Of Bologna (2),

an Italian theologian and biographer, a native of Bologna, lived near the middle of the 18th century. His principal works are, *Manuale Confessariorum Ordinis Capuccinorum* (Venice, 1737, 1740, 1745): — *Institutio Theologica*: (ibid. 1746): — *Calculus Chronologicus. Sacrae Scripturae*: — *Dissertatio de Era Communi.*, See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard

a French monk and traveller, originally OF CHAMPAGNE, lived in the latter half of the 9th century. He made, between the years 858 and 867, a voyage to Palestine, of which he gave a concise, interesting, and well-written

history, which is preserved among the MSS. in the Library of St. Remy at Rheims, and, was printed by Mabillon in the *Acta Sanct. Ord. Bened* ,iv, 523-526. — See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard Of Clairvaux's Hymns

By way of supplement, we add the following. There are five hymns which are ascribed to him: the so-called *Rhythmus de Contemptu Mundi*: “O miranda vanitas! O divitiarum:” *Rhythmica Oratio ad Unum Quodlibet Membrorum Christi Patientis*; addressed to the feet, knees, hands, side, breast, heart, and face of the suffering Christ. The last part *ad faciem*, commencing “Salve caput cruentatum,” has been beautifully rendered into German by P. Gerhard, “O Haupt voll Blut und Wunden;” and from the German again into English by J. W. Alexander, “O sacred Head, once wounded.” The others are: *Oratio Devota ad Dominum Jesum et B. Mariam Matrem ejus Summe Sunnitu Patris Unice*: — *Prosa de Nativitate Domini*: “Laetabundis exultet fidelis chorus:” — *Jubilus Rhythmicus de Nomiane Jesu*: “Jesu dulcis memoria” (often rendered into German and English). These hymns are given in Mabillon’s collection of St. Bernard’s works (Paris, 1690), ii, 896 sq. (2d ed. 1719, ii, 909-922; new ed. 1851, 1852). For English renderings, comp. Miller, *Singers and Songs of the Church*, p. 28. B. P)(

Bernard Of Clugny (Or Cluny)

a French monk, was born at Morlaix in Brittany, in the 12th century, and is said to have been of English parentage. We know nothing of the incidents of his life; his poetry is his best memorial. He is the author of the famous poem *De Contemptu Mundi*, comprising about three thousand lines. The greater part, however, is a bitter satire on the fearful corruptions of the age; but, “as a contrast to the misery and pollution of earth, the poem closes with a description of the peace and glory of heaven, of such rare beauty as not easily to be matched by any mediaeval composition on the same subject.” It is written in a dactylic hexameter, divided into three parts, between which a cesura is inadmissible. The hexameter has a tailed rhyme, and feminine leonine rhyme between the two first clauses, thus:

Tunc nova gloria || pectora sobria ||. clarificabit:
Solvit *enigmata* || veraque *sabbata* || continuabit

Patria lumrnis, || inscia turbinis, || inscia litis
Cive replebitur, || amplificabitur || Israelitis.

From this specimen it will be seen that it would be difficult to adopt the measure of the: original in any translation; and Dr. Neale, who has translated the larger part of this poem into English, remarks concerning his own rendering:

“I have deviated from my ordinary rule of adopting the measure of the original; because our language, if it could be tortured to any distant resemblance of its rhythm, would utterly fail to give any idea of the majestic sweetness which invests it in Latin. Its difficulty in that language is such that Bernard, in a preface, expresses his belief that nothing but the special inspiration of the Spirit of God could have enabled him to employ it through so long a poem.”

As must naturally be expected, this hymn has never been entirely translated into any language. Parts of it have been rendered, especially those referring to the celestial city. Best known is the one commencing in the English translation with “Jerusalem the golden,” and found in many hymn books. The student of hymnology is referred to the following works: Trench, *Sacred Latin Poetry* (Lond. 1864), p. 304 sq.; Neale, *Mediaeval Hymns*, (ibid. 1867), p. 68 sq.; Duffield, *The Heavenly Land, from the “De Contemptu Mundi”* (N.Y. 1867); *The Seven Great Hymns of the Medieval Church* (ibid. 1866), p. 1 sq.; Coles, *Latin Hymns with Original Translations* (ibid. 1868), p. 7 sq.; Miller, *Singers and Songs of the Church*, p. 29. (B. P.)

Bernard Priest And Sacristan Of Compostella

a Spanish theologian and canonist, lived in the 13th century. His principal works are, *Diplomata Summorum Pontificum, et Antiquorum Hispanice Regum*; found in the fourth volume of *Hispania Illustrata*: — the third compilation of the *Decretales*: a commentary upon the first books of the *Decretales*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard (Or Bernhard) Of Como

an Italian theologian of the Dominican order, a native of Como lived at the commencement of the 16th century. His principal works are, *Lucerna Inquisitorum Haereticæ Pravitatis* (Milan, 1566): — *Tractatus de Strigibus* (Venice, 1596). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard Of England

(surnamed *the Sage*), an English traveller of the Benedictine order, lived in the latter half of the 10th century. The account of his journey which he made in the Holy Land, in 970, is found in *Mabillonii Aeta Sanct. Bened.* vol. i. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard

(or rather **Bernardino** CARVAJAL) a Spaniard of the province OF ESTREMADURA, flourished about 1492, and was bishop successively of several sees, and lastly of Siguenza, and cardinal. He was among those cardinals who convened the Council of Pisa in 1511, on which account pope Julius II deposed him from the cardinalate; but Leo X restored him, and made him cardinal bishop of Frascati, and titular patriarch of Jerusalem, where he (died, Dec. 13, 1523. His *Oratio ad Cardinales* was delivered in 1492, on the election of the pope (Rome, 1492). He also wrote, *Oratio ad Sixtum IV et Cardinales, in die Circumcisionis Dominicæ*, A.D. 1484: — *Homilia in Exaltatione S. Crucis*. See Cave, *Historia Literaria*,. ii, App. p. 215.

Bernard Abbot Of Font-Chaud

a French theologian of the order of Premonstrants who lived at the commencement of the 12th century, wrote *Traite contre les Vaudois* (Ingolstadt, 1614; also found in *Bibliotheca Patrum Lugdunensis*), See Hoefer, *Nouv. Biog. Generale*, s. v

Bernard, Saint, Bishop Of Hildesheim

in Lower Saxony, where he was born between 950 and 953, was nephew of Adalberon, palatine count. He was first sent to Osdag, bishop of Hildesheim, to be educated, who made him exorcist of his church; and subsequently Willigis, archbishop of Mentz, ordained him priest. He also studied under Tangmar, canon and *primicerius* of Hildesheim, to whom was confided the direction of the school dependent upon this chapter. He made rapid progress not only in sacred literature, but in painting, sculpture, architecture, silver-working, mosaic work, the setting of diamonds, and the copying of MSS. After his ordination he was charged with the instruction of the emperor Otho III, who was then seven years of age. At the death of Theophane, the empress mother and regent, he exercised his functions

without control, and took part largely in the affairs of the government. Being appointed bishop of Hildesheim in 993, he occupied himself especially in embellishing the cathedral. He accompanied the emperor Otho to Italy, relented towards the Tuscans and Romans, and improved his taste for art by viewing the monuments of Rome. On his return he sought more than once to decorate the church at Hildesheim with all the elegancies of art. He had a long dispute with archbishop Willigis concerning the territories of the Abbey of Gandesheim, which gave occasion for the assembling the councils of Yodi, Rome, and Frankfort, in the years 1001 and 1002. In 1021 he took the vows in the Abbey of St. Michael. He died Nov. 20, 1023, and was canonized in 1093. See Hoefer, *Nouv. Biog. Generale*, a.v.

Bernard (Or Bernhard) Of Luxemburg

a Flemish theologian of the Dominican order, was born at Strassen, near Luxemburg, and studied at Cologne, where he also joined his order. In 1507 he was made licentiate of theology at Louvain, and in 1516 doctor of theology at Cologne. For some time he acted as court preacher and confessor to William duke of Julich, and as inquisitor-general of the Cologne diocese. He died as prior of the Cologne convent, Oct. 6, 1535. He is the author of, *Catalogus Hesreticorum Omnium Pcene, qui ad hęc usque Tempora passim Literar. Monumentis Prodiit sunt, Illorum Nonzina, Errores et Tempora quibus Vixerunt Ostendens* (Paris, 1524; Cologne, 1525): — *Opusculum de Jubileo, sive Peregrinatorium ad Urbem Romam* (Cologne, 1525): — *Sermones de Diabolica Colluclatione VII Vitorum Capitalium et Virtutum Spiritualium*: — *De Ordinibus Militaribus et Armorum Militarum Mysteriis* (1527). See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.; Quetifet Echard, *Script. Ord.* Pr. ii, 93; Pople, in Wetzer u. Welte's *Kirchenlexikon*, s.v. (B. P.)

Bernard (Dapifer), Of The Monastery Of Melch In Austria (Monachus Molicensis)

wrote, about 1362, *The History of St. Gotholinus*; published by Lambecius, in the second volume of his *Bibl. Vindob.* p. 618, and by Pezsius, in the first volume of the *Script. de Rebus Austr.* p. 109. See Cave, *Hist. Lit.* ii, App. p. 70; Dupin, *Hist. of Eccles. Writers*, ii, 531.

Bernard (Surnamed Syglerius), Priest Of Monte Cassino

was at first a monk of the monastery of Savigny, in the diocese of Lyons, and became in 1256 chaplain of pope Innocent IV. He was afterwards priest of St. Honoratus, in the isle of Lerins; then in 1263 he was elected priest of Monte Casino, at the desire of Urban IV. His merit secured for him the privilege of accompanying Charles I of Anjou in his journey through Italy. He died in 1282. Among his works we notice *Speculum Monachorum* (divided into three parts, published at Venice and 'Cologne in 1520). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard Of Morlaix

SEE BERNARD OF CLUGNY.

Bernard Of Osimo

an Italian theologian of the Capuchin order, a native of Osimo, in the vicinity of Ancona, lived in the latter half of the 16th century. He wrote, *Tractatus de Passione Domini in Varias Meditationes per Hebdomadem Distributus* (Venice, 1589). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard Of Parenzo

(*Bernardus Parentinus*), a Dominican, originally of Bearn, who flourished about 1342. All that is known of him is, that he studied at Paris in 1336, taught theology at Albi in 1340, and was nominated professor of theology at Toulouse in 1342. He wrote *Lilium Missce* for the use of the clergy (Paris, 1517, 1531, 8vo), and a series of *Sermons*. See Cave, *Hist. Lit.* ii, App. p. 42; Dupin, *Hist. of Eccles. Writers*, ii, 536.

Bernard (Or Rather Bernardo Circa, And By Some Named Baldi)

bishop OF PAVIA and of Faenza; collected the Constitutions of the popes, made after the *Decretum* of Gratianus, particularly those of Alexander III and Lucius III, ending with Celestinus III. He died in 1213. His work is in Ant. Augustin's *Collectio Veteirum Decretalium*.

Bernard Des Portes

the founder of the Carthusian house of that name, quitted the Benedictine monastery of Ambournay in 1115, to found the Chartreusedes-Portes,

which was reckoned the third of that order. He governed his new community, as prior, until 1147, when his great infirmities obliged him to resign, and he died in 1152. Three of his *Letters* remain, and are given by Chifflet. See *Bibl. Patrum*, 24:1501.

Bernard The Saxon

a German theologian of the Benedictine order, lived in the 11th century. The writings which he directed against the emperor Henry IV, in the contentions of this prince with the pope, are extremely violent. He is the author of some other works, which are not well known to us. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard Archbishop Of Toledo

the main promoter of the Gregorian papal system in Spain, was born at Agen, in France, near the close of the 11th century. For a time being he served as a soldier; he then entered the order of the Benedictines, and when Gregory VII endeavored to introduce his church reforms into Spain, Bernard was appointed abbot of the monastery of Sahaguna in Castile, in 1080, where he greatly promoted the claims of the papal see. His influence, however, was widened when Alfonso VI elected him archbishop of Toledo, while pope Urban: II appointed him *primas* of the Spanish Church, when he invested Bernard with the pallium at Rome in 1087. All bishoprics were now given to adherents of the pope (to Benedictine monks whom he had brought along from France), and without any regard the papal system was now introduced. These proceedings caused not only the resist. ance of the king, but also of a part of the Spanish clergy; and the archbishop of St. Jago de Compostella went even so far as to contest Bernard's primacy. The introduction of the Roman liturgy in place of the Mozarabian was mainly Bernard's work. At one time his martial character would have placed him at the head of a Castilian army, as he intended to undertake a crusade to Palestine, but pope Paschalis II forbade him and all Spaniards, under pain of the interdict, taking any part in crusades to the East. Bernard presided at the Council of Leon in 1091, assisted at that of Nismes in 1096, and finally at that of Gironne in 1097, as legate of the holy see. He died in 1125. He wrote four *Sermones* upon the anthem *Salve, Regina Misericordice*, which, published under the name of St. Bernard, had always been attributed to this, saint in all the editions of his works until Mabillon proved the error in the edition which he gave in Paris in 1690. They are

given in *Bernardi Clarcevall. Opera V* (Paris, 1719). See Herzog, *Real Encyklop.* s.v.; Aschbach, in Wetzer u. Welte, *Kirchenlexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bernard Of Trilia

a French pupil of Thomas of Aquinas, was born at Nismes in 1240. He was professor of theology at Montpellier about the year 1286, then at St. Jacob in Paris, and died at Avignon in 1292. He wrote *De Ente et Essentia*; *Utrum Intellectus Creatus Producat Rem Intellectam in esse Intelligibili?* *Utrum Anima in Tantum Possit Elevantriper Gratiam, ut Essentiam Dei Videat*; *Quaestiones 18 de Cognitione Animae Coniunctae Corpori*. See Haureau, *De la Scolastique*, ii, 253; Bach, in Wetzer u. Welte, *Kirchenlexikon*, s.v. (B. P.)

Bernard (Or Bern-Hart) Saint

bishop OF VIENNE, in Dauphin, was born in 778, of a noble family in the Lyonnais. When he was eighteen years of age, his parents sent him to the court of Charlemagne, and, against his own inclinations, married him. When he was twenty-five years old he obtained his wife's consent to leave her, and enter the monastery which he had founded at Ambournay, in Bresse. He was elected to the office of abbot, but he had not held it more than three years when Wolfhart, bishop of Vienne, died, and the electors, listening to the voice of a child of twelve years old, who cried loudly in the assembly that God had chosen Bernard for bishop, declared that their choice had fallen upon him. He, however, refused, until a positive command from pope Leo II compelled him to accept. He acted with those who had taken upon themselves to depose Louis-le-Debonnaire, and upon his restoration Bernard was compelled to flee into Italy, with Agobardus of Lyons, but was subsequently enabled to return to his see, where he endeavored to expiate his fault. He founded the monastery of Romans, and died in 842. His festival is marked on the 23d of January, which was the day of his funeral, and is believed to have been the day after that of his death. See Baillet, Jan. 23.

Bernard, Allen R.

a minister of the Methodist Episcopal Church South, was born in Fluvanna County, Va., Oct. 9, 1795, of pious parents, under whose careful training he was early led to Christ. In 1816 he entered the Virginia Conference,

with which he labored until his death, June 16, 1866. Mr. Bernard's life was a living commentary on the truth he preached. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 7.

Bernard, Andrew

an Augustine monk, was born at Toulouse, and was poet-laureate successively to Henry VII and Henry VIII of England. He is also supposed to have been the royal historiographer, and preceptor in grammar to prince Arthur. All the pieces remaining, which he wrote in the character of poet-laureate, are in Latin. Among them are an *Address to Henry VIII for the Most Auspicious Beginning of the Tenth Year of his Reign: — A New-year's Gift for 1515: — Verses wishing Prosperity to his Majesty's Thirteenth Year*. He wrote also some Latin hymns, a Latin *Life of St. Andrew*, and various other Latin prose works particularly *Chronicle of the Life and Achievements of Henry VII to the Taking of Perkin Warbeck*. He was living in 1522. See Chalmers, *Biog. Dict.* s.v. Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bernard, Christopher David

formerly a Jewish rabbi at Barr in Poland, who joined the Church in 1712 at Heilbronn, was professor of Hebrew at Jena and Tubingen. He is the author of a Hebrew grammar, entitled **דוד'ס קעסטל** "the booth of David." It was published with a German translation and a preface by Chr. M. Pfaff (Wittenberg, 1722). See Furst, *Bibl. Jud.* 1, 112; Steinschneider, *Bibliogr. Handbuch*, p. 22; Wolf, *Bibl. Hebr.* 3, 974 sq.; 4:964; Delitzsch, *Wissenschaft. Kunst. Judenthum*, p. 304; Benjacob, *Ozar Ha-Sepharim*, or *Thesaurus Librorum Hebraicorum* (Wilna, 1880), ii, 420, No. 344; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bernard, Claude

(also called *Le Pauvre Pretre* and *Le Pere Bernard*), was born of a noble family of Dijon in 1588. He studied law and theology. Originally of licentious frivolity, he suddenly became converted, and devoted himself entirely to the service of the sick and poor. He is said to have sucked out ulcers in the hospitals, etc. He died in 1641. He had not been dead four weeks before a hundred miracles had been counted which were said to have been performed by him in Paris, and afterwards they became innumerable. See Gieseler, *Ecclesiastical History*, v5 1.78; Lichtenbetger,

Encyclopedie des Sciences Religieuses, s.v.; Herzog, *Real-Encyklop.* s.v. (B. P.)

Bernard, De Linton

a Scottish bishop, was a native of the southern part of Scotland, and was brought up in the Church. He was. the famous abbot of Arbroath in 1311-12, and succeeded to the see of the Isles about 1328. See Keith, *Scottish Bishops*, p. 302.

Bernard, Edward D.D.

an English clergyman, a learned critic and astronomer, was born at Perry St. Paul, Northamptonshire, May 2, 1638. He graduated from St. John's College, Oxford, in 1659; filled the chair of astronomy at Oxford for a time in the absence of Sir Christopher Wren, and in 1672 became rector of Cheam in Surrey. In 1674 he became Savilian professor of astronomy at Oxford, and remained in that chair until 1691, when he was presented to the rectory of Brightwell in Berkshire. He died Jan. 12, 1696. He visited Holland three times in the course of his learned investigations. His works are of interest especially in science and criticism. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bernard, Hermann Hedwig

was born of Jewish parents at Uman in Russia, in 1785. In 1830 he was appointed teacher of languages at Cambridge, England,. and died Nov. 15, 1857. He is the author of *The Main Principles of the Creed and Ethics of the Jews Exhibited in Selections from the Yad Hachazakah of Maimonides, with a Literal English Translation*, etc. (Cambridge, 1822). (B. P.)

Bernard, Jean

a French Dominican preacher, was born in 1553 at Linicourt, near Bapaume, and died in 1620. He was the author of several ascetic treatises. The lovers of books value a work which he culled from various authors, entitled, *Le Fouet Divindes Jureurs, Parjureurs et Blasphemateurs du Tres-saint Nom de Dieu*, etc. (Douai, 1608). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard, Nicholas D.D.

an eminent English divine of the 17th century, was educated at Cambridge, and received the degree of M. A. from Oxford University, July 15, 1628. He became chaplain to archbishop Usher in 1626, and soon after, by his favor, dean of Ardagh. In 1642 he returned to England and became rector of Whitchurch, in Shropshire; and after the declension of the royal cause was made chaplain to Protector Cromwell, one of his almoners, and preacher to the Society of Gray's Inn. He died at Whitchurch in 1661. He published, *The Whole Proceedings of the Siege of Drogheda* (London and Dublin, 1642): — *A Dialogue between Paul and Agrippa* (Lond. eod.): — *The Life and Death of Dr. James Usher, late Archbishop of Armagh*, etc. (1656); and other works, including letters and sermons. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bernard, Roger

an English martyr, was a laborer who dwelt in Framsdon, Suffolk. He was taken and cast into prison because he would not go to church to hear the unsavory service. He was burned with three others at Bury, Norwich, in 1556. See Fox, *Acts and Monuments*, 8:157.

Bernard, Samuel

a Parisian painter and engraver, was born in 1615, and studied under Simon Vouet. His merit procured him a professorship in the Royal Academy of Painting at Paris. He died in 1687. The following are some of his sacred works: *The Crucifixion*; *The Virgin Mary with the Dead Christ*; *The Ascension*; *The Flight into Egypt*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bernard, Thomas

an English martyr, suffered martyrdom by-burning in 1541, for teaching the Lord's Prayer in English. See Fox, *Acts and Monuments*, 5, 454.

Bernardi, Arnold

a French theologian of the Dominican order, a native of Cahors, who died in 1334, wrote among other works, *Postilla super Apocalypsia: Lecturce et Sermones super VII Psalmos Penitentiales*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernardi, Giovanni

a Benedictine monk of St. Clement of Pescara, lived in the latter half of the 12th century. He was educated in the Abbey of St. Clement of Casario, or of Pescara, the history of which he gave under the title, *Chronicon S. Clementis Casanriensis, sive Piscariensis Abbatice*, divided into three parts, commencing with the emperor Louis II, founder of the monastery of Pescara, in 854, and concluding in 1182. D'Achery published this history in vol. v. of his *Spicilegium* (Paris, 1661). Duchesne and Ughelli also published it, but anonymously. See Hoefer, *Nouv. Biog. Generale*. s.v.

Bernardin Of Buti

an Italian preacher of the Order of Minorites, was born in Milan, and lived in the latter half of the 15th century. He was one of the great preachers of his time. His principal works are: a collection of *Sermons sur la Sainte Vierge*, entitled *Mariale* (Strasburg, 1496), together with a *Quadragesimale*, and reprinted with the addition of other sermons (Brescia, 1588): — *Careme* (Strasburg): — *Recueil de' Sermons pour toute l'Annee, et sur differentes Matieres* (Hagenau, 1500): — *Traites pour la Defense des Montsde-piete* (Milan, 1503). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernardin (Or Bernhardin) Of Paris

a French theologian of the Capuchin order, lived in the latter half of the 17th century. His principal works are: *Le Communion de Jesus Christ* (Paris, 1658): — *De l'Amour Celeste de la Sainte Vierge* (ibid. 1659): — *Le Saintete de Dieu exprimee en Jesus Christ* (ibid. 1674): — *De la Saintete des Pretres* (ibid. 1675): — *Instructions pour les Missionnaires* (ibid. 1677): — *Le Religieux, ou le Chretien en Solitude* (ibid. 1682). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernardin Of Pequigny

(Lat. *a Piconio*), a French theologian, was born about 1633 at Pequigny, in Picardy. He taught theology successfully in the Capuchin order, to which he belonged, and died at Paris in 1709. He wrote, *Pratique Efficace pour bien vivre et bien mourir* (Lyons, 1701; in German, Friesburg, 1878): — *Retraite Spirituelle* (ibid. eod.): — *Triplex Expositio in Evangelio* (Paris, 1704, 1706): — *Triplex Expositio in Epistolas D. Pauli* (ibid. 1704, 1726).

This book, one of many of this kind, merited the eulogy bestowed upon it by Clement XI. The fifth edition of an abridgment of this work by the author appeared in 1820. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Bernardin Of Rome

(surnamed *the Small*), an Italian theologian and preacher, was born at Feltri about 1420. He was of the order of Minorites. Sixtus IV and Innocent XIII employed him in some important affairs. His eloquence was admirable. — Bernardin of Butis, his fellow-laborer, attributed to him miraculous power, and claimed that there were millions of angels in the air as he preached. But the grandest proof which he gave of his charity was the erection of the loan bank for the relief of the poor, which the Jews crushed with usury. He died at Pavia in 1494, leaving a small treatise *On the Manner of Confession* (Brescia, 1542); and some sermons in Italian (Venice, 1532). See Dupin, *Hist. Eccles. Writers*, iii, 76; Cave, *Hist. Lit.* ii, App. p. 195; Hoefer, *Nouv. Biog. Generale*, s.v.

Bernardin (Of Carpentras), Henri Andre (Called The Father)

a French monk, was born at Carpentras in 1649. While very young he entered the order of the Carmelites, or, according to some authorities, the Capuchins. He taught successively philosophy and theology, and died at Orange in 1714. He wrote, *Antiqua Priscorum Nominum Philosophia Evidentibus Demonstrationibus, cum Vera Scientie Methodo Restituta* (Lyons, 1698). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernardin, Theophile

a learned French Jesuit, was born at Sedan in 1569. After having taught classics and moral and dogmatic theology in his order, he was called to assume the direction of the House of Tournay, then the College of Arras. He died Aug. 15, 1625. His works, which bear evidence of deep piety, are entitled, *Le Chemin de la Vertu Trace aux Divers Etats* (Tournay, 1615): — *Cynosure, or Etoile des Chretiens pour Tirer vers le Port d'Heureuse Eternite* (Rouen, 1616), several times translated and republished under the same, or different titles: — *Le Pratique des Bonnes (Euvres* (1616): — *De Religiosce Perseverantie Praesidiis, Libri XI* (Antwerp, 1622), republished in 1683, under the title of *Speculum Perfectionis Religiosce*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernardini Paulin

SEE BERARDINI.

Bernardino Carvajal

SEE BERNARD OF ESTREMADURA.

Bernardino (Deí Busti) Of Milan

SEE BERNARDIN OF BUTIS.

Bernardo Circa

SEE BERNARD OF PAVIA.

Bernardon Guillaume

a French ecclesiastical writer, was born at Chalons upon the Saone. Before taking orders, he was advocate. He died Aug. 15, 1628, leaving, *De l'Indifference sur le Devoir des Ecclesiastiques, et de la Residence qu'ils doivent aux Charges oiu ils sont appeles* (Lyons, Pillehotte, 1622; 2d ed. Paris, 1625): — *Du Concours et de la Residence des Cures, et de la Pluralite des Benefices* (Paris, 1625). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernardus De Trillia

SEE BERTRAND.

Bernays Jacob

a very prominent German philologist and critic of the 19th century, was born in the year 1824, and was the son of a rabbi of Hamburg. He was educated first at the Johanneum, the famous grammarschool of his native city, and afterwards at the University of Bonn, then illustrious by the presence of Brandis, Welcker, and Ritschl among its professors. On leaving Bonn, he became for a short time Bunsen's secretary and literary coadjutor. In 1853 he was appointed to a post in the Rabbinical seminary at Breslau; and in 1866 he became extraordinary professor and first librarian at Bonn, where he died on May 26, 1881, at the early age of fifty-seven. Of his writings we mention, *Die Heraekleitschen Briefe* (Berlin, 1869), a treatise in which he was able to show that even the epistles fathered by

some sorry forger on Heraclitus may be made to cast a new light on the moral and religious condition of society in the first century: — *The phrasto's Schrift iiber Fromnigkeit* (Breslau, 1866): — *Ueber die Chronik des Sulpicius Severus* (ibid. 1861): *Dialoge des Aristoteles* (Berlin, 1863): — *Ueber das Phokylideische Gedicht* (1856): — *Lucian und die Kydiker* (Berlin, 1879): — *Phokion u. seine neueren Beurtheiler* (1881); and last, but not least, his learned and fascinating *Life of Scaliger* (1855), in which he showed that he felt the full meaning of the Huguenot movement. (B. P.)

Bernd Adam

a Lutheran theologian of Germany, was born at Breslau, March 31, 1676. He studied at Leipsic, where he also was appointed preacher of St. Peter's in 1711. In 1728 he published a treatise, *Einfuss der gottlichen Wahrheiten in den Willen und in das Leben der .enschen*, in which he showed an inclination towards Romanism. In consequence of this he was suspended from his office, which he resigned, and received an annual pension till his death, Nov. 5, 1748. His writings are enumerated in Jocher's *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Berndt, Johann Christian Gottlieb

a Lutheran theologian of Germany, was born at Breslau, June 26, 1795. In 1824 he was appointed deacon at St. Mary Magdalen of his native city, in 1834 archdeacon there, and died in 1845. He wrote, *Psalmus CLI, Apocryphus Annotationibus Illustratus* (Breslau, 1818). See Winer, *Handbuch der theol. Lit.* i, 234; Zuchold, *Bibl. Theol.* i, 115. (B. P.).

Berner (Or Bernerus)

a Benedictine monk of St. Remy, in Rheims, lived in the middle of the 10th century. He distinguished himself by the severe chastity of his manners; and in 948 he conducted to Humblieres, in Vermandois, a colony of monks of his convent, and cleared up the solitary country. He wrote there two small treatises: *Vita Sanctes Hunegundis Humolariensis I, Abbatissce*: — *De Translatione Corporis Sanctee Hunegundis* (inserted in the *Acta Ord. Bened.* by Mabillon). See Hoefer, *Nouv. Bioq. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Berner Johann Benjamin

a German Protestant theologian, was born at Greitz, Sept. 9, 1727, and died May 12, 1772. His principal works are, *Kurzgefasste Abhandlung von dem Kreutzeztode unsers Heylandes* (Schleitz, 1760), transl. from the Latin of Richter: — *Die selige Beschdftigung des Glaubens msit dem Begrdbniss Christi* (Zeulenroda, 1761): — *Der glaubige Paulus iin Triibsal und in Aengsten* (Schleitz, 1762): — *Neue Proben gottlicher Giite an armen Kindern und Waisen* (Greitz, 1770-72): — *Lebenslauf des Selig. D. Luthers, in Versen*: — *Predigten*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berners (Or Barnes) Juliana

Prioress of Sopewell Nunnery, near St. Albans, England, daughter of Sir James Berners, who was beheaded in the reign of king Richard II, was born about 1388. She was celebrated for her beauty, her spirit, and her passion for field-sports. To her is attributed the *Treatyse perteynyng to Hawkyng, Huntyng, and Fysshynge with an Angle*; also *Aright noble Treatyse on the Lygnage of Cot Armour, endyng with a Treatyse which specyfyeth of Blasyng of Armys* (fol. 1496). See *Encyclop. Britannica* (9th ed.), s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bernet, Jacques

a French prelate, was born at St. Flour, Sept. 4, 1770. He completed his studies at rthe Seminary of St. Sulpice. The closing of this ecclesiastical establishment, which took place in August, 1792, obliged him to go to a hospital in order to recover from an illness which had attacked him. In order to obtain resources he became teacher at Meaux. His ordination was accompanied by circumstances which the time alone will explain, and which necessitated its being performed privately. He was sent to establish the Catholic religion in the parish of Antony, where he encountered a fierce Jacobin, whom he conquered by his firmness and energy. After the anti-religious reaction which took place in 1797, the oath of *haine a la royaut* having been exacted of the priests, the young Levite quitted his parish and went to Orleans to found an establishment for religious education. He did not return to his vocation until after the publication of the Concordat and the re-establishment of the religion in 1802. Being vicar of a parish in Orleans, he was called upon by the authorities of the place to pronounce a eulogy upon Joan of Arc. Called, after the restoration, to the royal house

of St. Denis as first chaplain of the Daughters of the Legion of Honor, he performed these functions for several years, although rendered difficult by the want of discipline throughout the establishment. He left this position in order to become rector of the parish of St. Vincent de Paul. He was consecrated bishop of Rochelle Aug. 12, 1827, promoted Oct. 6, 1835, to the archbishopric of Aix, and was made cardinal by Gregory XVI in the consistory of Jan. 19, 1846. He died at Aix, July 5, 1846. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Bernet, Johann Jacob

a Protestant German theologian, was born. in 1800. In 1837 he was called as pastor of St. Leonhard to St. Gallen, in Switzerland, and died in 1855. He wrote, *Johann Kessler, genannt Athenarius, Biirger u. Reformator zu' St. Gallen* (St. Gallen, 1826): — *Das Buch der Andacht und der hauslichen Gottesverehrung* (ibid. 1844, 2 vols.): — *Predigten fur das Christenthum an die Agrippiner unter den Christen* (Berlin, 1834, 2 vols.): — *Gedanken uber Einfuhrung einer kirchlichen Bibeliibersetzung* (Zurich, 1845): — *Predigten* (St. Gallen, 1853, 2 vols.). See Zuchold, *Bibl. Theol.* i, 115 sq. (B. P.)

Bernetti Tommaso

an Italian ecclesiastic and statesman, was born at Fermo, Dec. 29, 1779. After having pursued his studies with. success in his native city, he became secretary of the tribunal of the Rota. In 1808 he accompanied cardinal Brancadoro to France, and was one of the three who refused, April 2, 1810, to appear at the marriage of Napoleon with Marie Louise, and who were called *les cardinaux noirs* because the emperor had prohibited the purple and the insignia of the cardinalship. He was banished to Rheims with Consalvi, and remained there five years. In July, 1813, he had the wisdom to send on to Houthem St. Gerlac, to his friend Van der Vrecken, the autograph letters of Pius VII to the emperor of Austria and the nuncio Severoli at Vienna. These letters were delivered, and the pope received replies which were favorable. Pius VII made his entrance into Rome May 24, 1814. Bernetti followed the pontiff. He made a treaty with marshal Bianchi, and vanquished the Neapolitan army, in order to re-establish order and peace in the pontifical states. Returning to Rome, he was appointed assessor of the committee of the war. In 1826 he was chosen by Leo XII to represent the court of Rome at St. Petersburg. On his return to the capital

of the Christian world, he was sent as legate to Ravenna. On Jan. 29, 1827, he received at the hands of Leo X the insignia of the cardinalship. On June 17, 1828, he was called to succeed cardinal Della Somaglia as secretary of state, and was employed in important negotiations between Rome and the other courts of Europe. He cooperated especially at the conclusion of the Concordat with the Netherlands, June 18, 1827, at the accession of Pius VIII, and went as legate to Bologna. He continued these functions until Gregory XVI succeeded Pius VIII, when he was appointed pro-secretary of state. He had charge of directing the demarcation of the Roman states on the side of the Two Sicilies, and was made vice-chancellor of the Roman Church, which position he filled zealously and well. The storms which assailed the pontificate of Pius IX did not spare Bernetti. Being threatened by the revolutionists, he left Rome and retired to Naples, and finally joined Pius IX at Gaeta. He did not return to Rome, but went to Fermo, and died soon after, Dec. 29, 1779. He was considered one of the more remarkable and brilliant among the statesmen of the epoch. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernhardi Johann Heinrich

a German Protestant theologian, was born in 1685, at Wolfhagen, in Hesse, and died Feb. 21, 1729. His principal works are, *Disputatione de Usu et Utilitate Philosophice et Historice in Jurisprudentia* (Hanover, 1719): — *De Getuina ac Solida Doctoris Theologici Sapientia* (Duisburg, 1725) — *De Rationabilitate- Mysterii Salutis* (Hanover, 1726). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bern-Hart Saint

SEE BERNARD.

Bernhold Johann Balthasar

a Protestant theologian of Germany, was born May 3, 1687, at BurgSalach, in Franconia. He studied at Altdorf, Jena, and Wittenberg. In 1709, on presenting a dissertation, *De Obligatione Suppliciorum Propositiones Morales*, he received the degree of doctor of philosophy. In 1714 he was appointed deacon at Pfdelbach, and rapidly advanced as professor, member of consistory, and courtpreacher. In 1725 he accepted a call to Altdorf as professor of theology, and in 1732 he was also appointed to the chair of the Greek language. He died Feb. 26, 1769. He wrote, *De*

T. Fl. Clemente (Altdorf, 1725): — *Diss. de Partiali Jejunis Exemplo Johannis Baptistæ* (ibid. eod.): — *Theses de Saluberrima Evangelii Doctrina*, ex ~~460~~ 1 Corinthians 15:1-4 (ibid. eod.): — *Diss. de Michaelæ, Archangelo Uno* (ibid. 1726): — *Diss. de Gloria. Petri* (ibid. 1727): — *Compendium Theologicæ Polemicæ Disp. xxii* (ibid. 1732): — *Diss. de Proteva Zigelio Paradisaico, ad Genesis iii, 15* (ibid. eod.): — *Diss. super Jes. 9:2, de Lcetabili Gentium sub N.T. Conversione* (ibid. 1734): *Diss. Biblicæ ἀκριβολογίας Specimen de Homine Exteriore et Interiore*, ex ~~400~~ 2 Corinthians 4:16 (ibid. 1738): — *Diss. de Voto per Jephtham Nuncupato* (ibid. 1740), etc. See Doring, *Die gelehrten Theologen Deutschland*, i, 87 sq.; Winer, *Handbuch der theological Literature* i, 343, 646; 2, 3. (B. P.)

Bernice (Or Berenice) Saint

is supposed by many to be the same with ST. VERONICA.

Bernice

the daughter of St. Domnina (q.v.) and sister of St. Prosdocha, martyrs of Antioch.

Bernier Etienne Alexandre

a French prelate, was born at Daon, a district of Mayence, Oct. 31, 1762. He was rector of St. Laud at the period of the Revolution. He refused the oath required by the constituent assembly, and became one of the directing members of the insurrectional government. The abbot Folleville, known under the name of the bishop of Agra, was president of the council, but the abbot Bernier was the veritable head. His predictions, which exalted Brittany, gained for him the title of apostle of Vendee, but it soon appeared that he was working for his personal advantage. He finally sought, in the midst of peril, to return to the army of Charette. He became the friend and ally of Stofflet, and the first days of their union were noted by the assassination of Bernard of Marigny, whose ability and talent overshadowed that of Bernier, and the latter was chosen by Stofflet to negotiate peace with the republican government. At length Bonaparte expressed his desire for peace with Vendee, which was accordingly arranged, and Bernier was shortly after made bishop of Orleans. He died Oct. 1, 1806. He is supposed to be the author of the words and music of *Reveil des Vendéens*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernieres-Louvigny Jean De

a French theologian, was born in 1602 at Caen. Guided in his spiritual life by P. John Chrysostom, a monk of the third order of St. Francis, it was by his advice that Bernieres built at Caen a house called the Hermitage, in the exterior court of the Convent of the Ursulines, which had as its foundress and superior his sister, Jourdainne of Bernieres. He did not go forth from this except to perform the duties of his charge, and consecrated his time to prayer, to good works, and to the spiritual direction of some of his friends with whom he lived in community. The weakness of his eyesight obliged him: to dictate to an ecclesiast his numerous works, which he composed wholly in the spirit of Christian obedience. He died Ma 8, 1659. He wrote, *L'interieur Chretien* (Paris, 1659; published with some additions at Rouen); this book, which reached twelve editions in eleven years, was edited anew at Paris by the widow Martin in 1674: — *Les Euvres Spirituelles de M. de Bernieres de Louvigny*, were published by his sister Jourdainne of Bernieres: — *La Vie de la Foi de la Grace: De la Raison et de ses Degres*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernini, Giovanni Lorenzo

(called *Il Cavaliere Bernini*), an Italian artist whose renown filled all Europe in the 17th century, was born in Naples in 1598. Richly endowed by nature, and favored by circumstances, he rose superior to the rules of art, creating for himself an easy manner, the faults of which he knew how to disguise by its brilliancy. At ten years of age he was the astonishment of artists. Pope Paul V wished to see the prodigy, and when he was brought into his presence, he desired him to draw a figure of St. Paul, which he did in half an hour — so much to the satisfaction of the pontiff that he recommended him to cardinal Barberini, a great connoisseur and patron of the arts. His first work in marble was the bust of the prelate Montajo, which was so striking a resemblance that someone said, “It is Montajo petrified.” At eighteen he produced the Apollo and Daphne, in marble — a masterpiece in grace and execution, which he himself, towards the end of his life, declared one of his best works. He did work for Gregory XV, and in 1644 cardinal Mazarini, in the name of the king of France, offered him a salary of 12,000 crowns to enter the service of that monarch, but he declined the invitation. His reputation extended more and more, and Charles I of England engaged him to execute a statue for 6000 crowns. About this time Bernini erected the palace of Monte-Citorio, and the

beautiful monument to the memory of his benefactor, pope Urban VIII. He also built the Palace Odescalchi, the Rotunda della Riccia, and the House of Novices for the Jesuits. He set out from Rome for Paris, and it is said that never did an artist travel with so much pomp, and under so many flattering circumstances. The king made him a present of 10,000 crowns, gave him a pension of 2000 and one of 400 to his son, and a command to execute an equestrian statue of himself (Louis XIV). This work he finished in four years. He died at Rome, Nov. 28, 1680. The following are some of the most remarkable of his religious; works: the great altar of St. Peter's, in bronze and gilt; the four colossal statues of St. Chrysostom, St. Athanaasius, St. Augustin, and St. Ambrose, cast in bronze; the belfry of St. Peter's; the basso-relievo in the portico of St. Peter's, representing Christ saying to Peter, "Feed my sheep." He built the chapel in the Church of S. Maria della Vittoria, dedicated to St. Teresa, with a fine marble statue of that saint; the principal part of the Barbieri palace; the celebrated Chigi palace, built for the cardinal Flavio Chigi, nephew of pope Alexander VII. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bernini, Giuseppe Maria

an Italian Capuchin missionary, was born in Piedmont, at Carignanlo. He went to the Indies in order to study the manners, customs, and religion of the natives, and to translate their sacred and literary monuments into his own tongue. He died in 1753, leaving *Notizie Laconiche di Alcuzni Usi, Sacrifici ed Idoli nel Regno di Neiptl, Raccolte velt Anno 1747* — a manuscript work preserved in the Library of the Propaganda at Rome, and in the museum of the cardinal Borgia. *The Dialogues*, in the Indian language, are also preserved among the manuscripts of the Propaganda. The translation of the *Adhiatma Ramayana* contains the deeds of Rama. He wrote also *Memoires Historiques* (Verona, 1667). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernis Francois Joachim De Pierre De

a celebrated French ecclesiastic, was born at St. Marcel of Ardeche, May 22, 1715. Being of one of the more ancient families of Languedoc, he was, as younger brother, designed for the ecclesiastical profession. He was a brilliant student at the College of Louis the Great, then at the Seminary of St. Sulpice. Despairing of obtaining a benefice, he went out into the world

at the age of nineteen, with the title of abbot, without fortune, but full of confidence. His agreeable manners and pleasing appearance aided him in winning his way, and his parentage gained for him an entrance to the best circles of society. In 1744 he was elected member of the French Academy. In 1748 he left the chapter of the counts of Brionde, in order to enter that of the counts of Lyons. He was made ambassador to Venice. Called to France, he entered the grand council and became minister of foreign affairs. Having assisted in the alliance of France and Austria, he was reproached, but afterwards justified in the matter. Madame de Pompadour, who had formerly been his friend, and had secured for him a lodgment at the Tuileries and 1500 francs pension from the king, having become his enemy, he preferred to retire to the Abbey of Vic-sur-Aisne, near Soissons. Bernis was elected commander of the order of St. Esprit during his ministry. Pope Clement XIII made him cardinal in spite of the hatred which Madame de Pompadour bore for him, and he was afterwards made archbishop of Albi after the death of Madame de Pompadour. In 1769 he was sent as ambassador to Rome, and there sought the destruction of the Jesuit order. He was the Nestor of the political circles, and the king of Naples secured his presence under such circumstances as to render his counsel of great value, and he was loaded with honors on all sides. Gustavus III of Sweden held an intimate correspondence with him up to the time of his death. Refusing the oath which was at that time exacted of ecclesiastics, and which he believed incompatible with his former vows, he was obliged to resign his position, and his annuity of 400,000 pounds; but so highly was he honored for this, that a pension was obtained for him from the king of Spain. He died at Rome, Nov. 1, 1794. His family and the French legation made for him a mausoleum, from the model of that of the cardinal Orsini, and his body was carried to Nismes. Another monument was erected in the Church of St. Louis at Rome, containing his heart and entrails. Besides the letters of Bernis to Paris Duverny, a small volume has been collected of his *Œuvres Mêlées en Prose et en Vers*. His style is simple, but not wanting in elegance. His poem of *La Religion*, which has reached several editions, is as noteworthy for the principles expressed as for the talent. His nephews — among whom we mention M. the viscount Raymond of Bernis, superior officer of the cavalry, — born in 1815 — have in their possession the memoirs and various unpublished articles of this illustrious cardinal. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Berno

the first abbot OF CLUNY, made his profession of the monastic state in the Abbey of St. Martin, at Autun, whence he removed to that of Baume (or to St. Benoit d'Aniane). He was appointed abbot of Baume, and subsequently of Cluny, about 910 (or 913). He also had charge of the monastery of Deols, or Bourg-Dieu; and, in the following year, of Massay, in Berry. He was thus, at one time, superior of seven abbeys, which were committed to him in opposition to his own wishes, on account of his reputation for sanctity, that he might restore them to a proper state of discipline. Nothing is known of his private life; but he died peaceably on the 1st, or 13th of January, 927, and was buried at Cluny. Some martyrologies give him the title of *blessed*, others call him *saint*. See Baillet, Jan. 13.

Berno (Or Bernard) Of Reichenau

(also styled *Quod-vult-Deus*) was originally a Benedictine monk of Fleury-sur-Loire (others say of St. Gall in Switzerland), and was in 999 deputed to the Council of Orleans. In 1008 (or 1014) he was appointed abbot of Reichenau, an abbey located upon the lake of Zell, near that of Constance. He restored the pristine glory of this abbey, which was lost under his predecessor Immo. He was known as an excellent musician and poet, and was well acquainted with the literature of his time. He enriched the library of his abbey by collecting old works, by manuscripts made by his monks, and by new works which were written by him and the learned inmates of the monastery. Under his guidance the school at Reichenau revived its old fame, and students flocked to it from great distances. He also reformed the music of the Church. In 1013 he accompanied the emperor, Henry II, to Rome. The privileges of Reichenau were confirmed in 1016 by the emperor, and again in 1032 by pope John XX. He died Jan. 7, 1045, leaving, *De Officio Missae* (Cologne, 1568; Venice, 1572; Paris, 1578; also found in the *Magna Bibl.* tom. 18): — *Qualiter Adventus Domini Celebretur* (in Gez, *Anecdota*, 4:69 sq.): — *Dialogus cum Gerungo Monacho* (*ibid.*): — *Vita S. Udalrici Augustani Episc.* (in Surius, July 4):. — *Vita S. Meginradi Ep. et Mart.* (in Mabillon, *Acta Ord. Bened.* 4 par. 2, p. 63): — a book upon song, entitled *Libellus Tomius, seu de Regulis Symphoniarum et Tonarum*, which he dedicated to Piligrin, archbishop of Cologne. At the Pauline Library at Leipsic were to be found at one time manuscripts upon mathematics, astronomy, and music, by Berno. During the time of Berno, the manner of keeping the four days' fast was various,

and he accordingly wrote a dialogue entitled *De Quatuor Temporum Jejuniis, per sua Sabbata Observandis, ad Aribonem, Archiepiscopum Maguntinum*; also another addressed to Aribon, entitled *De Quatuor Adventus Dominicis*. These works are likewise to be found in the *Thesaurus Anecdotorum Novissimus* of Bern. Gez (Augsburg, 721, vol. iv). See Gerbert, *Scriptores Ecclesie del Musica*, tom. 2; Hefele, *Ueber den wissenschaftlichen Zustand Alemanniens im 9, 10, und 11 Jahrhundert*, in the *Tubinger theolog. Quartalschrift*, 1838; Herzog, *Real. — Encyklop.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Ceillier, *Hist. des Aut. Eccles.* 20:206 sq.; Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bernold (Or Bernoul)

SEE BERTHOLDUS.

Bernoulli Eduard

a Protestant theologian of Germany, was born in the year 1795. He studied at Tübingen from 1815 to 1818, and was appointed pastor in 1819 at Benwil-Holstein and Lampenberg, in the Basle canton. In 1839 he connected himself with the famous missionary institution at Basle, and became one of its leaders. For more than thirty years he thus labored for his Master, till bodily infirmities obliged him to retire in the year 1873. He died July 6, 1875. See Zuchold, *Bibl. Theol.* i, 117. (B. P.)

Bernstein, Christian Andreas

a Lutheran theologian of Germany, was born. at Domnitz, near Halle, where he also pursued his theological course. In 1695 Francke appointed him teacher at the royal paedagogium, which position he occupied till 1699, when he was called to assist his father in the ministry at his native place, but he died there in the same year, Oct. 18. He is the author of some hymns, two of which were translated into English — viz., *Mein Vater zeuge mich, dein Kind*, by Jacobi, in *Psalmodia Germanica*, “My father, form thy child according to thine image”. (p. 125); and *Zuletzt geht's wohl dem, der gerecht auf Erden*, in *Hymns from the Land of Luther*, “At last shall all be well with those, His own” (p. 150). See Koch, *Gesch. des deutschen Kirchenliedes*, 4 365 sq.; Dreyhaupt, *Beschreibung des Saalkreises* (Halle, 1751), 2, 897. (B. P.)

Bernstein, Georg Heinrich

a famous German Orientalist, was born Jan. 12, 1789. He was at first professor at Berlin, and after 1821 at Breslau; and died at Lauban in Silesia, April 5, 1860. He published, *De Harklensi Novi Testamenti Translatione Syriaca Commentatio* (2d ed. Vratislav. 1854): — *Ankiündigung und Probe einer neuen kritischen Ausgabe und neuen Uebersetzung der Syrischen Chronik des Gregor Bar-Hebrceus* (Berlin, 1847): — *Das heilige Evangelium des Johannes. Syrisch srit Harklensischer Uebersetzung*, etc. (Leipsic, 1853). Of his *Lexicon Linguae Syriacae* only the first part was published in Berlin in 1857. He also contributed largely to the *Zeitschrift der deutschen morgenlndischen Gesellschaft*. See Nowack, *Schlesisches schriftsteller Lexicon*; *Allgemeine deutsche Biographie*, s.v.; Gosche, *Wissenschaftlicher Jahresbericht*, 1859-61, p. 8; Zenker, *Bibl. Orientalis*, s.v.; Zuchold, *Bibl. Theol.* s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Bernten Heinrich

a German theologian of the order of Cistercians, was abbot of the convent of Marienrode, at Hildesheim, and died in 1463, leaving *Chronicon Marienrodense ab Anno 1410 ad 1454*; which is found in the collection of Leibnitz. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bernuini

(1), a nephew of Wilfrid, and a clerk to whom he commended the Isle of Wight, giving him the priest Hiddila to preach to and baptize the people, about 686. See Bede, *Hist. Eccles.* 4:16; *Flor. Wig. M. H. B.* p. 537.

(2.) An English priest to whom Alcuin writes, professing his attachment to Offa and the English. The letter was probably written during a coolness between Charles and Offa, the cause of which is obscure, and the date of the letter, although fixed by Froben at 793, is very uncertain.

Bernward Saint

SEE BERNARD.

Bero (Or Beron)

was a Valentinian heretic of the 3d century, who admitted two natures by confusion in our blessed Lord, but only one operation. He maintained that the divinity was passible, and the humanity capable of the same operations as the Word. This opinion compelled him to maintain also that the Word was made man by a change of his divinity into the nature of man, and that the man had been made God by a change of his humanity into the nature of God. St. Hippolytus refuted this heretic and his followers in his book, *On the Divinity and Incarnation of Jesus Christ, against Bero and Helico* (or Helice). See Caisius, *Lect. Antiq.* 5; Ceillier, *Hist. des Aut. Eccles.* 2, 347.

Bero Agostino

a famous Italian canonist, was born at Bologna in 1474, where he also died as professor of canon law, Sept. 13, 1554. Among his pupils were the popes Pius IV and Gregory XIII. Panziroli calls him “monarcha legum,” but also “vir fuit magis laboriosus quam subtilis.” He wrote, *Lecturce sive Commentaria* in 1, 2, 3 et 5 *Libr. Decretalium: -Questiones, Responlsa et Consilia*. See Guido Panziroli, *De Claris Legum Interpretibus* 3, 49; Bumaldo, *Minervalia* (Bohon. 1641); Schulte, *Lehrbuch des kanonischen Kirchenrechts* (3d ed.), p. 111; Daller, in *Wetzer u. Welte's Kirchenlexikon*, s.v. (B. P.)

Beroalde (Or Berould) Mathieu

a French theologian and historian, was born at St. Denis, near Paris, at the commencement of the 16th century. He was tutor of Hector Fregose in 1550, and was appointed bishop of Agen, when he ardently embraced Calvinism. In 1558 he was governor of Theodore Agrippa d'Aubigne, with whom he was obliged to leave Paris and retire to Montargis. Afterwards he taught Hebrew at Orleans, where he was attacked by the pestilence. from which he recovered. He was in 1573, at Sancerre, besieged by the Marshal of Chatrd, where he rendered himself useful to the inhabitants by his counsels. After a sojourn at Sedan, where he gave lessons in history, he retired to Geneva, where he taught philosophy in 1576, in which year occurred his death. He wrote, *Chronicon Scripturce Sacre Autoritate Constitutum, et quinque Libris Absolutum* (Geneva, 1575). In the *Bibliotheca Classica*,. Draud mentions also *G. Mercatoris et Mathcei Beroaldi. Chronologia, ab Initio Melundi ex Eclipsis et Observationibus*

Astronomicis Demonstrata (Cologne, 1568). See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.

Beroldus

librarian of the Duomo, or cathedral church, of Milan, lived about 1123, and left the most ancient collection of the *Rites of the Liturgy of St. Ambrose*. — Landon, *Eccles. Dict.* s.v.

Beronicianus

bishop of Tyre, was appointed on the deposition of Cyrus by the dominant party at the council of Ephesus, A.D. 431. At his request, Cyril wrote to the Oriental bishops, urging on them the necessity of their anathematizing Nestorius See Baluze, *Nov. Coll.* p. 889; Cyril, *Ep. ad Aristolaum*.

Berr, Isaac Of Turique

a French philanthropist, was born at Nancy in 1743. He was one of the first who spoke in favor of the Jews, at the commencement of the revolution. He demanded with eloquence their rights as citizens and the establishment of a school of religious instruction. He appeared at the bar of the constituent assembly at the head of a deputation of coreligionists, and was listened to while he spoke in favor of his brethren. In 1807 he raised between himself and the abbot Gregory a debate, in which they both showed remarkable gentleness and moderation.. M. Berr was one of the men who contributed most to the organization of the Israelitish worship in France. He died at his native place, Nov. 1828. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berr, Michel Of Nancy

the first Jewish lawyer in France, was born in 1780, and died July 4, 1843. He translated into French מלפני תנ"ך or *Examen du Monde* (Metz, 1808): — *Les Huit Chapitres de Maimonide* (Paris, 1811). He published, *Abrege de la Bible* (ibid. 1820): — *Le Rabbinisme et les Traditions Juives* (ibid. 1832): — *Miemoire sur la Prophetie de Balaam* (ibid. eod.): — *Notice sur le Prophete Elie* (Nancy, 1839): — *Notice Biographique sui le Comte Pastoret, avec les Remarques sur l'Ouvrage: Moise, considers comme Legislatteur et Moraliste* (ibid. 1841), and other pieces. See Furst, *Bibl. Jud.* i, 113. (B. P.)

Berretini Pietro

(called *Da Cortona*), an illustrious Florentine painter and architect, was born at Cortona in 1596. He studied under Baccio Ciarpi in Rome, when quite young, but gained more advantage from the study of the works of Raffaele and Caravaggio. While yet young, he painted two pictures, representing the *Rape of the Sabines* and a *Battle of Alexander*, which gained him so much celebrity that pope Urban VIII commissioned him to paint a chapel in the Church of St. Bibiena, which he did with success. Cortona made the tour of Lombardy, went to Venice, and, in returning, visited Florence, where he was engaged by the grand-duke Ferdinand II to paint the saloon and four apartments in the Palazzo Pitti, where he represented the *Clenency of Alexander to the Family of Darius*, the *Firmness of Porsena*, the *Continence of Cyrus*, the *History of Massanissa*, and other subjects. Disgusted by the intrigues of some artists, who were jealous of his reputation, he left Florence abruptly, before he had finished his works, and could never be persuaded to return. His principal works at Rome are the saloon in the Barberini and a gallery in the Pamphili, the cupola and vault in the tribune of the Chiesa Nuova, and the *Conversion of St. Paul* at the Capuccilli. As an architect, he erected a number of important edifices. He died in 1669. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.

Berretoni (Or Berreti) Nicolo

an Italian historical painter, was born at Montefeltro, near Macerata, in 1637, and studied under Carlo Maratti and Cantarini. One of his best pictures is an altar-piece in the Church of St. Maria de Montesanto at Rome, representing a subject from the life of St. Francis. He was elected an academician at Rome in 1675, and died in 1682. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

Berrian William, D.D.

a Protestant Episcopal clergyman, was born in 1786. He graduated from Columbia College in 1808, was ordained deacon in 1810, and became assistant minister of Trinity Church, New York city, in 1811, and rector in 1830, a position which he retained until his death, Nov. 7, 1862. He is the author of *Historical Sketch of Trinity Church* (1847): — *Works of Bishop Hobart* (1833, 3 vols.); and several popular religious works, for which see

Drake, *Dict. of Amer. Biog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Berrill Edward

an English Congregational minister, was born at Castle Mills, Bedford, Nov. 6, 1796. His advantages for early education were very limited, mostly confined to his own private reading. About the age of eighteen he joined the Church, and shortly afterwards began preaching in the surrounding villages. He commenced business as a builder in Bedford, in which he was greatly successful, but about 1840 he relinquished his trade and devoted himself entirely to the ministry. He preached successively seven years at Byfield; six years at Market-Deeping, and twelve years at Wollaston, Northamptonshire, when deafness and other infirmities compelled his resignation. He died April 7, 1875. See: (Lond.) *Cong. Year-book*, 1876, p. 317.

Berriman John

an English clergyman, brother of Dr. William Berriman, was born in 1689, and educated at St. Edmund's Hall, Oxford. After taking orders, he was for many years curate of St. Swithin and lecturer of St. Mary, Aldermanbury; but in 1744 he was presented to the rectory of St. Albans, which he retained until his death, Dec. 8, 1768. He published, *Eight Sermons at Lady Moyer's Lecture* (1741); and some single sermons. See Chalmers, *Biog. Dict.* 5, 141; Allibone, *Dict. of British and American Authors*, s.v.

Berrow Capel

an English clergyman of the 18th century, published a volume of *Sermons* (1746): — *A Pre-existent Lapse of Human Souls Demonstrated from Reason*, etc. (1762): — *Deism not Consistent with the Religion of Nature and Reason* (1780). See Allibone, *Dict. of British and American Authors*, s.v.

Berruguette Alonso

an eminent Spanish painter, sculptor, and architect, was born, according to Palomino, at Parados de Nava, in Castile, in 1480. He studied some time under Michael Angelo. He was the contemporary of Andrea del Sarto. The emperor Charles V appointed him one of his painters, and employed him in

many considerable works at Madrid, in the palace of the Prado, and in the Alhambra of Granada, which established his reputation. As a sculptor he was very distinguished. He executed a bass-relief of the Transfiguration in the choir of the Cathedral of Toledo, also a statue of St. Leocadin in that city, and a number of bass-reliefs in the choir of the Church of Sillas. As an architect, he erected the gate of San Martino, at Toledo; the palace of Alcala, belonging to the bishop of Toledo; and a great portion of the Cathedral of Cuenca. He died at Alcala (others say Madrid or Toledo) in 1561 (or 1545). See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Berry, Cornelius

an English Congregational minister, was born at Romsey, Hants, July 23, 1788. Being favored with a Christian education, he early gave himself to the service of God. In 1806 he entered Homerton College. At the close of his course he preached a short time at Ware, Herts. He was ordained in 1811 over the parish at Hatfield Broad Oak, Essex, where he labored fifty-three years. He died Sept. 8, 1864. In the character of Mr. Berry, fidelity, prudence, and kindness were especially prominent. His preaching was full of Gospel truth, practical in its aim, and devout and loving in its spirit. See (Lond.) *Cong. Year-book*, 1865, p. 224.

Berry, Francis W.

a Methodist Episcopal minister, was born in Canada in 1842. He was converted while young, and received license to preach in his seventeenth year; entered the Garrett Biblical Institute, Evanston, Ill., at the age of twenty; and subsequently entered the Detroit Conference. In 1865 he was admitted into the Minnesota Conference. He died Feb. 19, 1866. See *Minutes of Annual Conferences*, 1866, p. 213.

Berry, Henry D.

a minister in the Methodist Episcopal Church South, was born at Camden, S. C. May 3, 1825. He experienced religion in 1839, became class leader at the age of seventeen, received license to preach in 1854, and was admitted into the Mississippi Conference. He died Oct. 26, 1867. As a declaimer Mr. Berry had few superiors, and as an humble, patient, and faithful pastor he excelled. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 140.

Berry, John A.M.D.

a Methodist Episcopal minister, joined the Church in 1842; entered the North Ohio Conference in 1854, and labored with great ability and success until 1859, when he was appointed agent of the Ohio Wesleyan Female College. A severe, spinal affection soon compelled him to resign the agency. He afterwards preached for a year and a half at Mount Gilead Station. The remaining four years of his life were spent in retirement and great suffering. He died in December, 1863. Mr. Berry was emphatically a practical man, hence his success. Brief as was his career, yet hundreds were converted through his instrumentality. See *Minutes of Annual Conferences*, 1864, p. 131.

Berry, John Calvin

a Methodist Episcopal minister, was born in Belmont County, O., March 11, 1833, of pious United Presbyterian parents, who gave him a careful religious training with the ministry in view. He had a fair academical education, and studied some time at the Ohio University at Athens. He was converted in 1857, and joined the Methodist Episcopal Church; was licensed to exhort in the same year, to preach in 1861, and in that capacity served the Church some time, acting meanwhile as day-school teacher, and later as agent of the American Bible Society in eastern Ohio. In 1867 he went to Missouri, and acted as supply until the following spring, when he joined the St. Louis Conference, and in it served diligently seven years, when failing health obliged him to become superannuate. His last days were spent in Des Moines, Ia., where he died April 19, 1877. Mr. Berry was a faithful, spiritual, earnest worker. See *Minutes of Annual Conferences*, 1878, p. 73.

Berry, John F.

a minister in the Methodist Episcopal Church South, was born in Twiggs County, Ga., in 1837. He experienced conversion in 1853; received license to exhort in 1857, to preach in 1858, and in the same year entered the Georgia Conference. On Sept. 5, 1866, he was instantly killed by a flash of lightning. Mr. Berry possessed many excellent traits of character. He was unassuming, diligent, amiable, and eminently pious. See *Minutes of Annual Conferences of the M. E. Church South*, 1866, p. 25.

Berry, Joseph

an English Congregational minister, was lineally descended from colonel Berry, one of Cromwell's officers. He was educated at Homerton College, and began his public ministry when twentyone years of age at Carrs-lane Chapel, Birmingham. He removed from there to Warminster, where he was ordained, Aug. 8, 1804. In 1829 he removed to Hackney, where he died, Aug. 2, 1864. See (Lond.) *Cong. Yearbook*, 1865, p. 222.

Berry, Philip

a clergyman of the Protestant Episcopal Church, died in Richmond, Va., Feb. 2, 1857, being at St. Peter's Church, New Kent County, Md., whither he had removed in 1856. See *Amer. Quar. Church Rev.* 1857, p. 143.

Berry, Robert Taylor

a Presbyterian minister, was born July 6, 1812, at Berryplain, King George Co., Va. His classical education was obtained under the tuition of Thomas H. Hanson, in his celebrated school at Fredericksburg, Va. Leaving school at the age of seventeen, he spent about a year in a mercantile house in Shepherdstown, Va., and then entered the law office of his brother in Fredericksburg. After his admission to the bar, he removed to Baltimore, Md., and was there successfully engaged in the practice of his profession; but, turning his attention to the Christian ministry, he entered Princeton Seminary in 1835. Being received as a candidate by Winchester Presbytery, he was licensed May 30, 1838; and after laboring as a missionary in Warren and Rappahannock counties, Va., he was ordained April 18, 1840, and soon after dismissed to the Presbytery of the District of Columbia, having received a call to the Bridge-street Church, Georgetown, over which he was installed Oct. 3, 1841. His health becoming broken, he was compelled, Aug. 28, 1849, to relinquish work. In April, 1850, he returned to Winchester Presbytery, and was settled as stated supply in Martinsburg, Va. Here he remained until September, 1858, when his continued feeble health induced him to seek a home in a milder climate, and for eighteen months he supplied the Church at Canton, Miss.; but, declining its call, he returned to Virginia in April, 1860, and resumed his labors as his strength would permit in the field where his ministry began. In the spring of 1876 he removed to Winchester to reside with his youngest son, where he died, Nov. 2, 1877. See *Necrological Report of Princeton Theol. Seminary*, 1878, p. 38. (W. P. S.)

Berry, Thomas C.

a minister in the Methodist Episcopal Church South, was a native of Maryland. He removed to Louisville, Ky., in 1862, and there in 1864 was converted, united with the Church South, and in 1868 entered the Louisville Conference. He entered the work heartily and with great energy, and thus continued, leading many to Christ, until a short time previous to his death by paralysis of the brain, in 1874. Mr. Berry was a close student, possessed a fine memory, and was taking rank among the first preachers of his conference. See *Minutes of Annual Conferences of the M. E., Church South*, 1874, p. 80.

Berry, Thomas J.

a Methodist Episcopal minister, was born at Virginia, Ill., Jan. 30, 1841. He enlisted in the 114th Illinois Volunteers in 1862; was wounded June 10, 1864; held prisoner at Mobile, etc.; exchanged in; 1865; graduated at the Garrett Biblical Institute in 1870, and at the Northwestern University in 1872; joined the Des Moines Conference in 1870; preached at Carlisle, Corning, Des Moines, and Indianola; was elected president of the Simpson Centenary College in 1878, and representative to the General Conference of 1879; and died at his college in 1880. In all his life-work he exhibited the same completeness of character. He was modest and sympathetic, firm and true. See *Minutes of Annual Conferences*, 1880, p. 253.

Berryman Newton G.

a minister in the Methodist Episcopal Church South, was converted in early life, and began preaching in Kentucky before he was twenty. Subsequently he went to Illinois, and joined the Illinois Conference. In 1870 he entered the Western St. Louis Conference, and in it spent the remainder of his life. He died of an accidental injury in the latter part of 1871. Mr. Berryman as a man was social and kind; as a Christian, consistent and pious; as a preacher, clear and forcible. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 732.

Berserker

in Norse mythology, were mighty combatants-heroes who played a great part in Scandinavian legends. Starkadder, a giant with twelve hands, married Alfhilde, surnamed the All-beautiful. Her son, Arngrim, was the

first to receive the name of Berserk (i.e. *without armor*), because, being of supernatural strength, he always went to battle without any armor; his fury made up for the absence of it. He killed king Swafurlam, married the daughter of the murdered king, and became the father of twelve sons, all of whom had the same fury in battle as their father. They also received the name of Barseker or Berserker. The inherited fury sometimes reached such dimensions that they would slay their own men, not recognising them through madness. The gods employed them in the most fierce and bloody contests. They were even more feared than the Trolles, Bergriesen, and Gnomen, and other dreaded spirits. They would yell and bite with their teeth like wolves, often cutting into the swords and shields of their enemies, and demolishing everything within reach of their hands. Their downfall was brought about by their own madness. One of them, Hiornart, desired to marry the daughter of the Swedish king Zegbug, and asked his brothers to help him battle for her; but the Swedish army was so strong that the fury of the Berserker gave out before one part of the army had been slain, and thus the other part of the army was victorious and slew every one of the Berserker.

Berserkers

the name given to persons in Iceland who were supposed, when in a state of frenzy and excitement, to be supernaturally inspired. They pretended to keep up a familiar intercourse with spirits, and gave forth their inspired effusions in rugged, uncouth rhymes.

Bersey Thomas

an English Wesleyan minister, was born near St. Anstell, Cornwall. Being converted in his twenty-fourth year, he was appointed to a circuit in 1809. In 1845 he retired to Plymouth as a supernumerary. He died in that city June 7, 1857, aged seventy-eight. He was very useful in the conduct of financial affairs. See *Minutes of the British Conf.*, 1857.

Bersted Council Of

SEE BERGHEMSTEAD, COUNCIL OF.

Berstuk

in Slavonic mythology, was a forest-god of the Wends and Slavs, also called *Zlebog* (angry deity). He was thought to be a half-man with the feet of a goat, and was placed among the evil or black deities.

Berta Saint.

SEE BERTHA.

Bertaire

SEE BERTHARIUS.

Bertaut Jean

a French bishop and poet, was born at Caen in 1552. He was the son of Francois Bertaut, originally from the parish of Donnai, and his father wished to take charge of the education of his son, who became familiar with the Greek and Latin authors; he assumed the style of French poetry by reading the works of Ronsard and Desportes. The early essays of the youth charmed the court of Henry III. This prince accorded to him the charge of counselling the Parliament of Grenoble; which he afterwards resigned. He greatly aided the cardinal Du Perron, with whom he had been a disciple, according to the *Gallia Christiana*, at the conversion of Henry IV, who in 1604 gave him the rich abbey of Aunay, in the diocese of Bayeux. At that time Marie de Medicis, mounting the throne, espoused Henry IV, and chose Bertaut for first chaplain. At length in 1606 he was appointed bishop of Seez. The year following he assisted at the baptism of the Dauphin (Louis XIII) at Fontainebleau, and in 1610 carried the body of Henry IV to St. Denis. He was the uncle of Madame de Motteville, author of *Memoires* upon queen Anna of Austria, whom Voltaire has often eulogized. Bertaut had, while very young, composed some light poems which had met with considerable success, and when he was raised to the episcopacy he sought to suppress them, but this was impossible. His early writings possessed a charm and harmony which well merited the praise bestowed upon them. The *Recueil de Quelques Vers Amoureux*, published in 1602, contained several very remarkable pieces. Many of his poems were translated into Greek and Latin. He died June 8, 1611. See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.; *Biog. Universelle*, s.v.

Bertel (Or Bertels) Jean

a Flemish theologian and chronicler, was born at Louvain in 1559. At the age of seventeen he assumed the Benedictine garb at Luxemburg, and was for nineteen years abbot of the monastery. In 1594 he was transferred to the Abbey of Echternach. The Dutch made him prisoner in 1596, and a large consideration was required to obtain his release. He died at the Abbey of Echternach, June 19, 1607, leaving, *In Regulam D. Benedicti Diavolgi Viginti sex: — Catalogus et Series Abbatum Exteracensium* (d'Echternach) (Cologne, 1581). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Bertelli, Cristofano

an Italian engraver, was born at Rimini, in the duchy of Modena, about the year 1525. He executed a few plates, among which are: *The Portrait of Ottavio Farnese, Duke of Parma; The Conversion of St. Paul; The Virgin and Infant with St. Augustine, St. Sebastian, and St. Helena, with St. Joseph Sleeping; The Different Ages of Man.*

Bertelli, Ferrando

a Venetian engraver, born about 1525, executed some plates after the Venetian painters and others, of which are the following: a print entitled *Omnium Fere Gentium* (Venice, 1569); *Christ Curing the Sick* (Farinati piuxo F. Bertelli ex. 1566); *The Crucifixion*, after Giulio Romano; *Venus and Cupid*, after Titian, etched by F. Bertelli (Nico Bertelli, exc. 1566); *Specchio della Vita Humana* (in: Venezia per F. Bertelli, 1566). See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

Bertelli, Luca

a Venetian engraver, is said to have been a print-seller in the second half of the 16th century. Among his works, after the great Italian masters, are: *A Bust of Hippolita Gonzaga, Daughter of Ferdinand; The Israelites Tormented by Serpents; The Baptism of Christ; The Flagellation; The Descent from the Cross; The Four Evangelists.* See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bertha (Or Bercta)

wife of Ethelbert; king of Kent, was the daughter of Caribert king of Paris, by his wife Moberga. At the time of their marriage Ethelbert was still a heathen, but she was allowed to enjoy the exercise of her own religion, and to be attended by a bishop. It was partly, no doubt, by her influence that Ethelbert was induced to receive the Roman mission and be baptized. Pope Gregory, in 601, addressed a letter to Bertha, complimenting her highly on her faith and knowledge of letters, and urges her to make still greater efforts for the spread of Christianity. He also ascribes the conversion of the English mainly to her, and compares her to the empress Helena (St. Gregory, *Epist.* 12:29; Haddan and Stubbs, *Councils*, 3, 17, 18). The date of her death is unknown. She was buried in the porch of St. Martin, in the church of Sts. Peter and Paul. Elmham (ed. Hardwick, p. 110) says that she took part in the foundation of the Monastery of St. Augustine, at Christmas, 604; but the latest trustworthy trace of her is St. Gregory's letter of 601.

Bertha (Or Berta) Saint

abbess of Blangy, in Artois, was the daughter of the n count Rigobertus and Ursana, and was born about 650 in Artois. When twenty years of age she married Sigefroi, with whom she lived twenty years. Upon his death she retired to:the monastery which she had built at Blangy, diocese of Terouanne. In this monastery she built three churches, and, having resigned the office of abbess to her daughter Deotila, retired into a cell, where she remained until her death in 725, at the age of seventynine years. Her monastery was burned by the Normans in 895, and was restored by the Benedictines in 1032. Her festival is marked July 4, the day of her death, and Oct. 11, the day of her translation. See *Hist. Litt. Franc.* 6:129; Parenty, *Histoire de S. Berthe et de l'Abbaye de Blangy* (Arras, 1846); Bolland, *Acta Sanctorum*, Jul. 2, 47.

Bertha

is a name common to several other saints.

1. Martyr and abbess at AVENAY, lived in the 7th century, and belonged to a noble family. She was at first married to St. Gumbert, but by mutual consent they separated, and built the abbey at Avenay near Rheims. She

was killed by her step-sons. See Majoret, *Vie de Sainte Berthe'* (Rheims, 1700); Bolland, *Acta Sanctorum*, Maji, i, 112; 7:539.

2. OF BARDI, was born about the beginning of the 12th century, of a noble family. In 1153 she was sent as superior to Cavriglia in the diocese of Fiesole, in order to reform the monastery there. She died in 1163. See Soldan, *Relazione della Vita di S. Berta de Bardi* (Florence, 1730); Bolland, *Acta Sanctorum*, Mart. 3, 492.

3. OF MARLAIS, widow of the count de Molenbais, was the first abbess of the monastery of Marquette in Flanders, and died in 1247. See *Hist. Litt. Franc.* 21:585.

4. OF HASSEL, who lived in the 13th century at Fahr, predicted count Rudolph of Hapsburg's election to the imperial throne, when he gave his horse to the priest. See Stadler, *Heiligen-Lexikon*, 1, 470; Kaulen, in Wetzer u. Welte, *Kirchenlexikon*, s.v. (B. P.)

Berthac, Louis

a Flemish Dominican, was born at Bruges in 1620, and died Aug. 12, 1697. He left, *Origo Plagarum Christianum Orbem Devastantium* (Bruges, 1658, 8vo): — *Medicus Christianus Detegens Sanguineis Lachrymis Deplorandan Ferrei hujus Sceculi Ccecitatem*, etc. (Antwerp, 1665): — *A Life of St. Louis Bertrand* (ibid. 1671).

Berthaire (Or Berchaire)

a priest of the Church of Verdun, who lived at the commencement of the tenth century, is the author of *Commentariolus de Verdunensibus Episcopis*, *Dadoni ejusdem Urbis Episcopo Nutritori suo Oblatura*, published by D'Achery, vol. xii of his *Spicilegium*, p. 251. See Hoefer, *Nouv. Biog. Generale*, s.v.; Cave, *Hist. Lit.* ii, 66.

Bertharius (Or Bertaire) Saint

a French prelate, descended from the royal family, became a monk of Monte-Casino, and about 857, owing to his high reputation, was, by the common consent of the monks, chosen to succeed the abbot Bassatius. At this time Italy was exposed to the cruel incursions of the Saracens, and to protect his abbey from their attacks Bertharius surrounded it with a wall and other fortifications. He made repeated journeys into France to obtain

aid from the emperor Louis-le-Debonnaire against these barbarians. In 879 he went to Rome, when he induced pope John VIII to reinstate in his see Landulphus, bishop of Capua, who had been expelled in a sedition of the people. In 884, as he was celebrating mass at the altar, during a siege of his abbey by the Saracens, he was killed by the barbarians, who struck off his head. He is honored as a martyr on the day of his death, Oct. 22. He wrote, *Questiones in utrumque Testamentum*: — *Conciones ad Monachos, in Divorum Natalitiis Habite*: — *De Medicind, lib. 2*; and another, *De Grammatico*: — *Contrariorum in Speciem, Locorum utriusque Testam. lib. 2*, given in the *Bibl. Patrum*, under the name of Julianus of Toledo (Basle, 1530; Cologne, 1532). He wrote other works, but the last mentioned alone has come down to our time. See Cave, *Historia Literaria*, 2, 45; Hoefer, *Nouv. Biog. Generale*, s.v.

Bertheau Charles

a French Protestant divine, was born at Montpellier in 1660. He studied philosophy and divinity partly in France and partly in Holland, and was admitted a minister in the synod held at Vigan in 1681; the next year he was chosen pastor of the Church of Montpellier; but was soon promoted to one of the churches of Paris. He was expelled from the latter city at the revocation of the Edict of Nantes in 1686. He was one of the ministers of the great church at Charenton, near Paris, which was capable of containing 14, 000 persons, and which was levelled to the ground — the work of demolition commencing on the very day of the revocation, and being completed in five days. Bertheau went to London, and became in 1687 minister of the Walloon Church in Threadneedle Street. This church, which was the oldest Huguenot church in the city, was established not far from A.D. 1546. It was regarded as the cathedral church of the Huguenots. We are told that thither the refugees usually repaired on their arrival in London, and such of them as had temporarily abjured their faith before flying, to avoid the penalty of death or condemnation to the galleys, made acknowledgment of their repentance and were received into membership. During the years immediately following the revocation, the consistory of the French Church met at least once every week in Threadneedle street chapel for the purpose of receiving such acknowledgments or ‘reconnaissances.’ At one of the sittings in May, 1687, not fewer than 497 members were again received into the Church which they had pretended to abandon. It was at this most important period in its history that Bertheau became one of the ministers of the Church, holding office forty-four years.

Associated with him for a part of this time was the celebrated Saurin, afterwards minister at the Hague, of whom it is said that “nothing can give an idea of the effect produced by his inspired voice, which for twenty-five years resounded beneath the vaulted roof of the temple at the Hague, unless it be the profound veneration and pious worship with which the memory of the great author, continually revived by a perusal of his writings, has remained surrounded in Holland.” Bertheau died Dec. 25, 1732. He left two vols. of *Sermons* in French (1702-30). See Smiles, *Huguenots*, p. 399; Chalmers, *Biog. Dict.* s.v. (J. C. S.)

Berthelot Gregoire

a French Benedictine of the congregation of St. Vannes, was born at Berain in Barrois, Jan. 20, 1680. He became engaged at the age of seventeen in the Abbey of Munster, in Alsatia. He devoted himself with ardor to the study of ecclesiastical antiquities, and was finally considered worthy of the position of librarian of the Abbey of St. Leopold of Nancy, where facilities were afforded to him for improvement. Unfortunately he formed a friendly alliance with M. de Talvennes-Conseillon, who was a Jansenist and favored the Jesuits by certain writings, and who, in order to escape the storm which threatened him, fled to Holland. Among his writings which were condemned we mention, *Memoires de Port Royal: — Instructions du Cardinal de Noailles*, etc. Berthelot was also sent into exile to the Abbey of St. Mihiel, where he died, March 31, 1745. He was the author of *Traite Historique et Moral de l'Abstinence des Viandes, et des Revolutions qu'elle a eues depuis le Commencement du Monde jusqu' Aujourd'hui* (Rouen, 1731); a learned work, and full of interesting research. We might mention the titles of a number of his works, the MSS. of which are lost. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Berthet Jean

a French theologian, was born at Tarascon in 1622. After having taught the classics with success, also philosophy and theology in the various Jesuit colleges, he was again sent abroad, by order of Louis XIV, to hold consultation. He then entered the house of the Benedictines, and died at Ouix in 1692. He wrote, *Traite Historique de la Charge Aumnier de France: — sur l'Ordre Teutonique: — sur l'Abbaye de Cluny: — sur les Droits du Roi au Comte d'Avignon et au Comtat Venaissin: — sur les*

Indes Orientales: — sur la Langue Italienne: — sur la Chronologie, etc.
 See Hoefer, *Nouv. Biog. Generale*, s.v.; Chalmers, *Biog. Dict.* s.v.; *Biog. Universale*, s.v.

Berthgyth

SEE BEORCHTGYTH.

Berthilde (Or Bertille) Saint

first abbess of Chelles, was born in 628, of one of the first families of the Soissonnais. She took the veil at Jouarre, where she was for a long time prioress. St. Bathilde, queen of France, widow of Clovis II, caused her to withdraw in 656, in order to make her abbess of the convent of Chelles, of which that princess was the foundress. The high reputation which the abbey soon obtained under her rule attracted thither strangers from distant parts, especially from England; and even men repaired thither, for within the precincts of the abbey was established a small community of priests. Berthilde died there, Nov. 5, 702. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Berthod Anselme

a French ecclesiastic of the order of St. Vannes, was born at Rupt (in the Franche-Comte), Feb. 21., 1733. He took the vow of the order of St. Benedict, Sept. 8, 1752. His superiors confided to him the direction of the library of Besancon, which contained a quantity of important documents for the history of Belgium—autograph letters of the cardinal of Granville, and of the emperors and kings of Spain. Berthod sent to the Academy of Besancon, of which he was a member in 1769, several extracts from this rich collection. About 1770 he applied himself to a very difficult work. He undertook to classify a large number of testaments of the 13th, 14th, and 15th centuries, which were lying in disorder in the archives of the bishopric of Besancon. After he had completed the arrangement of these, they were found very useful to the families of Burgundy, Alsatia, and Switzerland. This gained for him a reputation, and the minister of state, Berlin, appointed him to search through Europe for the manuscripts necessary to clear up certain obscure points in the history of France. In this work he was very successful, but after Berlin had retired from the ministry, in 1780, the work was abandoned. Berthod employed his time in writing commentaries upon the rule of St. Benedict, and a breviary for the use of the order. In

1782 he was appointed grandprior of Luxeuil, and the year following general visitor of the congregation of St. Vannes. As he was looking to the highest dignities of his order, the emperor Joseph II designated him, upon the presentation of the counsellor of Kulberg, for the successor of Ign. Hubens, one of the hagiographers charged with the continuation of the *Acta Sanctorum*. But his election was not pleasing to the people, and he was not well received. In effect, many of the Benedictines of this period approved the five propositions of Jansenius. In order to dissipate certain suspicions, he published a very orthodox profession of faith. It is believed that these difficulties so wore on him as to shorten his life. He died at Brussels, March 19, 1788. He wrote several short treatises upon *L'Histoire des Comtes de Bourgogne*, etc.; published in the *Memoires de l'Academie de Besancon*. Those which have not been published are preserved in the archives of the Academy. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berthold Of Maisberch

a German theologian, who lived in the latter half of the 15th century, was of the Dominican order, and wrote, *Commentaria in Librum Elementorum*, of Proclus: — *Commentaria in Tres Libros Meteororum Aristotelis*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berthold Christian

a German theologian and chronicler who lived in the latter half of the 16th century, was parish recorder at Lubben in Lusatia, and wrote, *Die schine biblische Histori -von dem heiligen Koiniglichen Propheten David und seinem Sohne Salomo, spielweise dargestellt* — a comedy in verse (Wittenberg, 1572): — *Kleine Kaiser-chronica* (1579). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bertholdus (Bernaldus, Bertoul, Bernoul, or Berthold

whom Dupin calls *Bertulphus*, or *Berinulpus*), a German theologian and historian, was priest at Constance, and lived in the latter half of the 11th century. He was a most bitter enemy of his prince, the emperor Henry IV, against whom he did not scruple to employ both the pen and the sword. He continued the *Chronicle* of Herman Contracte, by giving a history of his own time from 1054 to 1100. His works are entitled, *Bertholdi Historia Rerum suo Tempore per Singulos Annos Gestarum* (Frankfort, 1570, 1585): — *De Vitanda Excommunicatorum Communionem de*

Reconciliatione Lapsorum, et de Conciliorum, Decretorum, Decretatum, ipsarumque Pontificum Romanorum Auctoritate (Ingolstadt, 1612): — *Bernoldi Apologeticus pro Gregorio VII, see Tractatus de Sacramentis Excommunicatorum juxta Assertionem SS. Patrum*, in vol. 5 of the Grand Pontifical Library of Jo. Thomas Rocaberti (Rome, 1698): — also some small treatises in favor of Gregory VII, published by the Jesuit Gretser (Ingolstadt, 1609). See Cave, *Hist. Lit.* ii, 146; Dupin, *Hist. of Eccles. Writers*, ii, 249; Landon, *Eccles. Dict* s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

Bertholet Francois

a French theologian, was born Feb. 27, 1814, at Aigle in Switzerland. He prepared himself for the ministry at the Academy of Lausanne, and in 1837 went as vicar to Grion. In 1843 he went back to his native place, with a view of performing ministerial functions there independently. Being obliged to leave this place, he accepted a call from the evangelical society of France, and went to Sens, where he remained from 1845 to 1849. In the latter year he went to Lyons, where he remained till 1854. Being obliged to give up this place on account of its climate, he accepted a call to Geneva, where he labored for about eight years, when he was obliged to retire to the Alps to recruit his shattered constitution. On his journey, however, he died, July 2, 1862. He was a very popular preacher, full of zeal and love for his Master and the salvation of the souls committed to his charge. He published, *Exhortation Pastorale adressee par le Pasteur d'une Paroisse de Montagne a ses Paroissiens* (Lausanne, 1843): — *Deux Exhortations Pastorales adressees a mes Anciens Paroissiens* (1844): — *Ephese et Laodicee* (Paris, 1865): — *Le Culte de la Louange et le Culte de la Vie* (Toulouse, 1859): — *L'Amour de Dieu pour le Monde* (Lausanne, 1857): — *Meditations sur quelques Sujets de l'Ancien Testament Etudie a la Lumiire de l'Evangile* (1857, 1865). See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v. (B. P.)

Bertholet, Jean

a French Jesuit, known principally by his history of the duchy of Luxemburg, was born at Salm in Ardennes, near the close of the 17th century. He entered the Jesuit order, and was appointed to a chair of elocution. For more than fifteen years he performed the functions of preacher, then gave his attention to history, and wrote a very important work entitled *L'Histoire Ecclesiastique et Civile du Duché de Luxembourg*

et du Comte de Chini (Luxemburg, 1741-43, with plans and maps). He was criticised for the manner in which he obtained some of his material. He died at Liege in 1755. He also wrote *Histoire de l'Institution de la Fete-Dieu* (1746). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bertholf, Guillian

was the pioneer Dutch preacher and “the itinerant apostle of New Jersey.” He came to this country from Holland with the early emigrants who settled at Hackensack, N. J., as their catechist, schoolmaster, and vorleser, or precentor. So well did he fill these offices, that he was sent back to Holland in 1693 to receive ordination and installation as the pastor of the churches of Hackensack and Acquackanonck. In 1694 he returned, and immediately began his ministry. He was the first regularly installed pastor of the Dutch churches in New Jersey, and for fifteen years was the only preacher in the Dutch language. His ministry covered a large section of country. He organized the Church at Raritan (Somerville), N. J., about 1700, and introduced the Rev. Theodore J. Frelinghuysen as the pastor in 1709. He also founded the Church at Tarrytown, N. Y., about 1697, and officiated regularly or occasionally in many surrounding churches in New Jersey. He was very successful as a winner of souls, large additions being made to his churches. He was noted for a calm, persuasive eloquence, for his evangelical spirit, and for his efforts to promote the independence of the Church in this country from foreign control. His labors ended in 1724. See *Annals of the Classis of Bergen*, by B. C. Taylor, D.D. (W. J. R. T.)

Bertholf, Thomas

a minister in the Methodist Episcopal Church South, was born in New York state, July 12, 1810. In 1832 he became missionary to the Cherokee Nation. He labored among that people until his death, June 28, 1867. Mr. Bertholf was a man of good sense, and was received everywhere as a zealous, faithful missionary. See *Minutes of Annual Conferences of the M. E. Church South*, 1867, p. 178.

Berti (Or Barzi) Paulin

an Italian theologian, a native of Lucca, who lived in the early half of the 17th century, was of the Dominican order, and was appointed general preacher about 1612. He wrote, *Thesaurus Scientiarum Omnium* (Venice, 1613). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bertille Saint

SEE BERTHILDE, SAINT.

Bertin, Saint,

a native of Constance, in Switzerland, was born about 597 of a noble family. He went with two companions in 633 to seek St. Omer at the abbey of Luxeuil. Bertin, elevated to the priesthood, in this retreat exercised himself in all the virtues; and in 639 he went to Terouane, near St. Omer, and became bishop of that place. There he spared neither time nor labor to instruct the people and to strengthen them in the faith. St. Bertin had for a long time the direction of 150 friars; but at length, enfeebled by age and infirmities, he yielded to a successor, first Rigobert, then Orlefry, both of whom were his disciples. He died priest of Sithieu, at St. Omer, Sept. 5. 709, and was interred in the Church of St. Martin. His name was given to the monastery over which he had held control, and he is commemorated on Sept. 5. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.; Landon, *Eccles. Dict.* s.v.

Bertin Jean

bishop OF VANNES, was born at Perigueux in 1712, and consecrated in 1746. He endeavored, in common with most of the French bishops, to obtain the observance of the bull *Unigenitus*, and came in for his share of the displeasure of the parliament. He was condemned to pay a fine of six thousand francs, and the temporalities of his see were seized shortly after. He continued, however, firmly to do what he considered to be his duty, and died in 1774.

Bertini Vicento

an Italian theologian and apostolic visitor, who died at Montalcino in 1643, wrote, *Sacrae Palestine Descriptio* (Sienna, 1633, and in Italian at Venice, 1642): — *Quaestionum Politicarum et- Moralium Centuria I, Libri IV* (Florence and Sienna, 1637, 1640): — *De Prceptis Christianis Centuria II* (Sienna, 1642): — *De Prceptis Politicis et Militaribus Centuria III* (ibid. 1643). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Bertinore Obadiah Da

SEE OBADIAH DA BERTINORE.

Bertling, Ernst August

a German doctor of theology, was born Dec. 1, 1721, at Osnabriick. He commenced the study of law, and went to Gottingen and took up theology. In 1744 he became master and in 1745 assessor of philosophy. In 1748 he was made extraordinary professor and in 1750 ordinary professor of theology at Helmstadt, was called in 1753 to Dantzic as rector of the gymnasium and pastor of Trinity Church, and died Aug. 10, 1769. He published, *Disputatio de Gradibus Prohibitis Secundum Jus Naturce* (Jena, 1743): — *Disputatio de Jure Gentium Voluntario* (Gottingen, 1745): — *Theologische Berichte von neuen Büchern und Schriften* (Dantzic, 1764 sq.): — *Deutliche und mit den eigenen Worten orthodoxer Theologen ausgefertigte Vorstellung was die lutherische, Kirche von der Kraft des heil. Geistes lehre und nicht lehre* (1756): — *Unterricht von pdpstischen Jubeljahre und vorn Ablass, zur wahren Einsicht und Beurtheilung des von Benedict XIV. auf das Jahr 1750 ausgeschriebenen Jubeljahrs* (Helmstaidt, 1749). See Winer, *Handbuch der theol. Lit.* i, 8, 448, 458 sq.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bertling, Karl Friedrich Theodor

a German theologian, son of the preceding, was born at Dantzic, Nov. 6, 1754. He studied at Leipsic and Gottingen, was appointed in 1782 deacon at St. John's, in his native place, and in 1795 at St. Mary's. In 1801 he was advanced as first pastor and senior of the ministry, and in 1816 he was made member of consistory. In 1824 the University of Greifswalde honored him with the doctorate of divinity. He died June 16, 1827. Of his writings nothing seems to have been published. (B. P.)

Bertoldus

a monk of Mici, or St. Mesmin, who lived in the 9th century, wrote the *Life of St. Maximinus*, abbot of Mici, which he dedicated to Jonas, bishop of Orleans. It is given by Mabillon in his *Acta Ord. Bened.* 1, 591. See Cave, *Historia Literaria*, ii, 17.

Bertoldus

(surnamed *Borbach*), an impious wretch, who appeared about 1359, taught (1) that Jesus Christ, in dying, had carried his impatience even to the length of despairing of salvation, and had heaped maledictions on the head of his

mother and on the earth which drank in his blood; (2) that a layman, illuminated, could preach more effectually than the Gospel; (3) that a devout person might receive as much grace by eating ordinary food as by receiving the blessed sacrament.

Bertolotti, Giovanni Lorenzo

a reputable historical painter of Genoa, was born in 1640, and died in 1721. He studied under Francesco Castiglione. Ratti praises a picture by him in the Church of La Visitazione, at Genoa, representing the *Visitation of Mary to Elizabeth*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bertolotti, Giuseppe

an Italian theologian and miscellaneous writer, lived in the latter half of the 17th century. He wrote, *Rimedj all' Terrore della Morte* (Bologna, 1632): — *Descrizione dell' Ornato di Pittura che si Anmira nella Cappella di S. Antonio di Padona, nella Chiesa di S. Petronio* (ibido 1662). See Hoefer, *Nouv. Biog. Generale*, s.v.

Berton William, D.D.

an eminent English divine, flourished about 1381, in the reign of king Richard II, and was some time chancellor of the University of Oxford. He is noted for his opposition to the doctrines of Wycliffe, having appointed censors to examine his opinions. He also wrote against Wycliffe the following works: *Determinationes contra Viclevum*: — *Sententia super Jista ejus Condemnatione*: — *Contra ejus Articulos*.

Bertonio Luigi

an Italian missionary of the Jesuit order, was born at Fermo in 1555. He entered the Jesuit order in 1575, and went to the Indies in order to labor for the propagation of the faith. He died at Lima, Aug. 3, 1625, after a sojourn of forty-four years, thus terminating a life remarkable for its sanctity and beneficence. He wrote in Spanish some works on piety and upon the language of the country which he had visited. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bertotti Ottavio

(called *Scamozzi*), an Italian architect, was born at Vicenza in 1726. He published an edition of the works of Palladio, which possesses great merit. He designed and erected several churches and public edifices at Vicenza, and at Castel-Franco, in Trevigiana. Bertotti was so highly esteemed that the marquises Capra, executors of Scamozzi, awarded. to him the use of the property of that nobleman, which he had left in his will, with the obligation of assuming his name, to the one who should. rank as the first architect of his native city. Sse Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bertou Saint

SEE *BERTULPHUS*.

Bertoul Saint

SEE *BERTHOLDUS*.

Bertoul Joseph

was a German missionary of the 16th century. He was prior of the Convent of the Trinity, at Arras; and travelled in Hungary, and there redeemed from the hands of the Turks a large number of Christian slaves. He wrote, *Iter Hungaricum: — Novus Artesice Typus in Tabula Expressus*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bertram (Bertrand, Or Bernard)

a German Dominican of the 15th century, illustrious by his learning, piety, and skill in business, was made titular bishop of Tiflis, in Georgia, and died at Coblenz, Jan. 20, 1387. He left numerous works; among them, *Tractatus de Schismate Urbani VI et Clementis VII Pseudo-Pontificis: — De Illusionibus Daemonum: — Sermones*.

Bertram, Joachim Christoph

a Protestant theologian of Germany, was born in 1730 at Sennen. He studied at Halle. In 1758 Franke appointed him as his amanuensis; in 1775 he was assistant librarian, and in this position, which he occupied till 1791, he prepared the catalogue of the University library. He died June 2, 1806. He edited the writings of his teacher, S. J. Baumgarten, viz.:

Erläuterungen der christlichen Alterthümer (Halle, 1768): — *Ausführlicher Vortrag der biblischen Hermeneutik* (ibid. 1769). He also published, *Geschichte des symbolischen Anhangs der Schmalkaldischen Artikel* (Altdorf. 1770): — *Literarische Abhandlungen* (Halle, 1781-83): — *Beitrag zur kritischen Geschichte der Augsbургischen Confession* (ibid. 1784). See Dbring, *Die gelehrten Theologen Deutschlands*, i., 100 sq.; Winer, *Handbuch der theol. Lit.* i, 105, 329. (B. P.)

Bertram, Johann Friedrich

a Protestant theologian of Germany, was born Feb. 7, 1699, at Ulm. He studied at Halle, and in 1729 was called as court-preacher, scholar, and superintendent of the theological seminary at Aurich, in East Frisia. He died June 18, 1741. He was a pronounced enemy of philosophy in general, and of the doctrines of Wolf in particular, and engaged in long controversies, especially with Reinbeck. He published, *Erläuterte und vertheidigte Ostfriesische Reformations- und Kirchengeschichte* (Aurich, 1733): *Historischer Beweis dass Ostfriesland zur Zeit der Reformation der evang. — lutherischen und nicht der reformirten Kirche beigetreten sei* (Oldenburg, 1732): — *Bescheidene Priufung der Meinung von der Praexistenz menschlicher Seelen in organischen Leibern* (Bremen, 1741): — *Commentatio de Singularibus Anglorum in. Eruditionem Orientalem A Meritis* (with an Appendix, entitled *De Vera Medii Aevi Barbarie*, in the *Miscellanea Lipsensia*, vol. xi): — *Parega Ostfrisica, quibus Continentur Dissertationes de Rerum in Ecclesia et Republica Frisice Orientalis Scriptoribus Gestarum* (Brunswick, 1735.). See Winer, *Handbuch der theol. Lit.* i, 430, 796; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bertram, Johann Georg

a Lutheran minister of Germany, was born at Lineburg, Aug. 31, 1670. He studied at Helmstadt and Jena, was in 1695 military chaplain, in 1697 pastor at Giffhorn, and from 1716 pastor of St. Martin's at Braunschweig, where he died Aug. 2, 1728. He wrote, *Dissert. de Avenione, qua Ratione ad Pontificatum Romanum Perveneris* (Jena, 1693): — *Diss. Theolog. de Conscientia Anxia et Dubia* (ibid.): *Das Leben Ernst, Herzogs zu Braunschweig und Liineburg*. (Braunschweig, 1719): — *Das Evangelische Liineburg, oder Reformations und Kirchen-Historie der Stadt Liineburg* (ibid. eod.): — *Epistola Gratulatoria de Nummis Hussiticis* (without date).

See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bertram, William

a Presbyterian minister, presented to the Synod, in 1732, testimonials from the Presbytery of Bangor, Ireland, of his ordination, and, having declared his full assent to the confession and catechism, was received, and joined the Donegal Presbytery. He accepted a call to settle at Paxton and Derry, and was installed Nov. 15, 1732, at Swatara. In 1735 he complained of "the intolerable burden" he was under with the two congregations, and desired to confine himself to one, so in 1736 he was released from Paxton. He died May 3, 1746. See Webster, *Hist. of the Presb. Church in Amer.* 1857.

Bertran

(*Berti-Chramnus*, or *Bertrannus*), bishop OF MANS, was born of a noble family of Poitou, about the middle of the 6th century, and devoted himself to the service of God in the city of Tours, where, it is said, he received the clerical tonsure from St. Germanus, bishop of Paris, who took him away with him and educated him. Bertran afterwards received priest's orders, and became archdeacon of the Church of Paris about 576. At the end of ten years he was chosen to succeed Baldegisilus, bishop of Mans. Gontramnus, king of Orleans and Burgundy, made use of him in matters of state (Greg. Turon. 9:18). He devoted himself to the good of his diocese, built or repaired many monasteries, churches, and hospitals; and in the year 615 he made his celebrated testament (given by Mabillon in the *Anaclecta*) by which he appointed the Church his heir; among other arrangements, giving to the Basilica of St. Vincentius, where the body of St. Germanus, his early preceptor, was buried, the town of Bobanis, near Estampes, and much property to the Abbey of Couture, which he had founded and dedicated to Sts. Peter and Paul, near Mans. He also left legacies to the king, and to his nephews, and gave liberty to all his slaves. He was three times driven from his diocese, was present in various councils, and died June 30, 628. In the *Gallican Martyrology* his festival is marked February 3. See Baillet, July 3.

Bertrand Le Blas

a martyr of the Reformation period, was a German by birth, and went to Wesel for the cause of religion, where, on Christmas-day, he took the cake

out of the priest's hand, and stamped it under his feet, saying that he did it to show the glory of God. Bertrand was taken before the governor, and asked whether he repented of the act. He answered that if it were a hundred times to be done, he would do it. Then he was twice put to the pin-bank, and tormented most miserably. He had a ball of iron put in his mouth, and his right hand and foot burned between red-hot irons. Then his legs and arms were bound behind him with chains, and he was let flat down on a bed of red-hot coals. This occurred in 1555. See Fox, *Acts and Monuments*, 4:393.

Bertrand

a monk OF CHAISE-DIEU (*Casa-Dei*), in Auvergne, in the 12th century, wrote a *History of the Life and Miracles of Robert, the Founder*, which Labbe has given in his *Bibliotheca Nova MSS.* 2, 637; and which is also printed in the *Acta Sanctorum*, 24 Apr. 3, 326,

Bertrand Saint

bishop OF COMINGES, in Gascony, was born about the middle of the 11th century. He embraced the ecclesiastical state very early, and was made, first, archdeacon of the Church of Toulouse, and, shortly after bishop of Cominges, in which capacity he showed himself alike the physician, guide, and pastor of his flock. He restored the Church of Cominges, and, is considered the patron of the city. He also built a cloister for the clerks and canons, and gave them a rule. He died on the 15th or 16th of October, about 1126, having held the see about fifty years. His principal festival is made on the 15th of October. See Baillet, Oct. 15.

Bertrand De Comps

sixteenth grand-master of the order of St. John of Jerusalem, was elected in 1236, and addressed, in 1237, a citation to the Knights of England to join their brethren in Palestine. They accordingly abandoned their house of Clarkewille at London, and aided in gaining Jerusalem for the Christians. He died in 1241. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bertrand

(or, according to some, BERNARDUS DE TRILLIA), of the diocese OF NISMES, a Dominican; flourished about the close of the 13th century. He composed a commentary on Peter Lombard's *Book of Sentences*, and

postils on several books of Scripture are attributed to him. None have been printed.

Bertrand, Elie

a Swiss clergyman and naturalist, was born at Orbe in 1712. He was pastor of that village in 1739, preacher at Berne in 1744, private counsellor of the king of Poland, and member of the academies of Stockholm, Berlin, Florence, Lyons, etc. He cultivated the natural sciences, on which he wrote many works, besides a few religious books, for which see *Biog. Universelle*, s.v.

Bertrand (Or Bertrandi), Jean (1),

a French, prelate, was born in 1470. Originating from one of the more ancient families of Toulouse; he was appointed capitoul of that city in 1519, second president of Parliament in 1533, and in 1536 first president. The favor of Anne of Montmorency made him, in 1538, third president of the Parliament of Paris, of which he became first president in 1550. After the disgrace of chancellor Oliver, the favor of Diana of Poitiers made him guard, of the seals. Having become a widower, he entered the ecclesiastical profession, and was first bishop of Cominges, then archbishop of Seas, and finally cardinal, in 1557, at the recommendation of Henry II. He died, at Venice in 1560, on his return from Rome, where he had assisted at the election of pope Pius IV. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Bertrand, Jean (2),

a French martyr, for the religion and Gospel of Christ was apprehended and examined by Denis Barbes, councillor of Blois, and burned, at Blois in 1556. See Fox, *Acts and Monuments*, 4:424.

Bertrand, Jean Elie

a Swiss preacher, was born. at Neuchatel in 1737. He first settled at Berne, where he was appointed first pastor of the French Church but he afterwards obtained the professorship of belles-lettres at the Academy of Neuchatel. He co-operated, in 1770, in the founding in that city of the typographical society, and in the inspection of its publications. The Academy of Sciences at Munich, and the Society of Natural Curiosities, admitted him to membership. He died at Neuchatel, Feb. 26, 1779. He

wrote, *Sermons sur les Differents Textes de Il'Erciture Sainte* (Neu'chatel, 1773, 1779): — *Morale de 'Evangile, or Discours sur le Sermon de Notre-Seigneur Jesus-Christ sur leMontagne* (ibid. 1775): — *Sermons pour les Fetes deL' Eglise Chretienne* (Yverdun, 1776): — *Descriptions des Arts et Metiers* (Neuchatel, 1771, 1783): — an edition of Eutropius, *Breviarium Historice Romance*, from the MSS. in the Library of Berne, 1762 or 1768. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bertrand, Pierre

a French prelate and theologian of the former half of the 14th century, a native of Annonay, taught civil and canonical law at Avignon, Montpellier, Orleans, and Paris, and was canon and dean of Puy-en-Velay, counsellor-clerk at the Parliament of Paris, chancellor of queen Joan of Burgundy, bishop of Nevers, and, later, bishop of Autun. His merit gained for him numerous friends among the scholars who frequented the court of the pope at Avignon, and the court of the kings of France. He played an important part in the conference held at Vincennes in 1329, where Philip of Valois presided, in which the question was the circumscribing of the civil and ecclesiastical jurisdiction in disputable matters. The result of this was a promise of reformation on the part of the clergy. The contests which were then going on between France and England did not allow the king to see to the execution of this agreement. The oratorical talent which, Bertrand showed on this occasion, in response to Peter of Cugnieres, advocate of the king, gained for him, in 1331, the hat of the cardinal, which was given to him by pope John XXII. He founded at Paris the College of Autun, called also the College of Cardinal Bertrand. He died at Avignon, June 24, 1349, leaving, *Libellus adversus Petrum de Cugneriis* (Paris, 1503, 1513); the best edition is that given by Brunet in 1731: — *Tractus de Origine Jurisdictionum, sive de. Dabus Potestatibus*, etc. (ibid. 1551). See Hoefer, *Nouv. Biog. Generale*, s.v.; *Biog. Universelle*, s.v.

Bertrand, Severin

a French theologian and scholar, who lived in the early half of the 17th century, was priest at Ferte Bernard, and wrote, *Oraison Funebre de Madame la Duchesse de Guise, Anne d'Este* (Paris, 1607): — *La Rhétorique Royale Francaise* (ibid. 1615). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bertron Samuel Reading

a Presbyterian minister, was born in Philadelphia, Dec. 17, 1806. He was prepared for college in Philadelphia; graduated from the College of New Jersey in 1828, and entered Princeton Seminary the same year, where he remained two years and a half, not completing his course because of ill-health. He was licensed by the Presbytery of Philadelphia, Oct. 20, 1830, and ordained by the same Presbytery, April 22, 1831, as an evangelist. For about two years (1831-33) he labored as supply on Second street below Catharine street, Philadelphia. Next he accepted an agency for the American Sunday School Union, and went to Mississippi. He did not continue this long, but began preaching at Pinckneyville, teaching meanwhile at Brandon Academy, then a very popular institution. He was never an installed pastor. In the spring of 1834 he became a resident of Port Gibson, Miss. Mr. Bertron took a lively interest in establishing Chamberlain Hunt College, in Port Gibson, and was elected its president. He died Oct. 7, 1878. See *Necrological Report of Princeton Theological Seminary*, 1879, p. 27.

Bertulphus Saint

third abbot of Bobbio, in Italy, sprang from a good family in France. He lived for Some time at the court, from which life he was withdrawn by the example of his relative St. Arnoldus of Metz. He retired to Arnoldus at Metz, and after undergoing with him a course of discipline for some time, entered the monastery of Luxeuil about 620, under the abbot Eustasius. Here he attracted the attention of St. Attalus, abbot of Bobbio, who requested the privilege of taking Bertulphus into Italy. . This was granted.; and about 624 Bertulphus was removed to Bobbio, and upon the death of St. Attalus was elected abbot. In 627 Probus, or Proculus, bishop of Tortona, endeavored to submit the abbey of Bobbio to himself; but Anowaldus, king of the Lombards, had such veneration for the abbot of Bobbio that he refused to meddle in the question, and suffered the latter to make his appeal to Rome. Pope Honorius exempted the abbey of Bobbio from all episcopal jurisdiction, and made it dependent solely on the holy see. Bertulphus lived twelve years after his return from Rome; and having governed his monastery thirteen years, died August 19, 640, or 641. Neither the ancient martyrologies nor the modern Roman ones make mention of him; in the Benedictines' his festival is marked August 19.

Berus

SEE BAEHER; SEE BAR.

Bervanger Martin De

a Roman prelate and philanthropist, was born at Sarrelouis, May 15, 1795. He was at first vicar in his native city. After having concurred in the work of St. Joseph founded by the abbot Larenbruck, he created the institution of St. Nicholas, intended for the instruction of children who were obliged to live by their own labor. This work, inspired by Christian charity, was at first very small. The first establishment of this kind was in 1837, in an attic in the suburbs of St. Marceau, attended by seven children, who made good progress. It required a great deal of patience and labor to bring the institution to a successful issue. This work of M. de Bervanger remains, and is one of the most useful imaginable. See Hoefer, *Nouv. Biog. Generale*, s.v.

Berwyn (Or Gerwyn)

a Welsh *saint*, a son of Brychan who is said to have settled in Cornwall, but is difficult to identify, unless he is the same as *St. Garonus*, a hermit who preceded St. Petrock at Bodmin. Another account (Rees, *Welsh Saints*, p. 142) makes Gerwyn a son of Brynach by Brychan's daughter.

Beryllians

a sect of Christian heretics which sprang up in the 3d century. They were followers of Beryllus, bishop of Bostra (q.v.).

Berytus (Or Beirut)

We extract the following additional particulars descriptive of this place from Porter's *Handbook for Syria*, p. 388 sq.

Picture for Berytus 1

“The town is at the present time the most prosperous in Syria, though only ranking third in point of size. It is assuming a European look, with its bustling quay and crowded port, and large warehouses and shops, and beautiful suburban villas. All this prosperity is owing to foreign influence; the European mercantile firms having infused some life into the natives. The principal article of export is raw silk, the trade in which is rapidly

increasing in extent and importance. In fact, Lebanon is gradually becoming one vast mulberry plantation. Beirut is every year increasing, and is at this moment, as far as foreign commerce is concerned, the first town in Syria. A large proportion of its imports are for the Damascus markets, it being now the port of that city. . . . The making of the great road across the double range of Lebanon to Damascus has contributed very materially to the prosperity of Beirut. The road was constructed by a French company, but is now managed by the Turkish government.

“The situation of Beirut is exceedingly beautiful. The promontory on which it stands is triangular, the apex projecting three miles into the Mediterranean, and the base running along the foot of Lebanon. The southwestern side is composed of loose, drifting sand, and has the aspect of a desert. The north-western side is totally different. The shore-line is formed of a range of irregular, deeply indented rocks and cliffs. Behind these rocks the ground rises gradually for a mile or more, when it attains the height of about two hundred feet. In the middle of the shore-line stands the city—first a dense nucleus of substantial buildings, then a broad margin of picturesque villas, embowered in foliage, running up to the summit of the heights, and extending far to the right and left. Beyond these are the mulberry groves covering the acclivities, and here and there groups of palms and cypresses.

“The old town stands on the beach, and often during a northerly gale gets more of the sea-water than is agreeable. The little port, now in a great measure filled up, lies between a projecting cliff and a ruinous insulated tower called Burj Fanzar, which bears, like the rest of the fortifications, many a mark of British bullets. The old streets are narrow, gloomy, and badly paved; but some of the new streets are wide, and better adapted for a rapidly advancing commerce. Many of them are passable for carts and carriages. The houses are substantially built of stone, and a few of the villas in the suburbs possess some pretensions to architectural effect. The view commanded by the higher houses is magnificent, embracing the bay of St. George, the indented coast stretching away northwards far as the eye can see, and the ridge of Lebanon with its wild glens, dark pine forests, clustering villages, castle-like convents, and snow-capped peaks.

“The antiquities in and around Beirut accessible to the traveller are few and of little interest. A number of columns of gray granite scattered here and there through and around the town; some foundations, pieces of tessellated

pavement, and excavations in the rock, probably the remains of baths, half a mile along the shore to the westward; a group of sarcophagi about the middle of the south-western shore of the promontory; and the ruins of an aqueduct at the base of the mountains on the east, which once brought a supply of pure water from Nahr Beirut to the city — such is about a complete list of the antiquities. Almost every year shows that there are many others far more important buried beneath the soil and rubbish. Old tombs are frequently laid open by excavation, sometimes containing sarcophagi of pottery, with lachrymatories and other articles of glass.

“The cause of education has received a great stimulus since the establishment of the American Mission in 1823. Their schools have created a taste for information and literature; and their admirably conducted press has done much to gratify it, by the issue not only of religious books, but of excellent elementary treatises on the various sciences. The director of that press, Dr. Van Dyck, is one of the most accomplished Arabic scholars in the world.

“The college established in 1863 by the liberality of English and American philanthropists is an admirable institution, and will serve largely to advance the cause of education not in Beirut merely, but throughout Syria. It is founded on a large and liberal basis, and proposes to give complete collegiate training in languages, literature, science, and medicine. It is at present under the able presidency of Dr. Bliss, formerly an American missionary.”

Picture for Berytus 2

There is also a prosperous mission-school for girls, a boarding-school for boys, a medical school, a Prussian Institute of Deaconesses, and a beautiful chapel for English as well as Arabic Protestant service. The city is supplied with water from the Nahr el-Kelb by a modern aqueduct. See Thomson, *Land and Book*, i, 39 sq.; Ridgaway, *The Lord's Land*, p. 726 sq.; Schaff, *Through Bible Lands*, p. 373 sq. **SEE SYRIA, MISSIONS IN.**

Berytus, Council Of

was held A.D. 448, as is supposed, in September, to hear a charge preferred against Ibas, bishop of Edessa, by nine of his clergy, which was twofold: first, that he had said, “I envy not Christ being made God, having been made so myself as much as he,” which he denied indignantly; and

next, that he had called St. Cyril a heretic, which he averred he never had after the reconciliation between John of Antioch, his own superior, and St. Cyril. To refute this, his letter to Maris of subsequent date was adduced in evidence, containing a narrative of the whole controversy between Nestorius and St. Cyril. He rejoined by producing a testimonial in his favor addressed to Eustathius, bishop of Berytus, and Photius, bishop of Tyre, two of his judges, and signed by upwards of sixty presbyters, deacons, and subdeacons of his diocese. His acquittal followed which, having been reversed at Ephesus by Dioscorus of Alexandria the year following, was confirmed in the tenth session of the Council of Chalcedon, where the acts of this council are preserved. His epistle to Maris, indeed, was afterwards condemned at the fifth General Council.

Bes (Or Besa)

was a warlike and savage deity of Arabian origin. When introduced into Egypt he was regarded as a form of Typhon, or Baal. He was represented as a short man with deformed legs, and a hideous face with a protruding tongue; with his right hand he generally brandished a sword over his head, over which was a high crown of erect feathers curving outwardly; around his loins was a panther's skin, the tail hanging down between his legs. Besa was also the special god of dancing and of the female toilet, and hence his figure continually occurs on mirrors and perfume bottles. His analogue has been thought to be the *Siva* of the Hindus.

Besas

was a soldier martyred at Alexandria with St. Julianus (q.v.).

Bescape Carlo

an Italian prelate, was a noble Milanese, born in 1550, to whom St. Charles Borromeo gave a canonry in his cathedral. In 1578 he resigned this appointment and entered among the Barnabites, of which order he became general; afterwards, in 1593, he was created bishop of Novara. He wrote many works, most of which still remain in MS.; among those published are, *De Metropoli Mediolanensi* (Milan, 1595, 1628 fol.): — *De Vita et Rebus Gestis Caroli Borromei* (Ingolstadt, 1592; Brescia, 1613; Italian translation, Bologna, 1614): — *Novania, seu de Ecclesia Novanensi* (Novara, 1612): — *Historia Ecclesie Mediolanensis* (ibid. 1615).

Beschi Constantino Giuseppe

an Italian missionary of the Jesuit order, landed in 1700 in the city of Goa, learned the Tamouli language, the Sanscrit, Telougan, Hindustan, and Persian, and attained the dignity of divan or counsellor of Shenda-Sahib, nabob of Trichinopoly. He founded two churches, and applied himself diligently to the conversion of the idolaters, with great success. In 1740, Morary Rao, at the head of the Mahrattas, having conquered Trichinopoly, and made Shenda-Sahib prisoner, Beschi fled to Holland. He died in 1742. He published *Grammatica LatinoTamulica* (1738; new ed. 1813; also in English, Madras, 1822). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beschitzi, Elias

a Karaite of Adrianople, who died in 1491, is the author of *whyl a trda*, i.e. “the mantle of Elijah,” a ritualistic work, which is highly esteemed among the Karaite Jews. It was completed by his brother-in-law Caleb Afendopulo, and was printed at Constantinople in 1531. A new edition was published by Firkowitz (Eupatoria, 1835; latest edition, Odessa, 1870). (B.P.)

Beschitzi, Moses

a great-grandson of Elias, a learned Jew, was born at Constantinople about 1554. Educated by his father, a learned rabbin, he studied Greek, Arabic, and Spanish, visited the principal synagogues of the East, and sustained victoriously several disputes against the rabbinites. Although not yet eighteen years of age at the time of his death in 1572, he left, according to the rabbin Mardochee, more than two hundred and forty-five works, which were mostly destroyed in the fire at Constantinople. Among those Which escaped we notice *pyhl a hf m*, i.e. “the rod of God,” in which he treats of the differences between the Karaites and rabbinites, tradition, the Decalogue, and the six hundred and thirteen precepts. A fragment of this work was published in *Dod Mordechai* (Vienna, 1830). See De’ Rossi, *Dizionario Storico*, s.v. (Germ. transl.), p. 58; Wolf, *Notitia Caracorum*, p. 63, 93 146; Id. *Bibl. Hebr.* 1 and 3, No. 237, 1519; Furst, *Bibl. Jud.* i, 114; Id. *Gesch. des Karaerthums von 900 bis 1575* (Leipsic, 1865), p. 304-322; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Ben-Jacob, *Thesaurus*

Librorum Hebreorum (Wilna, 1880), i, No. 332; 2, No. 1032; Hoefer, *Nouv. Biog. Generale*, s.v. . (B. P.)

Bescna

priest, and chaplain to St. Patrick. "The priest Bescna, sweet his verses, the chaplain of the son of Alprann," is given in the list of St. Patrick's household in the *Four Masters*, A.D. 448. Colgan (*Tr. Thaum.* p. 188, n.) says he was called in Irish *Cruimther* (priest) Bescna, and would wish to identify him with the "Cruimther of Domh-nach-mor," given in *Mart, Doneg.* at Nov. 11

Besenbeck, Caspar Jacob

a Protestant theologian of Germany, was born in 1760 at Erlangen. In 1790 he was con-rector at the gymnasium in Altstadt-Erlangen, and in 1813 he was called as professor of the gymnasium at Baireuth, where he died, March 22, 1815. He published, *Die Religion des Christen* (Furth, 1803): — *Lazarus oder iiber das Unstatthafte der natiihrlichen Erlduterungen der Wundergeschichten im Neuen Testament* (Erlangen, 1810): — *Ueber die Dreieinigkeitt Gottes* (Bamberg, 1814; 2d ed. 1818). See Winer, *Handbuch der theol. Lit.* i, 392, 398, 421. (B. P.)

Besenbeck, Georg

a German Protestant theologian, was born Jan. 3, 1731, at Erlangen, where he also pursued his theological studies. In 1751 he was appointed collaborator and in 1758 con-rector at the gymnasium there. He died Nov. 7, 1762. He published, *Beitrdge zu der exegetischen Gottesgelehrtheit* (Erlangen,, 1754-57, 2 vols.): — *Grundrisse erbaulicher Betrachtungen fiber auserlesene Stellen aus dem Propheten Jeremias* (ibid. 1756): — *Progr. de Stylo Gentium Doctoris Paulii ad Omnium Dominum Captum Accommodato* (ibid. 1759): *Progr. de Fervido Christianorum Deo et Justitice sub Libertatis Lege Serviendi Studio* (ibid. 1760): — *Progr. Finis Domini ad Jacobi V Comm. XI Celebratus Dominonostro Jesu Christo Vindicatus* (ibid. 1761): — *Neue Bei-trage zur exegetischen Gottesgelehrtheit* (ibid. 1761-66, 2 vols.). See Doring, *Die gelehrten Theologen Dezstschlands*, i, 102 sq. (B. P.)

Beshen

(*existing in all things*) was, according to the Indian Brahmins, the second of those beings which God created before the world. He is supposed by them to preserve the world in its present state, and to pass through several incarnations: in the first assuming the body of a lion, then of a man, and in the tenth and last will appear as a warrior and destroy all religions contrary to that of the Brahmins. He is the second person of the Trinity, and has some ascribed qualities that apply to Christ.

Beskovius Jacob

a German theologian, who was. born in Bohemia, and died July 26, 1624, wrote *Commentaria Rerum Gestarum, of Sarus*; translated into the Bohemian language. See Hoefer, *Nouv. Biog. Generale*, s.v.

Besley, Henry

an English Congregational minister, was born at Barnstaple in 1784. He was converted very early in life; at the age of fourteen began his ministerial preparation in the theological seminary at Axminster, and received his first appointment at Sydling, Dorsetshire, in 1804. After about three years' labor at this place, an equal number on the island of Guernsey, and a short time at Ilminster, Somersetshire, he took the oversight of the Church at Ilfracombe. Here for thirty-three years he labored faithfully and successfully. Resigning his charge in 1844, he passed the remainder of his days in less conspicuous Christian work. He died May 24, 1860. Mr. Besley's preaching combined doctrinal, experimental, and practical views of divine truth. His happy tact in spiritual conversation, large correspondence on topics of the highest importance, and his zealous efforts to promote the benefit of religious institutions, made him extensively useful. See (Lond.) *Cong. Year-book*, 1861, p. 201.

Besley, John

an English Congregational minister, was born at Barnstaple, Dec. 3, 1796. At an early age he removed to Exeter, where he was for some years chorister in the cathedral. He next went to Bristol, where he became connected with a business house. Here he was converted and gave himself to various forms of Christian labor, especially to preaching in cottages and visiting the sick. He soon began a regular course of ministerial preparation,

with his brother, the foregoing. At the close of his studies Mr. Besley received a call from the Church at Wincanton. Here he was ordained, and spent five years of earnest labor. He next removed to Buntingford, where he labored for thirty-six years. At the close of this period, because of personal and family afflictions, he resigned his charge and returned to his native county, where he labored as often as opportunities and health would permit, and died June 26, 1877. See (Lond.) *Cong. Year-book*, 1878, Sp. 306.

Besli Jean

a celebrated French advocate, was born at Fontenay-le-Comte in Poitou, in 1572, where he died May 18, 1644, leaving, *Eveques de Poitiers, avec les Preuves* (Paris, 1647, 4to): — *Praefatio ad Petri Tutebodi, Sacerdotis Sivracenis, Historiam de Hierosolimitano Itinere* (in Duchene, tom. 4). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Besodner Petrus

a Transylvanian theologian, pursued his studies at Frankfort-on-the-Oder, and died at Hermannstadt in 1616. He wrote *Bibliotheca Theologica, hoc est, Index Bibliorum Præcipuorum Eorundemque Hebræorum,, Græcorum et Latinorum, in Certis Classibus ita Digestorum ut Primo Intuitu Adparere Possit, qui in Numero Rabbiorum, Patrum Lutheranorum Pontificiorum ant Zuinglico Calvinianorum Contineantur* (Frankfort-on-the-Oder, 1608). See Hoefer, *Nouv. Biog. Generale*, s.v.

Besodun (Or Beston) John, D.D.

a learned English divine of the 15th century, was prior of the monastery of Carmelite friars at Lynn in Norfolk. It is probable that he studied first at Cambridge and then at Paris. He was sent as a delegate to the council held at Sienna, Italy, in 1424, under pope Martin V. He died at Lynn in 1428. His writings include *Compendium Theologicæ Moralis*: — *Ordinaries Questiones Super Universalibus Holocothis*: — *Sermones in Evangelicis*: — *Sermones in Epistolas*: — *Lecture Sacre Scripturne*: — *Rudimenta Logices*: — *De Virtutibus et Vitiis Oppositis*: — *Epistolarum ad Diversos Libri Duo*. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Besold Hieronymus

a German theologian, went to Wittenberg in 1537, and was there a guest with Luther. Afterwards he went to Nuremberg, where he formed a friendly alliance with Melancthon. There he performed various ecclesiastical functions, and, following the example of Luther, married. He died Nov. 4, 1862. He wrote *Enarrationes Lutheri in Genesin Collectoe per. Hir. Besoldum, cum Praef. Phil. Melanchthonis* (Nuremberg, 1552). See Hoefer, *Nouv. Biog. Generale*, s.v.

Besozzi, Hyacinthe

a French theologian of the order of Theatines, was born Feb. 14, 1626, and died in 1699. He wrote, *Orazioni Sacre e Discorsi* (Milan, 1652, 1655): — *Primizie, Ossia IX Panegyria* (ibid. 1663): — *Orazioni III in Lode di San Antonio di Padona* (ibid. 1682): — *La Monarchia Catholica, Discorso in Lode della Casa d'Austria* (ibid. 1777). See Hoefer, *Nouv. Biog. Gen.*, s.v.

Besozzi (Or Besuzzi) Innocento

an Italian theologian, was born at Brescia in 1662, and died April 10, 1782. He wrote, *Theologicæ Scholasticæ Prælectionibus Accommodatæ, partes iv* (Brescia, 1703-4), a work published anonymously: — *Anatome Conversationis Amatorice pro Disciplina Juvenum Conjugia Quærentum Concinnata* (ibid. 1704). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bessa Bernardinus De

a Franciscan who lived about 1270, and was the companion of St. Bonaventura. He composed a chronicle of the generals of his order, an abridgment of the Legend of St. Francis, etc.

Bessarion (Or Bisarion)

an Egyptian monk in the 4th century. Very many sayings and wonders are recorded of him. — Smith, *Dict. of Christ. Antiq.* s.v.

Besse Pierre

a French preacher, was born at Rosiers, in Limosin, near the middle of the 16th century. He was doctor at the Sorbonne, principal of the College of Pompadour, canon chanter of St. Eustace, preacher to king Louis XIII, and preacher and chaplain to Henry of Bourbon, prince of Conde. His

sermons gained for him a high reputation for eloquence; his *Lent* was reprinted ten times in as many years. He died at Paris in 1639. He wrote, *Des Qualites et des Bonnes Mcours des Pretres*: — *Triomphe des Saintes et Devotes Confrairies*: — *La Royale Pretrise*: — *Le Democrite Chretien*: — *Le Bon Pasteur*: — *Heraclite Chretien*: — *Concordantia Bibliorum* (Paris, 1611). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bessel Gottfried Von

abbot of the Benedictine abbey of Gottwich, in Austria, was born Sept. 5, 1672, at Buchheim, in the electorate of Mentz. In 1714 he was made abbot of Gottwich, and in the year foliowing rector of the University of Vienna. In 1718 his monastery was burned down, but the valuable library was saved by his exertions, and shortly after he began to rebuild the abbey. He died Jan. 20, 1749. Bessel wrote, the learned *Preface* at the head of two letters of St. Augustine, addressed to St. Optatus, of Milevi, which Bessel discovered and published: — *De Poenis Parvulorum ui sine Baptismate Decedunt* (Vienna, 1733): — *Chronicon Gotwicense* (Tegernsee, 1732, fol.). This last work is but a preliminary of the *Annuals* of Gottwich; it is a sort of treatise on the diplomata and MSS. of Germany, after the manner of Mabillon's great work, *De Re Diplomatica*. It is said, however, that the true author was Francis Jos. de Hahn, afterwards bishop of Bamberg, of whom Bessel speaks in the *Preface* as his fellow-laborer. See *Biog. Universelle*, 4, 394.

Besseritz Johann Sigismund

a German Lutheran theologian, who lived in the early half of the 18th century, wrote *Spermalogia Nichenciana* (1702), a work directed against Nichenk. See Hoefer, *Nouv. Biog. Generale*, s.v.

Best, John Williams

an English Congregational minister, was born at Hexham, Northumberland, inl July, 1846. He was converted in early life, in 1866 entered Lancashire Independent College, and in 1871 was ordained pastor at Cheadle Hulme, a suburb of Manchester. Here he labored but six weeks, when a severe attack of hemorrhage caused his death, Jan. 15, 1872. Mr. Best was very brilliant and promising, and greatly esteemed and dearly loved by all who knew him. See (Lond.) *Cong. Year-book*, 1873, p. 315.

Best, Thomas M.A.

an English divine, was born June 23, 1787. He was educated at the Free Grammarschool, Birmingham, and Worcester College, Oxford. He was curate successively of Uttoxeter, Staffordshire; and Chipping Campden, Gloucestershire; and afterwards removed to the incumbency of Sheffield, where he remained forty-eight years. He died March 10, 1865. Mr. Best was conspicuous for his industry, self-denial, and devotedness to the Church. See *Christian Observer*, June, 1865, p. 475.

Bestard

a Spanish painter, lived at Palma about the end of the 17th century. He executed for the convent of Monte Leon at Palma a grand composition, representing *Christ in the Desert, attended by Angels*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bester Benjamin F.

a Methodist Episcopal minister, was born in Washington, D. C., March 24, 1822. He removed in early youth to Peoria, Il., where he was converted in 1841. He received license to preach in 1844, and in 1847 entered the Rock River Conference. He went to his work with a warm, zealous heart, and labored faithfully until his death, Jan. 5, 1850. Mr. Bester was a close student, a good preacher, and a diligent pastor. See *Minutes of Annual Conferences*, 1850, p. 489.

Bestla

in Norse mythology, was the daughter of the Jote Baulthor, the wife of Bor, and by him mother of Odin, Wile, and We.

Beswetherick Paul Moyle Robins

an English Methodist preacher, was born at Bodmin, Cornwall, Sept. 6, 1837. He was blessed with a godly mother, was converted in February, 1856, and joined the Bible Christians. His genuine piety and ability introduced him to the ministry in 1857, on which the blessing of God rested. He preached in the Helstone and Penzance circuits, his third location being in the Isle of Wight, where he died, April 7, 1861. A *Memoir* of him was published.

Beswick, George M.

a Methodist Episcopal minister, was born in Kentucky, Oct. 11, 1811. He received a careful religious training, experienced religion in his fourteenth year, was licensed to preach at eighteen, and at twenty entered the Indiana Conference. From 1831 to 1838 he travelled circuits in different parts of the state, and afterwards filled many of the best appointments in the Conference. He died in 1854. Mr. Beswick was firm and decided, yet persuasive and respectful, a bold, original thinker, and a talented preacher. See *Minutes of Annual Conferences*, 1854, p. 447.

Beswick, Philip J.

a Methodist Episcopal minister, was born in Harrison County, Ind., Dec. 20, 1818. He received license to preach in 1840, and the next year entered the Indiana Conference. In 1848 he was transferred to the North Indiana Conference, and in 1852, by division of the Conference, he became a member of the North-west Indiana Conference. In 1855 he was made professor of Greek in Fort Wayne College, and in 1856 re-entered the itinerancy. His health failed in 1863, and, taking a superannuated relation, he sustained it until his decease, Aug. 15, 1879. Mr. Beswick was a man of marked excellence and usefulness. See *Minutes of Annual Conferences*, 1879, p. 24.

Betancos Domingo De

a Spanish missionary, was born at Leon near the close of the 15th century. He first studied law at Salamanca, then went to Rome, and established himself in a convent of the Benedictine order, which he soon left in order to take refuge on the small island of Ponca, situated four or five leagues from Naples. This island was for a long time inhabited by hermits, who lived in caverns. Betancos abode there for five years in absolute seclusion. He finally abandoned the ascetic life and came forth, and was ordained priest at Seville, and in 1514 went to Hispaniola, at the time when bishop Geraldini intended to chastise the Indians. Betancos was a witness of the cruelties which so rapidly depopulated St. Domingo. He learned the language of the Indians, taught them, and befriended them. About this time Mexico offered a vast field for labor. He resolved to go, and arrived there with some of his brethren June 23, 1526. Here he founded, for the honor of the Benedictine order to which he belonged, the province of Santiago. In 1528 he went to found another convent in Guatemala, about the time that

the independence of the convent was threatened by the house of St. Domingo. Betancos embarked for Europe in 1531, to maintain the rights of his brethren at Rome. He obtained his request, and returned immediately to America. In 1535 he was elected canonically as provincial. This was the most glorious epoch of his career. The New World afforded intellectual culture to the Indians, whom he was seeking so zealously to aid. He sent T. Domingo of Minaya to Rome to plead the cause of the Indians. In 1537 he obtained of Paul III the promulgation of the bull which called upon Christians to recognize the Indians as their brothers, and by this act their cruelty was condemned. He spread this famous bull throughout America, and refused the bishopric of Guatemala, and in monastic humility performed the functions of provincial. At length he set out on his return to Spain, with a monk named Vicenet of Las Casas. He landed at San Lucas in July, 1549. The month following he expired in the convent of St. Paul, at Valladolid. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beteswamy

(*god of Sport*), a Baaga deity, was supposed to inhabit the forests of the Neilgherries in Hindustan.

Bethabara

Lieut. Conder thinks he has recovered this site in the present ford *Abaurah*, about a mile north of the place where the stream el-Jalud falls into the Jordan opposite Beisan (*Tent-work*, 2, 64 sq.); but he gives no decisive reason for the identification beyond the correspondence in name and the vicinity to Galilee, which he contends is required by the note of time in ~~John~~ John 2:1.

Betham, Edward B.D.

an English divine of the 18th century, was educated at Eton School and at King's College, Cambridge, of which he became a fellow in 1731. He afterwards became rector of Greenford, in Middlesex, and preacher at Whitehall. His benefactions were very large as compared with his fortune. He gave £20, 000 to the Botanical Garden at Cambridge, endowed a charity-school in his own parish in 1780, and gave other gifts of importance. — He died in 1783.

Betham, John D.D.

an English Roman Catholic divine, chaplain and preacher to king James II, died in 1701. He published, *Annunciation: a Sermon on Luke 1, 31* (1686): — and *Catholick Sermons* (2 vols. 8vo) See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bethany In Judaea

We glean the following additional particulars on this interesting Scripture locality. Bethany is mentioned in connection with *Beth-phage*, “house of figs.” We also know that *palm trees* were plentiful in the environs of Bethany (^{<B11>}John 12:13) and on the Mount of Olives (^{<B18>}Nehemiah 8:15); while they were sufficiently rare in Palestine to give to each locality where they were found a distinctive name (comp. ^{<B14>}Genesis 14:7; ^{<B9>}Deuteronomy 34:3; ^{<B15>}Judges 4:5).

The village of Bethany is unquestionably ancient, though it was probably so small, and its situation so retired, that it never came into notice until the time of our Lord. Bethany stands on the border of the desert. Beyond it there is not, and apparently never was, any inhabited spot. It seems as if excluded from the world of active life, and one would suppose, from the look of its inhabitants, that they had given up industry in despair. The view from it is dreary and desolate. Olivet shuts out Jerusalem and the country westward; and the eye roams eastward down the bare, gray, “wilderness of Judaea” into the deep valley of the Jordan, and then up again to the long wall of the Moab mountains on the distant horizon. The houses are massive and rude, built chiefly of old hewn stones. The leading, and indeed the only, road from Jerusalem to Jericho runs past Bethany. It is one of the dreariest in all Palestine, and it is now, as it was in the time of our Lord, one of the most dangerous (^{<B20>}Luke 10:30). The road does not proceed

direct from the Holy City to this village; it winds round the south side of the Mount of Olives; thus making the distance as nearly as possible fifteen furlongs (~~1100~~ John 11:18). It was up that road through the wilderness from Jericho Christ came to raise Lazarus; and on it, without the village, the weeping sisters met him (comp. 10:40 and 11:1-20). It was along that road to Jerusalem he went in triumphal procession, and from the *palm-trees* in the adjoining fields the multitudes cut down branches (~~1100~~ Mark 11:1-11; ~~612~~ John 12:13). A steep and rugged footpath leads from Jerusalem to Bethany over the summit of Olivet. It was probably by it Jesus “led out” his disciples “as far as to Bethany” — the same place where he was often wont to retire — and there “he lifted up his hands and blessed them. And while he blessed them he was parted from them, and received up into heaven” (~~1245~~ Luke 24:50, 51). By the same path the disciples returned to Jerusalem (~~400~~ Acts 1:12). It is a singular fact, and one calculated to show the value that ought to be attached to Eastern traditions, that a tradition as old as the beginning of the 4th century fixes the scene of the ascension on the summit of the Mount of Olives, and there, in honor of it, the empress Helena built a church (Eusebius, *Vit. Const.* iii, 43); yet Luke distinctly states that this event occurred at Bethany.

Bethany Beyond Jordan

(i.e. *Bethabara*). Conder (*Handbook of the Bible*, p. 315) regards this as another form of *Bataancea* or *Bashan*; but this identification is precarious, and the region indicated is too far north and east.

Betharabah

is regarded by Tristram as “indicated by some ancient ruins on *Tell el Moghyfer*, near the opening of the ravine Khaur el-Kataf” (*Bible Places*, p. 94). The Ordnance Map lays down the ruins of Kusa Hajlah in that position (three and a quarter miles south-east of er-Riha), and marks a site without ancient remains as Rujm el Mogeifir, lying near the Kelt (one and a quarter miles south-east of er-Riha).

Beth-Aram

Tristram identifies this with what he calls *Beit -Haran*, “a conspicuous mound or *tell*, which might be artificial, very much like the great mounds of Jericho, and its top crowned with an old Moslem wely or tomb. . . On the mound and alongside of it were a few traces of walls and foundations”

(*Land of Moab*, p. 360). Elsewhere, however, he says, “Beth-Aram is marked by a deserted heap of ruins at that spot, called *Beit-Haran* according to some, but for which my guides had no name” (*Bible Places*, p. 336). Prof. Merrill, on the contrary, says, “Its identity with the modern *Tell er-Rama* cannot be reasonably disputed” (*East of the Jordan*, p. 383). This latter spot is a mound a short distance east of the other site.

Beth-baal-Meon

The ruins of this place, the present *Main*, are of vast extent. They occupy the crests and slopes of four adjacent hills — one having evidently been the central city, and connected with the next by a wide causeway. The remains are of the ordinary type-foundations, fragments of wall, lines of streets, old arches, many carved stones, caves, wells, and cisterns innumerable. Some curious cavernous dwellings, built up with arches and fragments of old columns, are still occasionally used by the Arabs as folds and sleeping-places. The position of Baal-meon, the name (“The habitations of Baal”), and the commanding views gained from the neighboring peaks, would seem to show that here are the very “high places of Baal” to which Balak king of Moab led Balaam, that “he might see the utmost part of the people,” and curse them for him (^{OLD}Numbers 22:41). Balak met Balaam on the banks of the Arnon; he led him thence to Kirjath-huzoth (“the Town of Streets”), which may perhaps be identical with the ruin Kureiyat (“the Towns”), situated at the southern base of Jebel Attfards; and then on the next day Balak brought the prophet to “the high places of Baal,” that he might obtain a full view of the Israelites. See Tristram, *Land of Moab*, p. 316 sq.

Beth-car

is thought by Lieut. Conder (*Tent-work*, 1, 25) to be the present *Ain-Karim*, noted as the reputed residence of John the Baptist (Thomson, *Land and Book*, 2, 536 sq.).

Beth-Chayim

(Heb. בֵּית חַיִּים *tyBe*house of the living), a name given by modern Jews to a burial place — the dead being looked upon as living. The name was probably invented by the Pharisees as a protest against the infidel doctrine of the Sadducees that there is no resurrection, and as a standing declaration

of their belief in the immortality of the soul and a general resurrection of the dead.

Bethdagon

The town in Judah (^(~~1850~~)Joshua 15:41) is identified by Conder (*Tent-work*, ii, 335) and Tristram (*Bible Places*, p. 41) with the present *Beit-Dejan*, between Jaffa and Lydda; a site, however, which could not have fallen within the limits of that tribe. The town of this name in Galilee (^(~~1892~~)Joshua 19:27) is thought by both of these writers (*Tent-work*, 2, 335; *Bible Places*, p. 292) to be the modern *Tell Dauk* on the river Belus, near its mouth. The name corresponds tolerably well (see *Quarterly Report of the Palestine Exploration Fund*, January, 1881, p. 50), and there are “said to be remains upon the mound” (Robinson, *New Researches*, p. 103). It is marked on the Ordnance Map as *Khirbet Da’uk*, a ruined mound about twenty-five feet high, four miles south-east of Akka, with a well adjoining, but no other marks of antiquity.

Beth-Din

(Heb. ^{יְדִיעָה}*Yedīeh* ^{בֵּית דִּין}*Beith Din* *House of justice*), a tribunal in religious causes among the Jews. The Jewish Church is governed by a presiding rabbi in the city or town where they maybe settled. He generally attaches to himself two other rabbins, and these combined form the *Beth-Din*. Their power was partly civil, partly ^{עֵצָה}*ecclesiastical*, and they received the name of *Rulers of the Synagogue*, because the chief government was vested in them. The Beth-Din had power to inflict corporal punishment, as scourging, but they could not condemn to death. *SEE SYNAGOGUE.*

Bethel

Picture for Bethel

(now *Beitin*). Of this locality we extract the following additional particulars from Porter’s *Handbook*, p. 238.

“The site is surrounded by higher ground on every side except the south, and yet it is so high that from the upper part of it the dome of the great mosque in Jerusalem can be seen. The ruins of the ancient city cover the whole surface of the ridge, and are three or four acres in extent. They consist of foundations, fragments of walls, and large heaps of stones. On the highest point are the remains of a square tower; and towards the south

are the walls of a Greek church, standing within the foundations of a much older edifice. Amid the ruins are about a score of low huts, rudely formed out of ancient materials. In the western valley is a cistern 314 feet by 217, constructed of massive stones. The southern side is entire, but the others are more or less ruinous.”

The following details are from Conder’s *Tent-work in Palestine*, 2, 105 sq.

“Bethel at the present day is one of the most desolatelooking places in Palestine; not from lack of water, for it has four good springs, but from the absence of soft soil on its rocky hills. All the neighborhood is of gray, bare stone, or white chalk. The miserable fields are fenced in with stone walls; the hovels are rudely built of stone; the hill to the east is of hard rock, with only a few scattered fig-gardens; the ancient sepulchres are cut in a low cliff, and a great reservoir south of the village is excavated in rock. The place seems as it were turned to stone, and we can well imagine that the lonely patriarch found nothing softer than a stone for the pillow under his head, when on the bare hill-side he slept, and dreamed of angels.

“It is very remarkable that in this narrative the word ‘place’ occurs in a manner which suggests that it is used with a special significance. Jacob came not to any city, but to a ‘certain place’ (~~GEN~~ Genesis 28:11), the stones of which formed his pillow. The word ‘place’ (Makom) occurs five times in the same chapter, and the place called Bethel is distinguished specially from the neighboring city of Luz (ver. 19). The same word (Makom) is used to denote the sacred places of the Canaanites (~~DEUT~~ Deuteronomy 12:2), and in the Talmud to denote the shrines held to be lawful for Israel before the Temple was built. It is thus, perhaps, a *sacred place* that is intended as having been Jacob’s refuge on his way; and we at once recall the altar which Abraham raised between Bethel and Ai — towns which, as now identified, were only two miles apart. Abraham’s altar must have been close to the city of Luz, subsequently named from it Bethel, ‘the House of God;’ and it was perhaps from the stones of this ancestral shrine that Jacob’s pillow was made.”

Bethel Joshua

a minister in the Methodist Episcopal Church South, was born in Nelson County, Va., about 1805. He experienced religion in 1825, began preaching in 1828, and in 1829 entered the Virginia Conference. In 1840, on account of ill-health, he became superannuated, but in 1850 resumed his

place in the active ranks. In 1856, being unable to preach, he was appointed steward of Greensborough Female College, which office he held until the destruction of the institution by fire, and at which city he resided until his decease, Oct. 31, 1864. Mr. Bethel was an amiable companion, a good preacher, and an exemplary Christian. See *Minutes of Annual Conferences of the M. E. Church South*, 1865, p. 562.

Bethell Christopher, D.D.

a prelate of the Church of England, son of Rev. Richard Bethell, was born at Isleworth, England, in 1773. Dr. Bethell was educated at King's College, Cambridge, where he took the degree of B.A. in 1796, became a fellow of his college and second member's prizeman. In 1824 he was nominated to the bishopric of Gloucester, and was duly consecrated. In 1830 he was transferred to the more lucrative see of Exeter, and subsequently in the same year was further advanced to the see of Bangor, which he held at the time of his death, in Carnarvonshire, Wales, April 19, 1859. The bishop was the author of several theological works, the principal of which is his *General View of the Doctrine of Regeneration in Baptism*. See *Amer. Quar. Church Rev.* 1859, p. 359.

Bethesda Miracle Of

Picture for Bethesda

in art. Of this there is an ancient representation on a sarcophagus from the Vatican cemetery. The subject occupies the centre of the tomb. A wavy line, representing water, divides the composition horizontally into two compartments: on the lower, the impotent man is seen lying on his couch, which is covered by a coverlet; on the upper, he is seen healed and carrying his couch, while the Lord stretches forth his hand towards him; another figure raises his hand, the fingers arranged as in the Latin form of benediction. The background is formed by an arcade of three arches supported by columns, intended, no doubt, to represent one of the "five porches" (~~and~~ John 5:2) in which the impotent folk were laid. The same miracle is represented, in a very different style, in the great Laurentian MS.

Bethesda

to lie at the pool of, is a gross accommodation of a simple historical fact, in which some preachers indulge when urging sinners not to despair of salvation. There is reason to fear that multitudes have, by this abuse of Scripture, been deluded to their eternal ruin. In Germany the formula is used proverbially in speaking of theological candidates who are waiting for a living.

Beth-gamul

Prof. Merrill gives some reasons for thinking that Moab may have been popularly regarded as including the modern *Um el-Jemal* (*East of the Jordan*, p. 86). He gives a detailed description of the place (p. 82).

Beth-ham-Midrash

(*vrđMbi tyBe*house of exposition), is the name given by the Jews to those of their schools in which the oral law or rabbinical traditions were explained. *SEE MIDRASH; SEE RABBINISM.*

Beth-Ham-Mikra

(*arqMbi tyBe*house of reading), is the name given by the Jews to those of their schools in which the text only of the law was read.

Beth-horon

Picture for Beth-horon 1

Of both the places thus designated in Scripture but insignificant clusters of huts now remain as the representatives. See Porter, *Handbook*,. p. 215, 264.

1. *Beitur el-Foka* (Beth-horon the Upper) is a small village, but it has an antiquated aspect, owing to the numbers of large stones built up in the walls of its houses, and also to its situation, perched like a castle on the summit of the tell. At the foot of the hill on the east side is an ancient reservoir. There is little cultivation round it, and indeed the rocky declivities afford little space for it.

Picture for Beth-horon 2

2. *Beitur el-Tahta* (Beth-horon the Nether) is likewise a small hamlet, but there are some foundations. and heaps of large stones marking the ancient site. It stands upon a slight eminence along the ridge on the north side of a well-wooded ravine (Wady el-Melab), which runs into the valley of Ajalon (Merj ibn-Omer), with another site bearing traces of ancient ruins along the Roman road a little to the south-east of it.

Bethisy De Mezieres Henri Beneoit Jules De

a French theologian, brother of count Eugene Eustace, was born in 1744. He embraced the ecclesiastical profession, was appointed in 1780 bishop of Uzes, and. became in 1789 deputy of the clergy of the bailiwick of Nismes to the States-General, where he showed himself a zealous defender of the ancient privileges of his order. He emigrated in 1792, retired to England, and there distinguished himself by his opposition to the Concordat and all the measures held by the pope, in concert with Napoleon and Louis XVIII, relating to the Church of France. He died at London in 1817. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bethlehem In Judea

Concerning this place, so memorable from the birth of our Lord, we gather a few additional particulars from one of the most recent and authoritative works on Palestine (Conder, *Tent-work*, i, 282 sq.). *SEE NATIVITY, CHURCH OF THE.*

Picture for Bethlehem 1

“Bethlehem is a long town of solidly built stone houses, crowning the summit of two knolls, connected by a lower saddle, on a white chalk ridge with steep declivities to the north and south. The monastery and basilica are at the east end of the town, overlooking the northern valley. The population, of 5000 souls, is almost entirely Christian, and the inhabitants are remarkable for their enterprise and energy in trade. The Bethlehem women are famous for their beauty, for their delicate complexion and aquiline features. They are distinguished by their head-dress, a tall felt hat, in shape a truncated cone, over which a white veil is arranged, and from which heavy strings of coins are suspended. Their dresses are also remarkable from the square patches of red and yellow, which are

introduced into the blue or striped fabric of which they are composed. *SEE ATTIRE.*

Picture for Bethlehem 2

“Bethlehem is supplied with water by cisterns, and from the great aqueduct (from Solomon’s Pools) which passes through the hill. The famous well for the waters of which David thirsted (~~Gen~~ 2 Samuel 23:14-17) is supposed to be represented by an ancient and extensive cistern, with many mouths, on the north-east. It is not impossible that this may be the ‘pit,’ as Josephus calls it (*Ant.* 7:12, 4), which was beside the city.

“East of Bethlehem is a narrow plain or open valley, bare and treeless, with white stony slopes and a few crumbling ruins. One of these ruins is a large building called *Si el-Ghanem* (‘the sheepfold’), apparently an ancient monastery; a second site is called ‘the Church of the Flocks,’ a subterranean Greek chapel, with mediaeval ruins above, first mentioned in crusading chronicles. It is here that Migdal-Eder, ‘the tower of the flock,’ is supposed by Jerome to have stood, where, according to the Jews, Messiah was first to appear; and it is on this plain, according to tradition, that the angelic messenger appeared to the shepherds, and that the *Gloria in Excelsis* was first sung.”

Bethlehem As An Architectural Term

In the Ethiopic churches, a small building is thrown out from the east end of the sanctuary, where the bread for use in the eucharist is prepared by the deacon alone, and baked in the oven with which the place is furnished. This building is called the *Bethlehem*, or “house of bread.”

Bethlehem As A Symbol

Picture for Bethlehem

In an ancient mosaic of the Church of Sts. Cosmas and Damian, in the Via Sacra, at Rome, two flocks, each of six sheep, pass from cities labelled respectively *Hierusalem* and *Bethleem* towards the figure of a Lamb, representing the Lord, which stands on a mound in the centre. Similar representations are found elsewhere. The abbe Martigny supposes Jerusalem and Bethlehem to symbolize respectively the Jewish and Gentile Churches; but this is not a probable opinion. Bethlehem could scarcely represent the *Gentile Church*, and the twelve sheep are generally supposed

to represent the apostles, none of whom came forth from the Gentiles. The issuing forth of the flock of Christ from Jerusalem and Bethlehem probably symbolizes the fact that the Church is founded on the Nativity, the Passion, and the Resurrection of the Lord. Bethlehem was the scene of the former, Jerusalem of the two latter.

Bethlehem Our Lady Of

A military order so called was instituted by Pius II, Jan. 18, 1459, on the occasion of the recovery of the island of Lemnos from the Turks by the cardinal of Aquileia. This order was founded for its preservation, the main duty of the knights being to reside there and oppose the progress of the Turks in the Archipelago and parts adjacent. However, shortly after the Turks recaptured Lemnos, and the whole scheme vanished; and the very institution of the order is only known from the bull to the effect preserved by Leibnitz in the *Codex Gentium*.

Beth-nimrah

This site, the present *Nimrin*, is thus described by Prof. Merrill (*East of the Jordan*, p. 384): "The ruins cover a considerable space, and the location is an excellent one for a city. The stream which flows past the place is perhaps the largest on that side of the Jordan south of the Zerka, and to it I refer the 'waters of Nimrim' mentioned in ^{<2316>}Isaiah 15:6 and ^{<2483>}Jeremiah 48:34."

Beth-palet

Lieut. Conder suggests (*Quarterly Statement of the "Pal. Explor. Fund,"* January, 1875, p. 26) that from position it might very well correspond to *el-Hora* (drawing of water), a place remarkable for its number of cisterns and reservoirs, the buildings being of flint throughout.

Bethsaida

If Capernaum be located at Khan Minyeh or Ain Tabighah, or anywhere in that immediate vicinity, Bethsaida may very well have been situated at *Tell Hum*; and this position will obviate the necessity for the supposition of two Bethsaidas, inasmuch as this was the last important town in that direction, and the entire shore of the lake beyond, even on the north-east side, may very well be designated as belonging to it (^{<2001>}Luke 9:10). **SEE CAPERNAUM.**

Bethshean

Picture for Bethshean

We extract the following additional particulars from Porter's *Handbook*, p. 347:

“The ruins of Bethshean cover a space about three miles in circuit. No less than four streams flow through the site, so that the city must have consisted of several sections, separated by deep ravines and brawling torrents. Between the principal streams is a hill two hundred feet high, in form a truncated cone. From its southern base the ground ascends gradually for about half a mile, and on this slope the great body of the ancient city stood. Here also stands the modern village, grouped round a massive square tower, the style of whose masonry proclaims its Jewish or Phoenician origin. Scythopolis was a city of temples. It was a chief seat of the Philistine god Dagon. The remains of no less than four temples can be traced at the base of the tell, and several others are seen elsewhere. There are some thirty columns standing among the ruins, most of which appear to have lined the street which ran from the Gadara gate round the acropolis.

“The most perfect as well as the most interesting ruin of Bethshean is the *Theatre*, situated in the valley southwest of the tell. Though the outer walls are shattered and ruinous, the interior doors and passages are almost perfect. It is entirely built of basalt. In form it is semicircular, and its diameter measures nearly two hundred feet. Here, we are told, a number of Christians were massacred during the reign of Julian the Apostate.

“The citadel stood on the summit of the hill, and must have been a place of very great strength. The hill is a natural fortress, for a deep glen, called Wady el-Jalud, sweeps round its northern base, while another glen passes round the southern base, and the two meet on the east, thus almost surrounding it with an impassable moat. Its sides are steep, scarped, and in places almost perpendicular. A massive wall encircled the flat top, and its principal gateway was on the north-west. In its sides, which are of comparatively recent structure, may be seen fragments of Corinthian capitals and shafts of limestone. It was doubtless on the wall of this citadel that the Philistines hung up the bodies of Saul and Jonathan (~~1~~ 1 Samuel 31:10); and one can understand from the position of the city how the daring inhabitants of Jabesh were able to carry off the bodies. They crossed the Jordan during the night, crept up Wady el-Jalud to the northern base of

the tell, then clambered up its steep side, scaled the wall of the fortress, took down the bodies, and escaped.

“On the east and north of the tell there are extensive ruins, but now so overgrown with thorns, thistles, and rank grass that it is difficult to see them. On the north bank of the ravine, opposite the citadel, are a number of rock tombs and sarcophagi.

“The village is poor but populous, containing a colony of Egyptians brought hither by Ibrahim Pasha. They have a bad name, and deserve it; for they are given to pilfering, and open robbery when they can safely venture upon it. They are themselves frequently plundered by the wandering Bedawin.” The following is the latest account (Conder, *Tentwork*, 2, 69):

“Beisan is a miserable hamlet of mud hovels, amid the ruins of the important town of Scythopolis, which was a bishopric from the 5th century until the change of the see to Nazareth, in the 12th century. The remains of a theatre, hippodrome, and temple, of fine structural tombs, and baths, with a crusading fortress and bridge, are among the best-preserved antiquities of western Palestine. Christian martyrs, in the 4th century, here fought wild beasts in the theatre; and the cages with the sockets of the iron bars, and the narrow passages from the outside, are still intact in the ruined theatre of black basalt.”

Bethshemesh Of Issachar

(~~1881~~ Joshua 19:22) is suggested by Lieut. Conder (*Quarterly Statement of the Pal. Explor. Fund.*) January, 1881, p. 50; *Tentwork*, ii, 335) as being possibly the ruined site *Ain esh Shemsiyeh* in the Jordan valley.

Bethulia

is regarded by Lieut. Conder (*Tentwork*, ii, 335; *Quarterly Statement of the “Pal. Explor. Fund.”* 1881, p. 45) and Tristram (*Bible Places*, p. 204) as the modern village *Mithlia*, which is laid down on the Ordnance Map as *Meithalun*, one and a half miles south-east of Sanur and four and a quarter miles east of south from Tell Dothan.

Bethune, Hyppolyte de

a French prelate, younger son of Philippe, was born in 1647. He was raised to the bishopric of Verdun at the age of thirty-four years. He there

established a seminary, to which he called superior professors, composed a catechism, a ritual, a *Methode pour Administrer le Sacrement de Penitence* (1691), a *Nouveau Breviaire* (1693), and a *Missal* (1699). He built a hospital in his diocese, to which he bequeathed all his goods. He was the patron of several men of literary fame, and in particular of Martin Rethelois, who dedicated to him the second volume of the translation of the *Chroniques de Saint Benoit*, 'par Depres, Benedictin Espagnol. Hyppolyte de Bethune lodged an appeal against the bull *Unigenitus*, and made himself highly esteemed by his conduct and his administration. He died Aug. 24, 1720. See Hoefer, *Nouv. Biog. Genrale*, s.v.

Bethune, James

SEE BEATON; SEE BEUTON.

Bethune d'Orval Anne Leonore De

a French ascetic writer, was born in Paris in 1657. She was educated at the abbey of Royal Dieu, then of Compiègne, where she acquired a taste for monastic life, which she entered upon at the age of sixteen years. The abbess of Notre Dame du Vol de Gis, who perceived the merit of Leonore d'Orval, designated her to Louis XIV for her successor. At the age of twenty-nine, she was nominated for the position, and entered upon it at the commencement of the year 1687. Her virtue and talent made her a model for the society; She died Nov. 28, 1733. She left some works, as *Reflexions sur l'Evangile: Idee de' la Perfection Chretienne et Religieuse* (Paris,. Nully, 1718): — *Reglement de l'Abbaye de Gis, avec des Reflexions*: — *Vie de Madame de Clermont-Monglat*. All these works are published anonymously. See Hoefer, *Nouv. Biog. Generale*, s.v.

Betogabra

SEE ELEUTHEROPOLIS.

Bettelheim, J. B.

a Presbyterian minister, was born in Presburg, the capital of Hungary, in 1811. His parents were devout Jews and were anxious that he should become a rabbi. At nine years of age he could read and write Hebrew, German, and French. He attended medical lectures at Padua, and received the degree of doctor of medicine. He then travelled through various parts of Italy and Greece, practicing his profession, after which he went to Egypt

and entered the navy of Mehemet All, having received the appointment of chief surgeon. While stationed at Smyrna an Italian Bible was placed in his hands by the English Episcopal missionary, and also the New Testament in German; these he began to study, and he became so deeply interested that after five months he was impressed that it was his duty to preach the Gospel to his brethren the Jews. With this view he went to London, and in an interview with the bishop he was informed that he must study theology at least three years at Oxford or Cambridge University. Feeling the burden upon him that he must preach, he commenced as an Independent, and preached to the Jews in London with great success. In 1845 he was sent by a society of naval officers to the Loo Choo islands, where he remained seven years, acquiring the language and translating the Gospels into Japanese and Chinese. In 1850 commodore Perry found him there, and he rendered important service to that officer by acting as his interpreter. He went with the commodore to Hong Kong, China, and after remaining some time came to New York, where he spent two years in missionary work, and then removed with his family to Illinois. In 1868 he settled at Brookfield, Mo., where he died, Sept. 9, 1869. See *The Presbyterian*, March 12, 1870. (W. P. S.)

Bettelini Pietro

an eminent Italian engraver, was born at Lugano in 1763, and studied under Gandolfi and Bartolozzi. In 1848 he was employed on *The Judgment of Solomon*, after Raffaele. His masterpiece is the engraving of *The Entombment*, after Andrea del Sarto, in the Florentine gallery. The following are some of his best productions: — *St. John*; *Ascension of the Virgin*; *Magdalene*; *Madonna and Sleeping Infant*; *the Portraits of Poliziano, Machiavelli, and Galileo*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Betti

was an English priest, and one of the four sent by Finan to the Middle Angles as missionaries, after the baptism of Paeda in 653.

Betti Biagio

an Italian painter, was born at Catigliano near Pistoja in 1545, and studied under Daniello da Volterra. His works are chiefly confined to the monasteries of Rome; among which is *Christ Disputing with the Doctors*,

in the library of the Theatines. Baglioni says he was a monk for fifty years and died in 1615. He was also skilled in medicine, music, and botany. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

Bettinelli Giuseppe Maria

(called also *Xaviero*), an Italian Jesuit and litterateur, was born at Mantua, July 18, 1718. He was educated by the Jesuits at Mantua and Bologna, and joined the society in 1736; From 1739 to 1744 he taught belles-lettres at Brescia, after which he went to Bologna to study divinity. In 1748 he became professor of rhetoric at Venice, and in 1751 the College of Nobles at Parma was intrusted to him. He remained in that office eight years, during which he visited the various cities of Italy in the interest of his order. After the suppression of the Jesuits in 1773 he retired to Mantua, where he spent the greater part of his remaining years. He died Sept. 13, 1808. His complete works were published at Venice in 24 vols. 12mo. (1799). See *Encyclop. Brit.* (9th ed.) s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bettini, Antonio

an Italian prelate and antiquarian, was born at Sienna in 1396, and joined the Jesuits. At the age of sixty-five he was elected bishop of Foligno. and died in 1487, leaving several works on mystic and religious art, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bettini, Pietro

an Italian engraver who flourished in 1681, etched a few plates, among which are the following: *Christ appearing to Peter*, after Domenico Campelli; *The Martyrdom of St. Sebastian*, after Domenichino.

Bettle, Samuel (1),

a minister of the Society of Friends, was born in Philadelphia in 1810. In early manhood he embarked in mercantile pursuits. After his conversion he consecrated himself to the service of his Lord, and was recognized as a minister of the Gospel. "His ministry was clear, eloquent, thoughtful, weighty, and, above all, accompanied with unction." In the discharge of his duties he visited many yearly meetings in the United States. He labored also among the Indians and freedmen, and his advice was sought and followed by the heads of government at Washington. Among the ministers

of his denomination he took a deservedly high rank. He died at his home near Philadelphia, Jan. 28, 1880. See *Friends' Review*, 33:616. (J. C. S.)

Bettle, Samuel (2),

a minister of the Society of Friends, was converted in early life, and became one of the most eminent ministers in the denomination. His mind was remarkably well disciplined, and this, with his natural endowments, made him peculiarly well fitted for his work during a long course of years. Intrusted with considerable means, he exercised a true Christian benevolence, devoting a large portion of his wealth to that purpose. For more than half a century he filled various responsible stations in his society. He died in Philadelphia, Pa., April 12, 1861, aged eighty-six years. See *Amer. Annual Monitor*, 1862, p. 7.

Betts, Alfred H. M.D.

a Presbyterian minister, was born at Norwalk, Conn., Sept. 2, 1786. About 1820 he was licensed by the Portage Presbytery, and thereafter devoted his time and talents fully to the work of his Master in Florence, Brownhelm, Vermilion, and Wakeman, O. He died Sept. 8, 1860. See Wilson, *Hist. Presb. Almanac*, 1861, p. 156.

Betts, Barber

a Presbyterian minister, was born in Richmond, Va., July 1, 1850. He resided in Southwestern Virginia, where he pursued his theological studies. He was licensed to preach and ordained by the Transylvania Presbytery. His first charge was in Butler County, Ky., from which he afterwards removed to Mercer County, where he labored as pastor of the Presbyterian Church of New Providence. Here he spent the remainder of his days in the service of his Master. He died Nov. 14, 1881. See *Central Presbyterian*, Nov. 30, 1881. (W. P. S.)

Betts, Charles

a minister in the Methodist Episcopal Church South, was born in North Carolina in 1800. He experienced conversion in 1816, became class-leader at once, and in 1818 entered the South Carolina Conference. By his deep piety, vigorous intellect, and great success, he soon attained a leading position among his brethren. He was honored by frequent elections to the General Conference, and appointed to the most important charges in the

Conference. He continued effective until the close of 1871, when he became superannuated. He died about April 15, 1872. Mr. Betts was always a warm and earnest preacher. He had a well-knit and powerful physical frame, and often taxed it to its utmost. See *Minutes of Annual Conferences of the M. E. Church South*, 1872, p. 671.

Betts, Frederick G.

a Presbyterian minister, was born Aug. 14, 1812. His parents were New Englanders. He pursued his classical studies at first in Meadville, Pa. In May, 1838, he commenced the study of theology in Boalsburg, under private instruction; the following October he was received as a candidate, and in April, 1840, was licensed to preach. In the autumn of the same year he was ordained to the full work of the ministry, and installed over several small churches in Clearfield County. He died in Cincinnati, Jan. 17, 1845. See *Hist. of the Presbytery of Huntingdon*, 1874.

Betts, George

an English Congregational minister, was born at Weathersfield, Essex, March 12, 1783. He joined the Church in early life, received his collegiate discipline at Hoxton College, and in 1812 was ordained at Alfriston, Sussex. Here he labored until 1832, when he removed to Foleshill, near Coventry. After a pastorate here for ten years, and in March for seven years, he consented to resume again his first charge at Alfriston. He died at March, Feb. 23, 1860. Mr. Betts was earnest and affectionate in his ministry, active and zealous in his pastoral duties. He edited the lives of Flavel and Whitfield, and published, *Bible Anecdotes* (2 vols.): — *The Young Convert's Apology: A Funeral Discourse for Dr. Simpson*; and other smaller works. See (Lond.) *Cong. Year-book*, 1861, p. 202.

Betts, Henry

an English Baptist minister, was born in 1796 at a village near Mildenhall, Suffolk, and removed with his parents, when he was four years of age, to Norwich. In his religious preference, he was a strong Churchman in his younger days, and was accustomed to direct the shafts of his ridicule openly against the Baptists. On his conversion at thirty-three years of age, after protracted but private conviction, he joined the Baptists, and resolved to devote himself to evangelical labors in one of the worst neighborhoods of Norwich. Twice his preaching-room was enlarged. A church of forty-six

members was formed, of which he was chosen the pastor. Here he continued until 1832, when he was called to Great Yarmouth, where his pastorate continued for nineteen years, receiving into the Church during this period 144 persons. He died April 25, 1851. See *English Baptist Magazine*, 1851, p. 374, 375; (Lond.) *Bapt. Hand-book*, 1852, p. 47. (J. C. S.)

Betts, R. Wye

an English Congregational minister, was born at Portsea, 1823. He was converted and joined the Church early in life, and was educated at Highbury and New Colleges. In 1853 he accepted a call of the Church at Hanover Chapel, Peckham, where he labored till his death, Dec. 1, 1868. The duties of his pastorate were onerous, yet Mr. Betts gave much time and thought to other work. The Collyer Memorial Schools rose under his energetic influence. He was secretary of the Surrey Congregational Union, and of the Local Fraternal Association. See (Lond.) *Cong. Year-book*, 1870, p. 276.

Betts, Thomas

a Protestant Episcopal clergyman of the Diocese of Nebraska, was born in Ireland in 1810. He was ordained deacon in 1867, and priest in the following year; in 1867 he was employed as a missionary in Rulo and Falls City, Neb.; he went to Weston, Mo., in 1873 as rector of St. John's Church; the following year he became rector of St. Paul's, in Wyandotte, Kansas; in 1877 he was rector of St. Thomas's Church, Falls City, and St. Peter's, Rulo, Neb. His death occurred July 3, 1878. See *Prot. Episc. Almanac*, 1880, p. 170.

Betty Thomas

an English Congregational minister, was born at Hull, Jan. 13, 1810. He became an orphan very early in life, and made many voyages to foreign lands as a sailor-boy; in his nineteenth year he quitted the sea, was converted, and joined the Wesleyan Methodists. In 1834 he joined the Independents, offered his services to the London Missionary Society, and was sent to Stanford, Berkshire, where he labored till 1851, and then removed to Stanningley, near Leeds. Thence he removed to Horncastle, Lincolnshire, where he labored six years, and then took a small charge at West Burton, Wensleydale. Failing health, which had caused his removal in

nearly every instance, caused him to retire in 1864 to Knaresborough, where he died, March 26, 1865. See (Lond.) *Congregational Year-book*, 1866, p. 234.

Betulee Mathieu

a French theologian and chronologist, a native of Colmar, lived at the commencement of the 17th century. — His principal works are, *Commentarius*, upon the Epistle to the Galatians: — *Tabulae Chronologicae Imperii et Imperatorum Romanorum*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Betulius Christian

a Lutheran theologian, was born at Wildenstein, in Bohemia, in 1619. For a time he acted as tutor at different schools, till in 1660 he was called as deacon to Blaubeuren. He died as pastor in Sindelfingen, Jan. 26, 1677. He is the author of a collection of hymns, published under the title *Andachtige Gotteslieder* (Nordlingen, 1658). — See Will, *Nurnberger Gelehrten-Lexikon*, 1-755; Koch, *Gesch. des. deutschen Kircahenliedes*, 3, 485 sq. (B. P.)

Beuf Le

SEE LEBEUF.

Beughem Charles Antoine Francois De Paule De

a Flemish theologian and scholar, was born at Brussels in 1744. He obtained in 1763 the degree of bachelor in theology at the University of Louvain, and in 1768 he entered upon the ecclesiastical profession. He was successively professor of poetry at Turnhout, director of the College of Courtray, principal of that of Gand, and secretary of the vacant see of the bishopric of Tournay. He demanded of one of the leaders that he should repress habitual begging, and give place to a memorial which the viscount of Vilaine (XIV) had published in 1775 — *Sur les Moyens de Corriger les Malfaiteurs et les Faineants*. In 1790, the cardinal of Frankenberg, archbishop of Mechlin, chose Beughem for his secretary; but the invasion of the French army in Belgium forced the cardinal to flee, while his secretary, not being willing to take the oath of *haine a la royaute*, was imprisoned seven months at Mechlin and afterwards at Versailles, from whence he was carried to the Isle of Oleron. At the fall of the empire he

returned to his own country, where he sustained a violent controversy against the publicists, who proposed the union of Belgium and Holland. This dispute caused him to write several pamphlets, entitled, *Le Bouclier, L'Unite, L'Antidote contre le Somnambulisme*. He also took part in the disputes of the bishop of Gand with the government. He died at Brussels in 1820. His principal works are, *Documenta e Variis Testamenti Historiis Petita* (Mechlin, 1797); this is a collection of Latin, Flemish, and French verses, which is only ordinary: — *Fructus Suppressa Cortraci Mendicite Exorti* (Courtray, 1776); translated into Flemish by Wolf, echevin of Courtray: — *Oratio in Funere Marice Theresice* (Gand, 1781). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beulan

a British divine and historian of the 7th century, was the instructor of the celebrated Nennius, afterwards abbot of the monastery of Bangor. He is said to have written a work entitled *De Genealogiis Gentium*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Chalmers, *Biog. Dict.* s.v.

Beulan (Lat. Beulanus Or Beulanius), Samuel

Son of the preceding, was a learned English divine, who flourished about the middle of the 7th century. He was born in Northumberland, but lived almost from his infancy in the Isle of Wight. He wrote, in beautiful Latin, several historical treatises relating to his own times. See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Beuno

a Welsh saint, son of Hywgi (or Bugi), was a near relative and contemporary of St. Kentigern. He founded a religious society at Clynog Fawr, in Carnarvonshire, about 616, on land granted by Cadfan. In his old age Beuno was the instructor of St. Gwenfrewi (or Wenefred). Eleven churches are dedicated to him, and his festival is on April 21. See Rees, *Welsh Saints*, p. 268.

Beurlin Jacob

a German theologian, was born in the year 1520, at Dornstetten. In 1543 he joined the Lutheran Church, was in 1546 pastor at Derendingens and in 1551 doctor and professor of theology at Tubingen. In the same year he

was sent by duke Christopher of Wuittemberg, together with Brenz and two others, to the Council of Trent, with the view of having the new creed approved. But, of course, this mission was without any result. After his return he had to use all his influence to harmonize those parties which participated in the Osiandrian controversy, especially in Prussia, Saxony, Worms, and Erfurt. In consideration of his many services, he was appointed in 1561 chancellor of the University and provost of the Stiftskirche at Tübingen. He died in the same year, Oct. 28, at Paris, where he had gone, together with Jacob Andrea and Bidembach, to attend the colloquy of Poissy. He wrote, *Enarratio Epistolæ Canonice Joannis: — Liber contra Petrum a Soto: — Disputatio de Mediatore Christo: — De Clavibus Regni Coelorum*. See Eisenbach, *Geschichte des Universitäts und Stadt Tübingen*, p. 108112; Bok, *Geschichte von Tübingen*, p. 75 sq.; Hefele, in Wetzer u. Welte's *Kirchen-Lexikon*, s.v. (B. P.)

Beurrey (Or Beurey) Nicolas

of Chateauroux, a French theologian, was born at Fontenay-le-Comte, and lived in the latter half of the 18th century. He embraced the ecclesiastical profession, and distinguished himself by his knowledge. He wrote *Question de P Usure Eclaircie* (Paris, 1786-87). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beurrier, Louis

a French Celestine, who died at Vichy, April 8, 1845, wrote, *Histoire du Monastere des Celestins de Paris* (Paris, 1634, 4to): — *Sommaire des Vies des Fondateurs et Reformateurs des Ordres Religieux, avec Figures* (ibid. 1634): — *Les Analogies et Antitheses de l'Incarnation du Fils de Dieu et des Actions les Plus Notables de sa Vie, avec le Peche d'Adam* (1632): — *Isagoge, seu Introductio ad Scientiam de Sacramentis*. See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Beurrier, Paul

a French theologian, canon regular and abbot of St. Genevieve, was born in 1610, and died Jan. 25, 1696. He wrote, *La Vie de Sainte Genevieve* (Paris, 1642): — *Homelies, Prones, ou Meditations sur les Evangiles des Dimanches et Principales Fetes* (ibid. 1668): — *Perpetuitas Fidei, ob Origine Mundi ad hæc usque Tempora, in Lege Naturali, Mosaica et*

Evangelica (ibid. 1672; in French, ibid. 1680): — *Speculum Christiance Religionis* (ibid. 1666, 1672). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beurrier, Vincent Toussaint

a French preacher, was born at Vannes, Nov. 1, 1715. He held a distinguished place among the French missionaries of the 18th century. He died at Blois in 1782. He wrote, *Conferences Ecclesiastiques*, which were very successful in the epoch in which they appeared: nevertheless he was reproached with having combated, in this work, religious *tolerance*: — *Sermons, ou Discours pour les Dimanches et Fites de l'Avent et du Careme, les Mysteres de Notre-Seigneur, de la Vierge; quelques Pangyriques, et sur Plusieurs Points de Morale* (Paris, 1784). See Hoefer, *Nouv. Biog. Generale*, s.v.

Beussel Herman

a German Reformed minister, was sent to America by the missionary association of Langenberg, Prussia. He was licensed to preach, Nov. 9, 1848, in the Church at Williamsburg, N. Y., where he was a dutiful and pious pastor until his death, Aug. 13, 1849. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:495.

Beuter Pedro Antonio

a Spanish theologian, a native of Valencia, lived in the 16th century. . He wrote *Annotationes Decem in Sacram Scripturam* (Valencia, 1517). The titles of sections of. this work have been given by some bibliographers as the titles of separate works. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beuton (Or Bethune) James

a Scottish prelate, was born at Belfour, in the shire of Fife, and was provost of Bothwell in 1503; in 1504 he was abbot of Dunfermline, and treasurer of the kingdom in 1505. In 1508 he became bishop elect of the see of Galloway, and in the same year he was translated to the see of Glasgow. Here he remained until 1522, when he was translated to the primacy of St. Andrews, and continued also in the chancellor's office during the duke of Albany's administration. He founded the New Divinity College at St. Andrews. During his stay at Glasgow he enclosed the episcopal palace in that city with a magnificent stone wall of ashlar-work on the east, south, and west. He augmented the altarages in the choir of the

cathedral, over which there is a coat of arms. He also built and repaired several bridges about the city of Glasgow. He died in 1539. See Keith, *Scottish Bishops*, p. 35, 255, 257.,

Beuvelet Mathieu

a French ascetic writer, was born at Marles, in the suburbs of Soissons, near the close of the 16th century. He embraced the ecclesiastical profession, went to Paris, and entered the congregation of the priests of St. Nicholas of Chardonnet, where he employed himself in teaching the young clerks of the holy ministry. He wrote, *Meditations sur les Principales Verites Chretiennes et Ecclesiastiques* (Paris, 1652; Besancon, 1819): — *Le Vraie et Solide Devotion* (Paris, 1658): — *Instruction sur le Manuel* (ibid. 1675): — *Conduite pour les Principaux Exercices qui sefont dans les Seininaires* (ibid. 1663); a work translated into Latin by Ignatius of Bathvani, bishop of Weissenburg in Transylvania: — *Le Symbole des Apotres Explique et Divise en Prones* (ibid. 1675); a posthumous work. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bevan, Barbara

a Welsh minister of the Society of Friends, was born in Trevrygg in 1682. She was converted at the age of sixteen, and soon after joined the Church and received a call to the ministry. She now devoted herself most zealously to her work in West Jersey, and some parts of East Jersey, where her labors. were well received. For a time she was her father's companion in Christian work in Wales, travelling in 1704 about six hundred miles in the performance of his ministerial duties. Her life, which was so useful, was a brief one, ending in great peace, Nov. 26, 1705. See, *Piety Promoted*, 2, 25, 26. (J. C. S.)

Bevan, Evan

a minister of the Society of Friends, was born in Lantwit Vardre, Wales; about 1678. He pursued his collegiate studies at Oxford, where, it is. said, he made considerable progress in various parts of literature. He next studied law, and subsequently practiced in his native county, Glamorganshire, where he received an appointment as deputy-sheriff. While thus engaged his mind became deeply interested in his own spiritual condition, and having been instructed and comforted by reading Barclay's *Apology for the Quakers*, he left the Established Church and united with

the Friends. During the last twenty years of his life, he was much engaged with his ministerial duties, chiefly in the place and neighborhood of his residence in Pontymoill, Monmouthshire, Wales. After uniting with the Friends, he taught a school for thirty-five years. He died Feb. 17, 1746. See *Friends' Library*, 13:174-178. (J. C. S.)

Bevan, John (1),

a minister of the Society of Friends, was born in Wales in 1646. After his marriage, he became a member of the Church of England. Having read a book by George Fox the younger, he united with the Friends. In 1683 he and his wife removed to Pennsylvania, where they remained many years and brought up a family. They returned to England in 1704. While in America John Bevan "received a gift of the ministry," and itinerated in parts of the new country; and when he returned to his native land he continued to preach in different parts of Wales, closing his life not long after 1721. See *Piety Promoted*, 4, 353-359. (J. C. S)

Bevan, John (2),

a Welsh Congregational minister, was born Dec. 3, 1825. He was religiously trained from infancy; joined the Church at Cymmar-Clyn-Corrwg; received his theological training at Three Crosses, and was ordained Aug. 6, 1852, at Providence, Llangedock, and Carmel, Llansadwm. His health failing caused his removal to Mountain Ash, Glamorganshire, where he died, Dec. 21, 1860. See (Lond.) *Cong. Year-book*, 1862, p. 223.

Bevan (nee Plumsted), Mary

an English minister of the Society of Friends, was born in London in 1751. Her father was an acknowledged minister among the Quakers. In her childhood she gave her heart to the Saviour. When thirty-three years of age she felt it her duty to "appear as a minister, in which service she was acceptably engaged while ability remained." In 1810 she had an apoplectic fit, and died May 23, 1813. See *Piety Promoted*, 4, 46, 48. (J. C. S.)

Bevan, William

an English Congregational minister, was born at Islington, London, Sept. 3, 1812. His early training was in the Church of England, but he joined the Congregational Church when quite young, and entered Highbury College

to prepare for its ministry. In 1835 he left college, and was ordained pastor at Salem Chapel, Wellingborough, and in 1837 undertook the pastorate at Neivington Chapel, Liverpool, where he labored successfully ten years. At an urgent request, in 1847 he removed to London and became secretary of the Evangelical Alliance. He accepted the pastorate of Snow Hill, Wolverhampton; in 1849, which he retained until 1860. In 1862 he removed to Bow, where he preached till his death, June 4, 1874. Mr. Bevan was a grave and earnest preacher; his sermons were solid in style, and rich in instruction and guidance. He had a remarkable gift of prayer. As a pastor, he was the ever accessible resort of the troubled and anxious. Whatever he undertook he did thoroughly. See (Lond.) *Cong. Year-book*, 1875, p. 312.

Bevel

is a sloped or canted surface resembling a chamfer or splay, excepting that in strictness this latter term should be applied only to openings which have their sides sloped for the purpose of enlarging them, while a sloped surface in another situation would be a bevel; this distinction, however, is seldom regarded. and the two terms are commonly used synonymously, *SEE CANT*; *SEE SPLAY*.

Beverense Antonio

an Italian painter, labored at Venice in the second half of the 17th century. Lanzi thinks this artist was a native of Bavaria, for which reason, and his early return to his own country, he is not known in Italy as his merits deserve; that he was a disciple of the Bolognese school, and that in the College of the Nunziata is a picture of the *Marriage of the Virgin*, which displays great accuracy of design, superiority of forms, and an admirable chiaro-scuro. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Beveridge, Thomas

a Presbyterian minister, was born at Eastside, parish of Fossoway and shire of Fife, Scotland, in 1749. After studying philosophy, he entered the divinity hall, under the inspection of the Rev. William Moncrief of Alloa. He was ordained to the Associate ministry at Edinburgh in September, 1783, and became assistant pastor there to Rev. Adam Gile. He came to America the ensuing year by appointment of the General Associate Synod,

in answer to a call from the Associate Presbytery of Pennsylvania for help. Soon after his arrival in the spring of 1784, at the request of the latter body he drew up a *Testimony for the Doctrine and Order of the Church of Christ*, which was approved at Piquea, Aug. 25, 1784. In the spring of 1785 he went to New York and organized the Associate Congregation there. He became pastor of the people at Cambridge, Sept. 10, 1789. He engaged in various public labors, and died July 22, 1798. See Sprague, *Annals of the Amer. Pulpit*, 3, 31; Miller, *Sketches and Sermons* (1839).

Beveridge, Thomas George

an English Congregational minister, was born at Chatham, July 9, 1839, of pious parents. He early evinced a devout spirit. In 1856 he became a member of the Church, and at once took part in home-mission work with that active missionary spirit which so characterized his after-life. In 1862 he entered Hackney College, and at the close of his course was called to the pastorate of the Congregational Church on the Isle of Portland, where he was ordained and remained three years. In 1868 he removed to Fareham, where his labors were greatly blessed. In 1872 he and his devoted wife offered themselves to the London Missionary Society, and, being accepted, set sail for Tamatave, Madagascar. Mr. Beveridge immediately devoted himself to the acquiring of a better knowledge of the people and their language; but because of exposure and poor medical assistance he was obliged to embark, in June, 1877, for his native land. All went well until the fifth day, when, near Cape Guardafui, the vessel ran into the breakers, and the entire family was lost except his little son Sidney. Mr. Beveridge was very conscientious and gentle in disposition. With a temperament of nervous excitability he united a wondrous stability of character. See (Lond.) *Cong. Yearbook*, 1878, p. 307.

Beverley, Thomas (1),

an English clergyman of the 17th century, was rector of Lilley, Hertfordshire, and published *Discourses on the Principles of Protestant Truth and Peace* (Lond. 1683). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Beverley, Thomas (2),

an English Nonconformist divine of the 17th century, was minister to a Congregation at Cutler's Hall, London, and published a number of works

on prophecies and other subjects. Among them we note, *The Prophetical History of the Reformation to be Performed in the Year 1697* (Lond. 1689): — *The late Revolution to be applied to the Spirit now moving in Fulfilling of all Prophecy* (eod.): — *The Kingdom of Jesus Christ entering its Succession in 1697 according to a Callendar of Time* (eod.). See Watt, *Bibliotheca Britannica*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bevilacqua Ambrogio

a Milanese painter, flourished in the latter part of the 15th century. Lomazzo says that there are several of his works in the churches at Milan. In the Church of San Stefano is a fine picture by him representing St. Ambrose, with Sts. Gervasius and Protasius standing by his side. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Beville William

an English divine, was born in the city of Lincoln. Here he received the first rudiments of a classical education, and at an early age was admitted a pensioner of Peter House. In this place his assiduity and talents commanded general esteem, and when he took his first degree his name appeared high in the list of wranglers. Shortly after graduation he was elected fellow of his college, and, receiving holy orders, settled in London, where he excited public attention as a preacher, first at the chapel in Great Queen Street. Lincoln's-inn Fields, and afterwards at that in Spring Gardens. He was also the author of several successful literary efforts. Besides other productions of equal merit, the public is indebted to his pen for an able vindication of Hammond from the strictures of Dr. Johnson, and for a very elegant translation of *Numa Pompilius*, from the original French of Monsieur de Florian. Mr. Beville, in private circles, was no less popular than as a preacher and scholar. He was an agreeable companion, a firm friend, and ever ready to assist with advice and means those who might need his aid. He died suddenly in 1822.

Bew Elijah

an English Wesleyan missionary, was born at Newbury, July 29, 1847. In September, 1871, he went to the Richmond Theological Institution, in 1873 was received by the Conference, and in 1874 was sent to Freetown, West Africa, where he labored two years. Returning to England for his

health, he was sent East in 1878 to the diamond-fields of South Africa. His year there was trying and difficult; still he labored on till his death, March 29, 1879. See *Minutes of British Conf.*, 1879, p. 53.

Bewglass James, LL.D., M.R.I.A.

an English Congregational minister, was born at Killyman, Moy, county Tyrone, Ireland, Dec. 4, 1809. His father was a small farmer, and it was only by strenuous efforts and much self-denial that Mr. Bewglass obtained his education. He was first sent to a small neighborhood school near his home, and then, after some years' work on the farm, he went to Belfast College. Here he took honors in fourteen classes, and mostly first-class; and here, in 1832, he avowed himself a Christian, joined the Church, and was chosen deacon. In 1842. he was ordained to the ministry in connection with the Irish Evangelical Society, and about this time obtained his A.M. at the University of Aberdeen. Soon after he was chosen to a professorship in the Dublin Independent College. During the four months' vacations he went to the universities of Halle and Berlin, was made a member of the German Oriental Society, and was pressed to accept a professorship at Halle, but he declined. At the close of his Dublin career, in 1848, Dr. Bewglass became principal over the West-of-England Dissenters' Proprietary School, at Taunton, and six years later removed to Silcoates, where for twenty-two years he presided over the Northern Congregational School, dying at his post, April 3, 1876. In politics, Dr. Bewglass was an advanced Liberal; in religion, he had a marked Puritan strain of thought and feeling, and was a strong Nonconformist. He was a ripe scholar, being especially strong in the linguistic and literary department., He was a born ruler of boys, and won the affection and regard of all under his sceptre. See (Lond.) *Cong. Year-book*, 1877, p. 344.

Bewlay Edward

an English Congregational minister, was born at Birmingham, Jan. 20, 1811. He was carefully trained by religious parents, joined the Wesleyans, and, becoming a local preacher, he preached for several years in the Dudley, Lincoln, and Huddersfield circuits. Then, joining the Congregationalists, he entered Highbury College, London, and in 1839 received as his first charge the Church at March, Isle of Ely. Mr. Bewlay subsequently preached successively at Cirencester, Sunderland, and at Walworth, London, where he resigned pastoral work in 1869, and then

removing to Angell Pack, Brixton, S.W., he opened a private college. Here he died, Sept. 23, 1878. See (Lond.) *Cong. Year-book*, 1879, p. 299.

Bewley, George Washington

a minister in the Methodist Episcopal Church South, was born in Fairfax County, Va., May 2, 1810. He joined the Church in his sixteenth year, received license to preach a few months later, and was employed in the Tennessee Conference. In 1826 he entered the travelling connection of that Conference, and in 1829 was transferred to the Missouri Conference. In 1841 failure of health obliged him to take a superannuated relation, which, with two years' exception of active work, he sustained until his death, at Hannibal, Mo., Nov. 5, 1846. Mr. Bewley was eminent for his sincere self-devotion and abundant labors. See *Minutes of Annual Conferences of the M. E. Church South*, 1847, p. 106.

Bewley, Nelson R.

a Methodist Episcopal minister, was born in 1818. For six years he was a faithful minister in the Missouri Conference. He died Jan. 25, 1836. See *Minutes of Annual Conferences*, 1837, p. 485.

Bewley, Thomas Henry

an English Wesleyan minister, was converted at the age of seventeen, entered the ministry in 1823, travelled the Whitehaven, Edinburgh, and Manchester circuits, and in 1829, on account of affliction, retired from the work. In 1836 he was most cordially received by the Conference again, and appointed to the general superintendency of the missionschools in Jamaica, W. I. He died at Stewartstown, Jamaica, July 14, 1838, aged thirty-eight. See *Minutes of Brit. Conference*, 1839, p. 429; Bleby, *Romance without Fiction*, chap. 30.

Bexerano Pietro

SEE BENGARANO.

Bexerins

are pagan priests among the Mandingoes, on the west coast of Africa. They are much addicted to the study and practice of jugglery. The grand Bexerin is, as it were, the sovereign politiff. He presides over all the other

priests who profess to teach magical arts to the people. A common practice with them is to inscribe letters or other marks on small pieces of paper, which they carefully wrap up and give to their pupils and others as effectual preservatives against diseases and calamities of every kind.

Beyer, Andreas

a Lutheran theologian of Germany, was born at Waldkirchen, near Chemnitz, in 1636, and died as pastor of St. Nicolaus, at Freiberg, Nov. 18, 1716. He wrote, *Additamenta ad Seldenum de, Diis Syris*: — *Fasciculum Dictorum Biblicorum Selectiorum Theo-philologicorum, Homiletice Tractatorum cum Appendice Emblemattun 142 Variorum et Novorum*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 2, 13. (B. P.)

Beyer, Johann Rudolph Gottlieb

a German Protestant theologian, was born at Erfurt, Jan. 20, 1756. He studied at Jena, and in 1780 was appointed rector of the school at St. Thomas and afternoon preacher. In 1782 he was called to the pastorate at Schwerborn, and in 1790 he went to Sommerda, where he died, Dec. 8, 1813. He published, *Predigten zur Aufklarung der Volksreligion* (Leipsic, 1782-94, 3 vols.): — *Ueber die Strafen der Verdammten und deren Dauer* (ibid. 1782-84): — *Allgemeines Magazin fur Prediger nach den Bedurfnissen unserer Zeit* (ibid. 1789-96, 12 vols.): — *Die Geschichte der Urwelt in Predigten* (ibid. 1795-1800, 4 vols.): — *Museum fur Prediger* (ibid. 1797-1800, 4 vols.), etc. See Doring, *Die gelehrten Theologen Deutschlands*, 1, 104 sq.; Winer, *Handbuch der theol. Lit.* i, 478; 2, 36, 48, 90, 116, 197 sq., 211, 216. (B. P.)

Beyerslinck

SEE BEIERLENK.

Beygtach Haji

(i.e. *saint*), a Turkish dervish, founder of religious orders. This pious Mussulman, who, from his virtuous reputation, was called *Vely*, instituted an order of dervishes, which was called, from the name of the founder, *Beygtachis*. The reputation which his prophecies and miracles had gained for him determined Amurath I to employ him to consecrate the standard of the new militia. He consented, and, approaching the army, ordered them to

conquer in all their undertakings, and gave them the name of *Yeni Chery*. The tomb of this monk, who died at Querc Chehr in 1367 or 1368, is found at the village of Beyzektach upon the European shore of the Bosphorus, not far from Galata. This is a place of pilgrimage which is highly respected by Mussulmans. See Hoefer, *Nouv. Biog. Generale*, s.v.

Beyla

in Norse mythology, was the servant of Freyr, the wife of Beiggwirs, and friend of Lanfeia, the mother of Loke, which moved her to beg the evil Asa Loke, when he insulted all the deities at AEgir's feast, to spare Lanfeia, his mother.

Beynon, D. J.

a Welsh Congregational minister, was born at Caermarthen in 1792. When very young he removed to Merthyr-Tydvil, and there joined the Congregationalists. Mr. Beynon was ordained at Llanerch-y-medd, Anglesea, in 1814. After a few years of incessant labor he resigned his charge, and returned to South Wales. Thence he went to Prussia, stayed a few years, and then returning, spent the remainder of his life at Groeswen, where he died, June 26, 1872. See (Lond.) *Cong. Year-book*, 1873, p. 316.

Beynon, John Jones

a Welsh Congregational minister, was born at Fronhaul, Parish of Cilrhedine, Caermarthen County, South Wales in 1787. At fourteen years of age he joined the Church at Trelech. He commenced his studies for the ministry in the Academy at Wrexham about 1808, and was invited to take charge of the infant cause at Bishopscastle, under the auspices of the Salop Association. He was ordained at Bishopscastle in 1813. At the end of 1816 he was settled as pastor over the churches at Dorrington and Lyth Hill, near Shrewsbury, and remained there until the close of life, Dec. 8, 1853. See (Lond.) *Cong. Year-book*, 1855, p. 207, 208.

Beys Henricus

a minister of the Reformed (Dutch) Church, was born about 1680. He was ordained by the Classis of Amsterdam, Holland, May 4, 1705, and came to America in the same year. He served the Church at Kingston, Ulster Co., N. Y., from 1705 to 1708, when he returned to Holland. He came back to America in 1710 and took orders in the Episcopal Church, and became

pastor of Harlem and Fordham Episcopal churches in 1710. He was suspended by the Classis of Amsterdam in 1712, because he had joined the Episcopal Church without making any complaints or giving any reasons for the step which he had taken. Thereupon he went again to Holland in 1713, and was restored to the ministry of the Reformed (Dutch) Church, and became pastor of the Church at Curagoa from 1714 to 1717. The time of his death is not known. See Corwin, *Manual of the Ref. Church of America* (3d ed.), p. 182.

Beyschlag Johann Balthasar

a Lutheran theologian of Germany, was born Nov. 4, 1669, at Halle. He studied at Wittenberg, and was in 1692 appointed adjunct to the philosophical faculty. In 1694; he was called to the pastorate of his native place, where he died Sept. 14, 1717. He is the author of many hymns, which were published at Nuremberg (1709), under the title of *Centifolia Melica*. See Wezel, *Hymnos*, 4:3443; Pregizer, *Gottgeheiligte Poesie* (Tubingen, 1723), p. 370-373; Koch, *Gesch. — der deutschen Kirchenliedes*, 5, 402 sq. (B. P.)

Beza Saint

SEE BEGA.

Bezek

1. (~~QUB~~Judges 1:5.) This is thought by Lieut. Conder (*Tent-work*, 2, 335; *Quar. Statement of the "Pal. Explor. Fund,"* 1881, p. 50) to be the ruined site *Bezakah*, "south of Lydda," but the Ordnance Map contains no such name in that immediate vicinity.

2. (~~QUB~~1 Samuel 11:8.) This has been fully recovered by Lieut. Conder (*ibid.*) in the ruined site, with graves and cisterns, laid down on the Ordnance Map as *Khirbet Izbik*, nine miles west of the Jordan and eleven miles southwest of Beisan.

Bezer

"The ruins of this place have recently been discovered by Mr. Palmer, a little more than two miles southwest of Dihon, now called *Kasur elBesheir*. They are on a knoll, and are of some extent."

Bezeth

(1 Maccabees 7:19) is considered by Lieut. Conder (*Tent-work*, 2, 335) as the modern *Beit Zdtā*; but he gives no further details.

Bezetha

Tristram thinks that “beyond a shadow of doubt” this hill “forms the greater part of the Mohammedan quarter of modern Jerusalem — a broad, irregular ridge, separated from Moriah by the fosse and great Pool of Bethesda, from Akra by the Harmonaeon valley, and with a rugged, precipitous descent on the east to the valley of Jehoshaphat or Kedron. The northern part, now a Moslem cemetery, is outside the walls” (*Bible Places*, p. 140).

Bezla

in Slavonic mythology, was the goddess of twilight among the Wends, in the train of the god of the sun, Perun.

Bezons Armand Bazin De

a French prelate, son of Claude Bazin, became in 1685 bishop of Aire; in 1698 archbishop of Bordeaux, and in 1719 of Rouen. He was deputy of the province of Bordeaux at the assemblies of the clergy in 1705, 1707, 1710, 1711, and 1715. His great knowledge of ecclesiastical affairs caused him to be made a member of the Council of Conscience, which was established Sept. 1715, after the death of Louis XIV. He was admitted to the Council of Regency, and charged with the direction of the stewardships. Severe reproach is due this prelate for having permitted the infamous Dubois to be ordained in his diocese. He died Oct. 8, 1721, leaving, *Ordonnances, Synodales du Diocese de Bordeaux* (Bordeaux, 1704): — *Proces-verbal de l'Assemblée du Clerge tenue en 1685 a Saint-Germain-en-Laye* (Paris, 1690). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bezpopoftschins

one of the two classes of Russian sectaries distinguished by the peculiarity that they have either no priests at all, or priests of their own ordination in no way connected with the national church. The principal sects of Bezpopoftschins are the *Duchobortsi*, the *Pomoryans*, the *Theodosians*, the *Philipoftschins*, the *Netovtschins*, the *Pastershkoie Soglasia*, the

Novojentzi, the *Samokretschentsi*, the *Tschuvstviniks*, the *Malakanes*, the *Ikonoberts*, and the *Seleznevtschini* (q.v., under their appropriate heads).
SEE RUSSIAN CHURCH.

Bezzicaluva Ercole

an Italian painter, who flourished about 1640, was a native of Pisa, where his Works were highly esteemed. Lanzi mentions a picture in the choir of the Church of San Stefano, at Pisa, representing several saints, as a fine performance. His works are not mentioned. See Spooner, *Biog. Dict. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bhadrakoli

SEE WADRAKALI.

Bhagavadi

in the mythology of India, was the surname of *Daksha* or *Tekshen*, one of the ten created beings sprung from Brahma's great toe. Bhagavadi was also the surname of *Bhawani*, the wife of Siva, when she is worshipped as *Wadrakali* (q.v.).

Bhagavat

(*the blessed*), in Hindu mythology, is a surname of the supreme deity *Vishnu*, when he is worshipped in the incarnation of Krishna. The book *Purana*, teaching about him, bears the name of Bhagavat-Purana. **SEE PURANA.**

Bhagavat-Gita

a philosophical episode of the Mahabharata (q.v.), is regarded as exhibiting the most complete view of ancient Oriental mysticism. It consists of a dialogue between the god Krishna and the hero Arjun. This poem is attributed to the 7th or 8th century of our aera, while the Mahabharata, to which this pretends to be an episode, must have been written at least eight hundred years before. The highest state of felicity to which the Bhagavat-Gita points is eternal absorption into Brahma — such a state that when the man dies he will never be born again into any form on earth. **SEE BACAMA.**

Bhairav

(*the Lord of Terror*), in Hindu mythology, is one of the incarnations of Siva (q.v.).

Bhairava

is a festival of Bhairav, celebrated among the Hindus, when, according to promise, his votaries suspend themselves in the air by hooks passed through the muscles of the back, and allow themselves thus to be whirled in his honor round a circle of fifty or sixty feet in circumference. *SEE DURGA PUJAB.*

Bhasha

in the mythology of India, was the “goddess of speech,” the surname of *Sarahswadi*, the wife of the Ganges.

Bhasma

in the religious doctrine of India, is a mixture of the dust of sandal-wood and dry cow-dung. With it a certain mark (*Terunama*) is made on the forehead, by which the various religious sects distinguish themselves.

Bhava

in the mythology of India, was a surname of Siva; it signifies, “he who produces,” and therefore applies much rather to the all-producing power of Brahma than to the destroyer Siva.

Bhavan

is the exercise of meditation enjoined upon the Buddhist priests. At the close of the day, or at the dawn, they must seek a place where they will be free from interruption, and, with the body in a suitable posture, they must meditate on the glory of Buddha, the excellence of the bana (q.v.), and the virtues of the priesthood.

Bhavana

(*the All-bearing*), in the mythology of India, is one of the most honorable names given to the wife of Siva. She is identical with the mighty goddess *Maja*, the all-awakening love, the first mother. The myths of India affirm

that she is both mother and wife of the great trinity Brahma, Vishnu, and Siva. This trinity had a conference with her as to the further creations, and her creative word (*Om—Be-it*, or “Let there be”) was both confirmation and creation. Joyfully she clapped her hands, and thereupon three eggs fell from her lap, out of which the gods were formed. The fable which is most generally accepted is that she only bore Vishnu, from whose navel a lotus-flower grew, and in its centre Brahma rested, from whose blood Siva sprang. Bhavana is the dispenser of all happiness, and she is therefore highly honored in a number of festivals — as, for example, in the festival Egadashi. This goddess also has her dark side, as most of the Hindu leities, according to which she becomes the frightful Kali. As her husband, Siva, is the creator and also destroyer, so she as Kali, or Wadrakali, is the dreadful revenger, whose fiery glances no deed escapes. *SEE TRIMURTI; SEE WADRAKALI.*

Bhikshu

in the religion of India, is the highest of the four grades of the castes of Brahmins, into which every Brahmin enters in his seventy-second year, if he can meet the ascetic requirements necessary for admission to this honor. He is then looked upon as a perfect saint, whom nothing separates from entering Paradise save death, and whose departure from this world is not mourned, as the gate of everlasting bliss has opened for him. In order to become a Bhikshu, the Brahmin renounces all his property, has his hair cut off as a sign that he is no more a priest, wears a linen cloth and the skin of a tiger in honor of Siva, and performs the sacrifice Homa; whereupon he is instructed in the duties of the new grade. As a Bhikshu he must wash his linen himself, and continually hold a brass vessel in his hand, in order to cleanse the food that he has begged; he is further compelled to carry the staff Damdam, which protects him against all influences of evil genii. He is obliged to battle against all evil lusts, bathe three times a day, mark his forehead and breast three times a day with the ashes of sacred cow-dung, and wander about the country begging by stretching forth his hand, not with words. There are thousands of such Brahmins, living on the kindness of the people, who worship them as gods and look upon them as perfected beings. They are buried in graves filled with salt, in a standing posture. Their head is broken by a cocoanut, and parts of the skull are distributed to those standing around.

Bhima

(*the frightful*), in the mythology of India, is a surname of Siva. The same name is also carried by two other mythological characters, one a scholar of Siva, and the other a son of Pandu, also of supernatural strength. During the war between the Kurus and Pandus he saved his brothers from death by fire. He also distinguished himself for his fearlessness. and bravery in besieging. Duryodun, and slaying the mighty Elephant Assuthama. He eventually threw himself into an abyss, because he trusted more in his own strength than in God.

Bhogavati

in the mythology of India, is a city of the infernal region, inhabited only by snakes, in which the despisers of laws are tortured by bites of snakes.

Bhom (Bhum, or Bhumi)

in the mythology of India, is the name of *Tuesday*. The god Mongult (Mangalen), a son of the earth, rules the same, as also the earth, therefrom the name Bhom (*earth-day*).

Bhoverlok

in the mythology of India, is the heaven of the moon, the second of the *surgs* (regions of heaven). In this the moon travels every month through the twenty-seven houses of its great dwelling. This is probably a picture of the astronomical relation, the moon bears to the earth, as the former completes her siderial course in twenty-seven days.

Bhrigu

in the mythology of India, was one of the ten *Maharishis* or great philosophers, the sons of Brahma, the compiler of a number of books. He proved which was the most loving of the three great gods, in order to worship him supremely. Brahma was engrossed in the study of the sacred books, and did not allow the philosopher near him. Siva, as the incarnate Mahadeva, received him gladly; but was so provoked by a few insulting words of Bhrigu, that the latter was only saved from death by sudden flight. Therefore only Vishnu, the preserver, remained. To prove him, Bhurigu woke the sleeping god with his foot; but the god was so calm and kind that he not only did not grow angry, but also asked Bhrigu if he had

not hurt his foot, as his (Vishnu's), body was hard. Bhṛigu fell on his face before the god, told the reason of the deed, and begged forgiveness, which he received.

Bhudas (Budhas, Or Bhudon)

in Hindu mythology, is a servant of Siva, when he appears as judge and punisher.

Bhuis

SEE BURI.

Bhulok (Or Bhurlok)

in the mythology of India, is the lowest of the seven *surgs* or heavens, the nearest to us, the region of the earth. The suni (Surya) is its ruler, as the moon is of the second, Bhovalok.

Bhumasser

in the mythology of India, is a powerful giant, a proud daemon, who desired to rule all heaven, overflowing the seven *surgs* with his armies, and subjecting their king Indra. Sixteen thousand beautiful princesses were captured by him and imprisoned in his palace. Suthama, Krishna's wife, desired to see the ravishing princely daughters, but Bhumasser refused her. This insult resulted in a frightful war, in which numberless daemons fought on both sides, until Krishna, obtaining the victory, battled with Bhumasser himself, and killed him. Thereupon the young god entered the palace. The beautiful princesses had only changed masters, for Krishna kept them as his wives, and led them to his residence Dwarka, where he built them sixteen thousand palaces, and lived a happy life.

Bhur

in the mythology of India, is one of the mysterious works which was milked by Brahma from the Vedas (then sacred books, represented under the symbol of milk-producing cows). It denotes the earth, whose mystical picture it is. The earth has five attributes, known through the senses — smell, taste, color, feeling or touch, and sound; and the other elements, going downwards, have each one attribute less. Water lacks smell; fire,

besides smell, lacks taste; the air lacks smell, taste, and touch; and aether has only sound left.

Bhut

in the mythology of India, is a general expression for the ten elements out of which the human body is composed. They are divided into fine and uncouth; the former are aether, fire, air, water, earth; the latter are the same, only in another form.

Bhut-Akash

in the mythology of India, is the personification of the highest and purest element, that which we call Ether. He holds all; all is embodied in him: stars, sun, earth, moon — the whole universe.

Bhuta (Or Butta)

Picture for Bhuta

in Hindu mythology, is an evil spirit, who guards the doors of the temple of Manar — a deity whose cultus is quite extended among the Tamul tribe. He is represented in a colossal statue as a sitting warrior, treading a human being under him. The whole is built up with bricks and covered with lime. The god Manar signifies in the Sanscrit language “great master “(*Swami*), and is thought by some to be Mahadeva, by others to be Vishnu himself. A third opinion is still more general, that he is an incarnation of Sabramanya, a son of Siva. The Brahmins despise Manar, and do not recognise him as classed among the gods of India, and never sacrifice in his temple; however, he has many worshippers, and his priests belong to the numerous tribe of Pallis, but they are equally as much disregarded as their god. The small temples of this god may be found on the plains of India. Before these temples stand these giant statues of Bhuta as guard.

Bhut-atma

in the mythology of India, is the human body, so called because of its composition out of the five elements (*Bhut*) and the spirit (*Atma*).

Bhuvay

in the mythology of India, is one of the four mysterious words which Brahma milked out of the three Vedas — namely, Air; the others are called

Bhur (earth), Swer (heaven), and Om (the unity of the three divine forms or manifestations — namely, Brahma, Vishnu, and Siva).

Bia

(*strength*), in Greek mythology, was the daughter of the Titan Pallas and Styx. Her brothers were Zelos (fame in war) and Kratos (power), and her sister Nike (victory).

Biag-Oimai

in the mythology of the Lapps, is the god of storm and ruler of the entire space. It is he whom the sorcerers pray to for favorable changes in the weather.

Bialban

in Oriental mythology. According to the myths of the Persians and Arabians, there were creatures (called Bialbans) before Adam, differing from human beings in form, language, and character. Every generation was ruled by a ruler, Soliman, seventy of which followed each other, and the people changed their forms and languages and character with every generation.

Bialloblotzky Christian Hermann Friedrich

a German theologian, was born of Jewish parents, April 9, 1799, at Pattensen, near Hanover. When he joined the Church we are at a loss to say. He studied theology and philosophy, and was made a doctor of philosophy on presenting his *De Legis Mosaicce Abrogatione* (Göttingen, 1824). He died March 28, 1868, at Ahlden-an-der-Aller. He published, *Proben Brittischer Beredsamkeit, als Beitrag zu einer vergleichendenz Homiletik, übersetzt aus dem Englischen mit Anmerkungen* (Göttingen, 1826-27, 2 pts.): — *Proben schottischer Beredsamkeit*, etc. (first part containing *Discourses* of Th. Chalmers, Ed. Irving, etc., Hanover, 1828). In connection with F. Sander, he published Pusey's *Historical Inquiry into the Theology of Germany* (Lond. 1828, 2 vols.), under the title, *Das Aufkommen u. Sinken des Rationalismus in Deutschland* (Elberfeld, 1829; Barmen, 1831). From the Hebrew he translated into English the work of Meir-Joseph (q.v.), under the title, *The Chronicles of R. Joseph ben-Joshua Meir, the Sephardi* (Lond. 1834-36, 2 vols.). See Furst, *Bibl. Jud.* 1, 115; Winer,

Handbuch der theol. Lit. i, 449, 595; 2, 109; Zuchold, *Bibl. Theol.* 2, 1021. (B. P.)

Bian

in the mythology of India, is one of the five genii who inhabit the human body, and who set its powers of life in motion. He has his seat in the heart and sends the blood through the arteries.

Bianchetti (Or Blanchetti) Cesare

an Italian nobleman of the 16th century, was the founder of the congregation of St. Gabriel. *SEE GABRIEL, ST., CONGREGATION OF.*

Bianchi

(Ital. for *White men*), a name given to a section of the *Flagellants* (q.v.), in the 14th century, which came down from the Alps into Italy, scourging themselves as they went.

Bianchi

(Lat. *Blancus*), Andreas, an Italian Jesuit, was born in Genoa in 1587, and died there, March 29, 1657. He is the author of, *Pistomachia sive Pugna Fidei*: — *Conciones de Festis Christi et S. S. Sacramento: De Passione Christi Sermones XII*: — *De Passione Christi Figurata et Historica Sermones XXX*: — *Paraphrasis in Psamnum Miseree*: — *Epigrammatum Libri VI*, or *De Singulari Sapientia Caroli Borromcei*: — *Tractatus de Cambio*: — *Pii' Mores et Sancti Amores Epigrammatis Expressi*. Finally, under the name of Candule Philateli, he published a volume of *Philosophical and Academic Questions*, in Italian. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bianchi, Bonaventura

an, Italian preacher of the order of Minorites, was a native of Cottignola, and lived in the early half of the 15th century. His principal works are, *Quaresiman e* (Bologna, 1534): — *De Viris Illustribus Novi et Veteris Testamenti* (ibid. eod.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bianchi, Federico

a Milanese painter, born near the close of the 16th century, was a relative and scholar of Giulio Cesare Procaccini. When seventy years old, Orlandi says, he painted three frescos in the cloister of the monastery of Zoccolanti, at Milan; also several other works in that city. He was honored with a gold medal and chain by the duke of Savoy. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bianchi, Pietro

a Roman, painter, was born in 1694, and first studied under Baciccio and then under Benedetto Luti. A few of his pictures are found in the churches at Rome. At Gubbio is his picture of *St. Clara, with the Angel*. He painted a picture for the Church of St. Peter's that was so excellent that it was copied in mosaic in the altar of the choir. He died in 1740. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

Bianchi, Vicento

an Italian theologian, a native of Venice, taught philosophy at Paris at the age of twenty-one years. He rendered himself ridiculous by his self-sufficiency and his leaning towards the marvellous. He died in 1585. His principal works are, *Oratorio ad Gallos, ante quam Parisiis' de Vetere Hebraeorum Theologia Publica Inciperet Legere* (Paris, 1606): — *Lettera a Fortunio 'Colonna* (ibid. eod.): — *Dell' Italiano Professore Regio* (ibid. eod.): — *Parere Intorno alli Carotteri che Sono sopra il Monico del Coltello di S. Pietro, nella Chiesa Ducale di S. Marco in Venezia* (Venice, 1630). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bianchini

a family of eminent artists, who wrought mosaic pictures at Venice in the 16th century. The most eminent of these were VINCENZIO, who flourished from 1517 till his death in 1552; DOMENICO, his brother; and GIOVANNI ANTONIO, his son. They were employed in the churches of Venice. The art of mosaicwork had at this time been brought to such perfection at Venice that Vasari declared "that it would not be possible to effect more with colors." There are a number of mosaic pictures in the churches, galleries, and public edifices of Italy, especially at Florence, Milan, Rome, and Venice, and some of the greatest artists were employed to furnish designs

for them. It will be sufficient to mention the chapel of the Mascoli, at Venice, which contains the famous series of pictures of the *Life of the Virgin*, executed by Michele Zambono, after designs in the best taste of the Vivarini. The Ducal Gallery at Florence is also rich in specimens of this art.

Bianchini, Francesco

a famous Italian antiquarian, was born Dec. 13, 1662, in Verona. He studied at the Jesuitical College in Bononia and at Paduat and was made doctor of theology at the latter place. In 1684 he went to Rome, where he died, March 2, 1729.

Bianchini

was a very learned and highly esteemed theologian, and served under three popes — Alexander VIII, Clement XI, and Innocent XIII. He wrote in Latin and Italian. See Nicéron, *Memoires*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 680; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bianchini

(*Lat. Blanchinus*), Giuseppe, a learned Italian priest of the Oratory, was born in Verona, Sept. 9, 1704. He studied at Rome, and was in 1725 canon at his native place. He resigned his position in 1732 and went to Rome, where he joined the Congregation of the Oratory. In 1740 he was appointed secretary to the Academy of Church History, and died after 1760. He is the author of, *Einarratio Pseudo-Athanasiana in Symbolum anfac Inedita et FVilii Tapsitani de Trinitate Liber VI znunc Primunz Genuinus Prolatus*, etc. (Verona, 1732): — *Anastasii Bibliothecarii de Vitis Romannorum Pontificum cum Notis Variorumn, tomus IV* (Rorne, 1735, fol.): — *Vindicice Canoniarum Scripturarum Vulgatce Latince Editilois, sive Vetera S. Bibliorum Foragnenta juxta Grcecam Vulgatam et Hexaplarem Antiquam Italam, Duplicenque S. Eusebii et Hieroznyni Translationem* (ibid. 1740), against which J. Chr. Mittenzwey wrote his *Disputatio Anti-Blanchiniana* (Leipsic, 17.60): — *Evangeliorum Quadruplex Latines Versionis Antiquce, seu Veteris Italicce, nunc Primum in Lucem Editum* (Rome, 1749): — *Demonstratio Histories Ecclesiasticce Quadripartites Comprobatoe Monumentis ad Fidem Temporum et Gestorum* (ibid. 1752). See Mazzuchelli, *Scrittori d' Italia* (Brescia, 1753),

s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 48, 59, 884; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Bianchiotti Bonaventura

SEE BLANCHIOTTI.

Bianco, Bartolomeo

an eminent Italian architect, was born at Como about 1600. He built the Strada Balbi, at Genoa, the college for the Jesuits, and a palace for Giovanni Agostonio, at Balbi. He died at Genoa in 1656. Soprani says that the republic of Genoa consulted this artist as to the most convenient manner of enclosing the city with a new wall. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bianco da Siena

an Italian Jesuit, was born at Anciolina, in the Val d' Arno. In 1367 he entered the order of Jesuits, and died. at Venice in 1434. He is the author of *Laudi Spirituali* (published at Lucca in 1851), a work containing ninety-two pieces, some of which are of great beauty, and have spiritual elements like those we value in St. Bernard. Some of Bianco's hymns have also been translated into English, as, *Gesu Christi amoroso*, "O Jesus Christ the loving" (in the *People's Hymnal*, No. 400); *Discendi, Amor Sante*, "Come down, O Love divine" (*ibid.* No. 473); *Vergine Santa, sposa dell' Agnello*, "O Virgin, spouse of Christ the Lamb" (*ibid.* No. 226). (B. P.)

Biancucci Paolo

an Italian painter, was born at Lucca in 1583, and was a distinguished scholar of Guido. His execution of the picture of *Purgatory* in the Church of the Suffragio, and an altar-piece of several saints in the Church of San Francesco, are considered very fine. He died about 1653. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Gen.*, s.v.

Biard (Or Biart) Pierre

a French missionary, was born at Grenoble in 1565. He entered the Jesuit order in 1580, and taught theology at Lyons for nine years. In 1608 he was deputed to preach the Gospel to the savages in Canada, and came thither in June, 1611. The following year he ascended the Kennebec River in Maine.

and performed missionary labor among the Indians of that section. Subsequently he went up the Penobscot River, where he also ingratiated himself in the favor of the natives. In an attack made by the English he was taken prisoner, and carried finally to England. He died at Avignon, Nov. 19, 1622, leaving an account of his labors. See Hoefer, *Nouv. Biog. Generale*, s.v.; *Maine Historical Coll.* 1, 325.

Biarki

in Norse mythology, was a famous Berserker (q.v.), the son of Arngrim. King Rolf Kraki, in Hledra, employed him and his eleven brothers in many wars.

Biarowsky Wilhelm Eduard Immanuel Von, D.D.

a Lutheran theologian of Germany, was born Oct. 8, 1814, at Munich, and studied at Erlangen. After completing his studies, he served for some time a congregation of the French Swiss, then at Waizenbach in Lower Franconia. In 1858 he was called to Erlangen as pastor of the Neustadterkirche. In 1860 he was made dean, and retained this position till his death, June 2, 1882, having resigned his pastorate on account of broken health in 1874. Biarowsky was the last member of a noble family which had emigrated from Moravia on account of religious persecution. He published, *Das Vaterunser in Christenlehren* (Nordlingen, 1850): — *Gedichte* (1854): — *Senf korner, oder Erkanntes u. Erlebtes in kurzen Aufzeich.* (1861) — *Glockenklänge* (1869). (B. P.)

Biasi Valentin Von

a Roman Catholic theologian of Germany, was born in 1813 at Trientino, and died Jan. 28, 1867, at Olmutz. He wrote, *Grammatica Hebraica ad usum Theologorum* (Vienna, 1854): — *Archceologica Biblica* (Regensburg, 1865). See Zuchold, *Bibl. Theol.* i, 130; Reusch, *Theol. Literatur Blatt*, 1865, No. 1. (B.P.)

Bibago Abraham Ben-Shem-Tob

of Arragon, a rabbi who flourished about 1489, is the author of **!rd l wdgh hnwm**, or philosophy of Jewish religion, which was printed at Constantinople in 1522, and **wnmj ny hz**, religious-philosophical discourses. See Furst, *Bibl. Jud.* i, 115; De' Rossi, *Dizionario Storico* (Germ. transl.),

p. 58 sq.; Gratz, *Gesch. d. Juden*, 8, 226 sq., 234; Ben Jacob, *Thesaurus Librorum Hebraicorum*, 1, No. 395. (B. P.)

Bibauc (Or Bibault; Lat. Bibaucius) Guillaume

a Flemish preacher, thirty-fifth general of the Carthusians, was born at Tiel in the Low Countries, and lived early in the 16th century. He was educated at Louvain, and was induced by the impression made upon him by a thunder-storm, to join the Carthusians, which he did in 1500, at Vallis Regina, near Ghent. In 1521 he was made general of his order. He died July 24, 1535. He wrote, *Orationes et Concones Capitulares* (edited by Jesse Hess in 1539, and reprinted in 1610 and 1634). See Landon, *Eccles. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bibbiena, Angelo Devizio

a learned Italian theologian, nephew of the cardinal, lived in the second half of the 16th century. He was apostolical prothonotary, and secretary of Como, duke of Florence. He wrote a few religious works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bibbiena, Bernardo

(also called *de Tarlatti*, and *Diuzio* or *Duizio*), an Italian prelate, was born at Bibbiena, Aug. 4, 1470. He was active in diplomatic service, and in 1513 was made cardinal. He died suddenly, Nov. 9, 1520. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bibbins Elisha

a Methodist Episcopal minister, was born at Warsaw, N. Y., June 9, 1823. He united with the Wesleyan Methodist Church, and was licensed to preach in 1845. After laboring with the Wesleyans with marked success until 1867, he, with several of his brethren, entered the Detroit Conference, in which he continued his successful labors until 1875, when failing health necessitated his superannuation. A little over two months later, Nov. 22, 1875, he died. Mr. Bibbins possessed an overflowing sympathy, an earnest manner, and deep piety. See *Minutes of Annual Conferences*, 1876, p. 100.

Biberach Nicolaus Von

a German theologian, who lived in the 13th century, is quoted by Flacius as a witness to the truth, Who in his epistles *De Avertendo Malo* and *Occultus* (excerpts of which are given by Flacius), speaks of the rottenness of the Romish Church and her bishops. (B. P.)

Biberos

is a term used principally among the Benedictines, to signify the cup of drink given to the monks assembled in the refectory, during the summer, after nones, if it were not a fast; but after vespers, if it were. It was commonly of cold water; if wine was added, it was taken from the usual allowance. There were, however, special foundations, for the purpose of giving the monks, in some houses, wine instead of water for their biberes.

Bibiana Saint, Virgin, And Martyr

is said to have been the daughter of Flavianus, a Roman praefect, exiled for the faith, and of Dafrosa, also a martyr. Apronianus, governor of Rome in 363, before whom Bibiana and her sister Demetria were brought, prepared to put them to the torture, but before it could be inflicted the latter fell dead, after having made confession of the faith. Bibiana was placed in the keeping of an infamous woman named Rufina, who in vain endeavored to corrupt her virtue, and at length she was beaten to death with scourges loaded with lead. She is commemorated with her mother and sister; on Dec. 2. The Christians built a chapel over her tomb which pope Simplicius changed into a church in 465. This church was called Olympia, from the name of a pious lady who had contributed largely towards its erection. Repaired by Honorius III, it was rebuilt in 1628 by Urban VIII, who placed in it the remains of the saints Bibiana, Demetria, and Dafrosa. See Hoefer, *Nouv. Biog. Generale*, a.v.; Landon, *Eccles. Dict.* s.v.

Bibighaus Henry

a German Reformed minister, was born at Bedminster, Pa., Aug. 29, 1777. He was elected pastor of the German Reformed Church, St. John's Street, Philadelphia, in 1824, and was ordained Oct. 2L of the same year. He died Aug. 20, 1851. See Harbaugh, *Fathers of the Germ. Ref. Church*, 3, 333.

Bible Christians

commonly styled BRYANITES, are a branch of the great Methodist body in England.

I. *Origin and History.* — This section of the Methodist family originated in the summer of the year 1815, through the labors of William O'Bryan. He was born at Gunwen, in the parish of Luxillian, Cornwall, in February, 1778. Soundly converted in 1795, he immediately became anxious about the souls of his neighbors, and began to exhort publicly. These humble efforts were blessed, so that in a short time about seventy persons were converted and joined the Methodist society in Cornwall. The first text he took was ~~291~~ Luke 19:10, and his first sermon was preached on Christmas-day. He longed to be called into the Wesleyan ministry, but several disappointing circumstances prevented. God had other purposes in reserve, which were in due course revealed. In 1804 he was again impressed with the conviction that he must preach, but the way to do so did not open, and he was sorely tried. The trial was followed by a dangerous illness, during which he resolved to preach the Gospel when he recovered; but, on consulting with the Wesleyan preacher, he was again discouraged in his projects. In 1809, while the Rev. William Womersley was absent from Cornwall, on a visit to Yorkshire, Mr. O'Bryan took his appointments. God abundantly blessed him in his preaching, and he visited some places where the Gospel had not before been preached — his labors being owned by the conversion of sinners. This greatly encouraged him to visit other places destitute of religious services, and, on inquiry, he found that in East Cornwall and West Devon there were about twenty parishes in which the people were without the privileges of the Gospel. He visited those in Devon County, preaching almost daily, with many converts as the result; but meeting constant opposition and persecution. In 1810, because he would not give up his itinerant labors outside of his own Methodist circuit, the resident preacher in November formally excluded him from the Wesleyan society.

Being assured of the good-will and affection of the poor neglected people, in the spirit of an earnest missionary he went from place to place, receiving abundant encouragement, and besought sinners to come to Christ; This course he continued for five years, being content with such support as the people were willing to give to secure his continued services. Among his converts were Mrs. Rattenbury, Mrs. Thorne, and her sons, then of

Shebbear, a place which has since become famous in the history of their Connection.

In January, 1815, the Rev. Francis Collier, Wesleyan preacher at Bodmin, secured the services of Mr. O'Bryan in carrying on the work of God in his circuit; but, in addition, he was out at many special services, and preaching in places where no religious societies existed. He witnessed conversions at nearly every service, and, some places being quite beyond Methodist circuits, he was urged to repeat his visits. For doing so, at the June quarterly visitation, the preacher who met the class for tickets in which he was a member left Mr. O'Bryan no ticket, because he was not present to give account of himself. Consulting with his friends on this matter, they promised him subscriptions, and some gave money freely to keep him in the work. The preacher having been admonished for countenancing his irregular itinerant labors, he saw there was no hope left him of being called into the ministry of Methodism; so he continued his journeys, content with hard work, hard fare, and sometimes no pay, excepting the testimony of a good conscience and the prayers of the people. At the Conference, in August, Rev. George Banwell was placed in charge of the Stratton Circuit, and, refusing to co-operate with or to recognize Mr. O'Bryan unless he gave up his independent action, the appeals of his many converts in destitute places determined his future action to look after the poor sheep in the wilderness, and he at once drew up a plan for the regular visitation of seventeen places, in Cornwall and Devon, the first of which was Cooksbury, and the seventh Lake and Shebbear. At Lake, where was the home of Mr. Thorne, many people gathered an hour before the time of service, so that the house was crowded, and a present salvation was earnestly preached by Mr. O'Bryan. At its close he explained the nature of the class-meeting, and asked any who wished to belong to such, a company of believers to remain. On that evening, Monday, Oct. 9, 1815, the first society was formed; twenty-two gave their names, among whom were Mr. and Mrs. Thorne, and their sons John, James, and Samuel. In doctrine and discipline they were Methodists, but they were slow to consider themselves a separate organization. At their second meeting, the clergyman of the parish was present and encouraged them.

When the Wesleyan preacher, George Banwell, next visited Week St. Mary, and heard what action the people had taken at Shebbear, he inquired the names of those members who had attended Mr. O'Bryan's preaching, and, finding that all the members of the Week St. Mary society had done

so, he tore up the class-paper, and left the meeting without the usual concluding prayer. The indiscretion thus shown determined all the members to unite with Mr. O'Bryan, whose labors were incessant, Mrs. O'Bryan maintaining herself by the proceeds of a small business. Applications for the services of this earnest missionary multiplied so rapidly, in answer to his prayers, that, at the end of the year 1815, James Thorne, aged twenty, a young convert, began to preach in his father's house, and soon afterwards assisted in filling other preaching appointments. The first quarterly meeting of the new society was held at Holsworthy, Jan. 1, 1816, in Mr. O'Bryan's house, when two stewards were appointed, and the members in society were reported at 237. At the close of the meeting a sermon was preached, followed by a love-feast, which was a time of much good to many. Converts increased, so also did persecution; and among those converted were some women, who were constrained to publicly relate their Christian experience, and several of them shortly afterwards began to preach. The families which were first to encourage the new movement were those of Thorne, Rattenbury, Reed, Courtice, and Cottle. The first local preachers' meeting was held in February, 1816; and on March 15 James Thorne commenced his itinerant work, without any certain prospect of support, but trusting in God and the people. At the second quarterly meeting, held in April, the number of members had risen to 412, and by July they were 496; preaching having been introduced into ten new parishes, with new converts, and a new society in each. The preachers were men of faith and prayer. After one of Mr. Thorne's sermons at Lake, Shebbear, twelve persons prayed without the congregation rising from their knees. The fourth quarterly meeting reported 567 members in the society in Devonshire.

The most cheering results followed the labors of the evangelists everywhere. At the fifth quarterly meeting, January, 1817, the members were reported at 920. About that time a love-feast was held, at which the Spirit of God was so abundantly poured out that the meeting became one of incessant prayer; it was continued all night, and about fifty persons found peace. All this good work had been done in barns and private houses. In August, 1817, Mr. John Thorne resolved on having a chapel erected at Shebbear, and his son James preached a sermon on the cornerstone. It was finished and opened for divine worship, May 29, 1818. No other chapel then existed for many miles round. By the end of the year

three circuits were formed, in which were six itinerant preachers, with 1522 members in the society.

It was resolved in 1818 to extend the work into Cornwall, and, although various forms of opposition and petty persecutions were tried to hinder the work, the hand of God was in it, and prosperity attended their efforts. During that year twelve godly women were employed as itinerant or local preachers, and much good was done by them, while the men were opening new stations. In July a tract society was formed, and the first Sunday-school for their children commenced at Shebbear, with 42 children. In September the rules of their society were first published, in which Mr. O'Bryan gave an account of his separation from the Wesleyan society.

The first Conference was held at Baddash, Launceston, from Aug. 17 to 26, 1819, Mr. O'Bryan presiding, and James Thorne was secretary. Twelve circuits were reported, with twenty-seven preachers, thirteen males and fourteen females. The chief business done was to justify the employment of women preachers.

In February, 1820, a mission was commenced in Kent; great discouragement at first disheartened the preachers, but in six months they counted 140 members in the Chatham society. The second Conference was held in August; 1820, when the payments for the preachers were fixed at £3 per quarter; the wife £4, children £6, per annum each; women preachers £6 per annum, with house-rent, coals, and candles found. At the Conference of 1821, there were eighteen circuits and forty-five preachers reported, including eighteen female preachers, one of whom was stationed in nearly every circuit. The Preachers' Annuitant Society was established by six members subscribing £1 each. In five years the fund had scarcely reached £54, and in forty years it had only reached £3853. A missionary society was also established at that Conference. During the year, a society was formed in the Scilly Isles by Mary Ann Werrey, and in less than a year 141 members were there united in Church fellowship.

In January, 1822, a monthly magazine was commenced, which has now reached its sixtieth annual volume, and in the interesting pages of which the history of the Connection is carefully written. Mr. O'Bryan was the recognized editor, and James Thorne the assistant editor. Mr. Thorne left the impress of his ever-active mind on the pages of that work for half a century not always as its editor, but as its patron and best friend. The Conference of 1822 was held at Stoke Damarel. Three new circuits were

reported, and the Conference published in the *Minutes* their first *Address to the Societies of the Arminian Bible Christians*, which was marked by good, plain, practical counsel and encouragement. The members in society were 4918. The death of Margaret Adams, a female preacher, was reported as the first which had taken place.

During the year 1823, Mr. O'Bryan and James Thorne had a roving commission to visit all the societies and encourage them and their various agencies. At the Conference, twenty-seven circuits were reported, and these were, for the first time, divided into six districts. Samuel Thorne was appointed first book-steward, Stoke Damarel being the book-depot. A mission to the metropolis was commenced in the autumn of 1822, and in 1823 preaching-places had been secured in the north, south, east, and west of London; but the preachers' salaries had reached only £8, the expenses being £30 for the quarter and the receipts £17 — a discouragement truly; but they persevered, and succeeded in securing a permanent position in the capital of England. James Thorne was sent to London with three assistants in 1824, during which year annual district-meetings were first held. Henry Freeman, the first male preacher of the body in London, was sent to the Horsemonger-lane prison for preaching in the street. He refused to pay a fine; that imprisonment was greatly for the furtherance of the Gospel. Members in 1823 were 5050. In 1824, two of the preachers, not content with such small means, joined the Society of Friends, for which they had a preference; but the work advanced, and 6200 members were reported at the sixth Conference. The smallness of the income reported to the next Conference led to a reduction of ten shillings per quarter on the wife's salary. At the same time (1825), a chapel fund was established, and a form of chapel deed was read which secured the property to the Connection. The members reported that year were 6369. Lay-representatives were first admitted to the Conference in 1825; they have continued ever since to be an integral part of the Conference.

In the *Minutes* of 1826, the first official return of members is made, the number being 6433, with eighty-three preachers. The Chapel Fund was £55, all spent as soon as received. During the next year, although the members increased to 8054, the finances were so small that supernumerary preachers who married were thereby disqualified to be claimants for support. Still the work advanced, but trials were in store.

During nine years, Mr. O'Bryan had been at the head of the movement. The official record of their yearly proceedings had been entitled *Minutes of the Annual Conference between Willian O'Bryan and the Preachers in connection with him*. The tenth Conference, held at Lake Shebbear, changed all that, and their proceedings were entitled *Minutes of the Tenth Annual Conference of the Ministers and Representatives of the People denominated Bible Christians, formerly termed Arminian Bible Christians*. The word "Arminian" was discontinued. The Conference ordered that house-rent for the preachers should be £6 a year in towns, £4 in the country William Mason was the first elected president. At the previous Conference, much dissatisfaction was expressed at the authority claimed by Mr. O'Bryan, and a series of six hastily drawn resolutions was passed intended to limit that authority and to place Mr. O'Bryan more at the disposal of the Conference. A painful agitation was the consequence, which was continued through the year, Mr. O'Bryan increasing it by issuing a pamphlet in defence of what he considered his rights. Disaffection brought loss; a decrease of 209 had to be reported. This was further increased by the loss of 1302 in 1829. At the Conference held that year, Mr. O'Bryan tried to dissolve it by declaring, "I will do no more business with you; I adjourn this Conference to Liskeard next Monday." The preachers present prayerfully considered the matter, and refused to adjourn, continuing the business under the presidency of Andrew Cory. Mr. O'Bryan severed his connection with them, and took more than a thousand members with him.

Relieved from what had been a burden to many, the disruption turned out to be for the furtherance of the Gospel. Only one station was given up, and the members joined the Primitive Methodists, and not more than two preachers adhered to Mr. O'Bryan. At the following Conference, many who had left through excitement asked to be taken back, and they were heartily welcomed. All the funds were in debt, and to remove this burden the preachers agreed to a further reduction of their very small salaries; and this voluntary self-denial was again repeated next year, so that the people, who were mostly poor, might not be hindered in their desire to unite with them by being taxed financially. Revivals set in, new chapels were built and opened, the preachers were united, and a new departure was made by commencing to hold public missionary meetings in the circuits, conducted chiefly by the energetic and devoted James Thorne; and, to make the missionary work more real, two preachers were sent to America in 1831 —

John Glass to Canada and Francis Metherall to Prince Edward Island — although the debt against the Missionary Society was £66; but they had faith in God, so America has since had a place on their *Minutes*. Emigration to that country had, even at that early period, caused losses to the home societies which were felt to be such. Both the mission stations flourished, and most encouraging reports of their prosperity were sent home soon after they were established. Seeing how feebly he was supported after the disruption in 1829, Mr. O'Bryan witnessed his few adherents gradually leaving him, so that in 1835 he had only about six hundred followers, while the Conference had 8000. At the Conference of 1835, the seceders sought reunion with their brethren, and Mr. O'Bryan came back with them, but in no official capacity. The Conference undertook Mr. O'Bryan's obligations of a financial character as a trustee of chapels and as the founder of the Book-room. They gave him £85, and promised him an annuity of £20 a year for life. He lived more than thirty years afterwards. At the Conference of 1836, when the reunion formally took place, an increase of over 2000 members was reported, in addition to 545 old members returned. The total of members then reported was 10,786. As an illustration of the evils of disruption, the membership in 1827 was greater than it was in 1835, so that the labors of all their agencies for eight years were not sufficient to balance the losses sustained by the indiscretion of the separation. In addition to all this, chapel debts to about £300 had to be met by taking Mr. O'Bryan's societies, and the preachers generously taxed themselves to the uttermost to meet the emergency. And it was met. It was followed by a committee of inquiry as to the best way to raise the salaries of the itinerant preachers. At the Conference of 1837, the new scale was received and adopted. Its provisions were—single men, £10 a year; ministers in full connection, £12 12s.; after travelling twelve years, to be £14; female preachers, £7 a year; a married preacher and his wife, £30 a year. For their children, this rate of payment was adopted: first child, until sixteen years old, £6 per annum; second child, £5 10s.; third, £5; fourth, £4 10s.; but no allowance to be continued after the age of sixteen. House-rent was to be allowed, £6 a year in towns, £4 in the country. At death, for a preacher's funeral, £4 was allowed, £2 for a child's funeral. It was then resolved not to have their chapels licensed for marriages, but since that time half of their chapels have been licensed. Having recovered lost ground, removed many obstructions, and being assured of the blessing of God, every effort was made to consolidate and extend the work. In 1838, the Conference took the temperance question in hand, and gave it every

encouragement. New chapels were rising in various localities, although small; but the poverty of the people caused most of them to be heavily burdened with debt, and that, in after-years, became a serious responsibility and hinderance to the work; still there was a strong undercurrent of faith in God and reliance on his aid to deliver. The subject of holiness was made a prominent feature in the pulpit, and a higher state of Christian experience was urged upon the people. Prosperity was reported on both the home and foreign mission stations, and, although opposition, intolerance, and bigotry in turn were doing all they could to hinder the work of God, it extended.

The importance of education was recognized in 1840, and steps were taken to provide for the wants of the Connection in that department. At a meeting held at Shebbear, Devon, Jan. 20, 1841, it was resolved to establish at that place a Connectional school for the education of the boys of the more affluent members, and, as far as means would allow, of making it a school for educating the sons of their preachers. The school was opened on Lady-day, in 1841. The Rev. H. C. O'Donoghue, M.A., an Irish clergyman who had resigned his position in the Established Church, became the first head-master, and with only eight pupils the good work was favorably inaugurated. He lived but one year to carry on the work, dying of paralysis in 1842. It has been continued ever since, and during the forty years of its existence it has been a great blessing to hundreds of boys. After a while it enlarged its sphere of operation, and became also a school of the prophets, opening its doors for the reception of young men intended for the itinerant ministry, who here received much valuable information as a preparation for their life-work. Some remained only three or six months, others two years, just as the demand for ministers was pressing or otherwise. For over twenty years it was superintended by the venerable James Thorne. The Rev. Robert Blackmore, president of the Conference in 1869, was next appointed governor of the institution, and at his death the Rev. John Gammon, president of the Conference in 1859 and 1876, was chosen governor, which office he still holds. In 1880 there were nearly one hundred boys in the College, which name was given to the institution in 1876 by resolution of Conference. In addition to the high intellectual and scientific attainments of some of the pupils, it is gratifying to record that not a few had been converted to God during their residence in the college. The debt on the premises in 1880 was £4300.

Among the aids introduced at the period when thirty years of experience had been passed, we find at the Conferences of 1843 and 1844 that a

committee to guard the privileges of the Connection was appointed, Sunday-schools were promoted and encouraged, the management of chapels and Connectional property was fully considered, mission-work in the destitute localities was extended, and a benefit society for the insurance of chapels was instituted. All these were contributory to the consolidation of the societies, which in the aggregate, in 1844, showed the following totals — namely, 50 circuits and mission stations, 107 itinerant preachers and 8 female preachers, 362 chapels, 1102 local preachers, 12, 000 Sunday scholars, 3063 teachers, and 13,793 members in society. Although the period was near the middle of the 19th century, yet their progress was not equal to their expectations; but considering their varied trials and hinderances with the small finances at their disposal, these results were of an encouraging and hopeful character, and the membership was considerably greater than was that of the New Connection at the end of thirty years, although it was not half that of Mr. Wesley's society at the end of the same period.

The year 1850 was a memorable one for the impulse then given to the foreign missionary cause. The society was then £400 in debt; but the work of revival had increased the membership, and it was resolved to send the two brethren, James Way and James Rowe, to South Australia, in compliance with the urgent request of members of the society who had emigrated to that country. Both those ministers were present at the Conference missionary anniversary, and the meeting was one of deep interest and profit to many. They sailed Aug. 12, and arrived in Australia Nov. 14, 1850. Then commenced a work in that distant locality which has been crowned with the abundant blessing of God, and has extended its operations to Adelaide, Victoria, and New Zealand. In 1880, as the result of thirty years' labors, there were reported as belonging to their Australian Conference 47 circuits, 58 preachers, 266 local preachers, 180 chapels, 33 preaching rooms, 1828 members, 600 Sunday-school teachers, and 3300 Sunday scholars. The family of Mr. Way has been a most welcome addition to the colony, and his son has, for some years, been the lord chief-justice at Adelaide, and in other ways he has been a large benefactor to that city and district. In 1876 their societies in Australia were made into a separate Conference, although not with quite independent action. The English Conference reserved to itself certain specified rights, which will no doubt have to be relinquished as the society advances. The Conference of 1851 had to consider their missionwork under a different aspect. Two of their

stations in America, in. Ohio and Wisconsin, had been struggling with heavy discouragements, and the illness of one of the missionaries had obliged him to remove to Canada. Had it not been for two brethren — John Chapple and Joseph Hodge — volunteering to carry on those stations, they would have been discontinued. They have not prospered as it was hoped and expected they would. The Wisconsin district is but feeble after more than thirty years' work.

Up to the year 1852, all the Conferences of the Bible Christians had been held in Devonshire or Cornwall. This year's Conference was held at Southsea, Hampshire, the Conference of 1856 at Newport, Isle of Wight, and that of 1859 in London, the capital of England. Two conferences have since been held in the city of Bristol. These four are the only places out of Devon and Cornwall where the societies are large enough to accommodate the Conference.

In 1855, the Canadian and American societies were made into a separate Conference—the English Conference to either send or select the president once in two years; delegates to be exchanged from time to time, the expense to be borne by the senders; missionaries to have the right of return, or be recalled in seven years; the Preachers' Fund to be common to both Conferences; the cost of sending out missionaries to be arranged mutually in England and Canada; the Canadian Conference to have entire control over local affairs, selecting their young ministers, and disposing of their own funds; the Prince Edward Island members to be part of the Canadian Conference.

The temperance question was early welcomed by the Bible Christians. James Thorne became a pledged tee-totaler in 1837, and from that time was the acknowledged leader in the denomination on that and similar social and moral questions. The cause has been sheltered in all their chapels, and has been a blessing to the societies, and especially to the young. As a small acknowledgment of those services, the Bristol Temperance Society presented a handsome sacramental service to one of the new chapels of the Bible Christians.

Although the first society in London was commenced as early as the year 1824, the membership was not large enough to justify them in inviting the Conference till the year 1859, when they met in Waterloo-road Chapel. Their London friends generously met the entire expense. The Rev. John Gammon was president. The Rev. William Cookej D.D., of the New

Connection, paid a welcome fraternal visit to the Conference, the first of the kind. The Conference representatives, preachers, and laymen were tinder 120. At the Conference of 1860, held in the city of Exeter, the first subscription was taken towards the Jubilee Fund, which amounted to £600. An appeal was made to the Sunday-schools throughout the denomination to contribute to that fund.

In 1861, the Preachers' Annuitant Society, established in 1821, was found to be quite inadequate to the purpose designed-namely, to provide a maintenance to worn-out preachers. It was resolved, in 1861, to establish an Auxiliary and Beneficent Fund, to increase the annuities to superannuated preachers, to make grants to preachers in case of heavy affliction, to assist itinerants unable to do full work, to help to furnish houses for new supernumeraries, and to aid widows and orphans of preachers. This fund was to be raised by subscriptions from friends, and by a collection yearly, in August, in all circuits. At the same Conference an increase was made to the salaries of the preachers. Single preachers on trial were allowed £14 per annum; those in full connection, £16; married preachers, £36; those who have served four years in full connection, £42. These sums were exclusive of allowance for furniture, rent, board, etc., as given by circuits.

The year 1862 was marked by a large increase of members, 1653 being added to the total, with 1204 on trial. The year following was one which produced twenty-five young men for the ministry, a larger number than had ever before been realized. The increase of members in 1863 was only 614. A new district was made in Wales, with Newport as its centre and head. The Conference of 1863 was memorable for a fraternal letter sent to it by the Conference of the Methodist New Connection — the first of the kind — hoping that on special occasions they might unite more cordially in promoting the world's salvation, and looking towards a union of the several sections of liberal Methodism. The Rev. William Cooke, D.D., was the leading New Connection minister promoting union; the Rev. William Cocker, a man far inferior in position and acquirements, took the lead in opposing union. Dr. Cooke secured many hearty friends by the course which he so generously adopted. The Bible Christians cordially responded to the fraternal letter, and secured a true friend in Dr. Cooke.

In 1864, Prince Edward Island district was united to Canada for the more economical and efficient working of both. A good work had been carried on in the former place during several years. In the early part of that work, in 1860, a remarkably wicked man, aged ninety-nine years, a native of Nova Scotia, had given much anxiety to the ministers on the island. The ministers visited and prayed with him, and many prayers had been offered on his behalf. At length, amid sobs and tears, the aged man cried out, "Lord, have mercy upon my poor soul." Prayers for him increased. The next day he attended the sermon, and the lovefeast which followed, when the old man wept, and cried aloud, "I'm happy in my heart and soul! my sins be gone! my trouble be gone!" So God in his mercy converted the centenarian sinner, and the work prospered. The membership at the Union was as follows: Prince Edward Island, 630; Canada, 4222 — total, 4852. By this union a yearly grant from the Missionary Society was saved.

The prosperity of the society in Australia had been of the most gratifying character. The veteran missionary, James Way, who as a fatherless youth had been brought to God under the preaching of Ann Arthur Guest thirty-seven years before in Devonshire, was, in 1860-64, travelling and laboring most successfully in Australia. When the Rev. Thomas Binney was in that country in 1860, he preached one of the opening sermons in one of their best chapels, and when he returned to England he wrote this testimony: "The Bible Christians are active and useful, penetrating and missionary in

their character.” The success of that mission was mainly due to the liberality of Mr. William Hicks, of Lostwithiel, who did not belong to the Bible Christians, but who, to start their cause in Australia, in 1850, gave them £100 towards sending out the first two missionaries, and he generously gave them the same amount yearly for twelve years to give the mission a fair start. He continued his financial aid longer than he promised. The efforts made to extend the mission in Australia led to considerable expenditure in excess of income. Appeals were made for increased subscriptions, and for loans without interest, but the societies were unable to respond thereto.

The celebration of the Jubilee of the denomination “was observed by meetings in nearly all the societies. Great self-denial was exercised to raise a fund adequate to the occasion. The objects to be served by the Jubilee Fund were the erection of a chapel in London to hold one thousand people, to have a book-room and mission-rooms connected therewith, to remove debts on chapels and on the institution at Shebbear, to reduce the missionary debt, and to increase the annuities of the aged and worn-out preachers. Several years were given for contributions to be made to the fund. When the distribution took place in 1867, it was found that the total sum collected was £3300. For such an occasion, the sum was small indeed, but it indicated the limited extent and resources of the members identified with the society. The appropriations of the fund were as follows: London chapel, £500; Preachers’ Fund, £650; the Missionary Society, £600; Chapel Loan Fund, £1200; for the Adelaide chapel; Australia, £200; Shebbear school, £150; preachers’ salaries, £104. The total-amount was in excess of the receipts, but the latter were afterwards increased by £200.

The year 1869 was memorable for the opening of the Jubilee Chapel, East Road, City Road, London, with rooms attached to be used for the Book-room and the Missionary Society. The venerable James Thorne was thanked by the Conference for nearly forty years’ service as editor and book-steward, having, during that long period, conducted the printing and distribution of the Connectional literature at Shebbear and Plymouth. A new era was commenced when the Book-room was opened in London. The Rev. Frederick William Bourne was appointed as new editor and book-steward, with a permanent residence in the metropolis. Ten years later, in 1879, the new editor established his headquarters and publishing office at No. 26 Paternoster Row. A small testimonial fund was collected for Mr. Thorne, but he died before it could be of any service to him.

The Australian Conference of 1875 having expressed a strong desire for an annual conference to be held in that colony, the English Conference gave consent for such meeting to be held, on learning that no legal difficulty existed, and the first was convened in the summer of 1877. The conditions were to be as follows. It was to be constituted like the English Conference, excepting that they might have every year, instead of once in five years, an equal number of ministers and laymen. The ministers in the colony sent from England have the right to return to England after ten years' absence; the English Conference to have the right to recall such ministers. The funds of the Annuitant Society are available in both countries. Delegates maybe exchanged. A General Conference may be held for the purpose of exchanging ministers between the Australian provinces. The English Conference has the right to appoint the president in Australia once in five years; to receive a copy of their minutes; and to disallow any act of the Australian Conference within one year, all such acts to be valid till disallowed.

The regulation in the Poll Deed which requires that the representatives at conference be an equal number of laymen and ministers only once in five years not having given satisfaction in many districts, the Conference of 1877 resolved that the number of representatives may be equal every year, but that official business and constitutional questions be decided by the legal Conference only, until the Poll Deed can be altered so as to admit of equal representation annually.

A proposal was considered in the English Conference of 1880 for the Bible Christians in Australia to unite with the other Wesleyan bodies in that country. It was resolved to defer action until after the Conference of 1881, when it was proposed to send a deputation from England to Australia to consider the question fully. The Rev. F. W. Bourne was nominated as the deputation to the Canadian, American, Australian, and New Zealand missions during the summer and autumn of 1881, his duties as connectional editor and general treasurer during his absence being undertaken by the Connectional, missionary, and book committees respectively.

II. Statistics. — The following figures represent the state of the denomination at the fiftieth conference, in 1868: Itinerant preachers, 253; local preachers, 1734; chapels, 784; preaching places, 267; members, 27,407; Sunday-school teachers, 8713; Sunday, scholars, 42 458. At the Conference of 1880 the totals of the denomination were as follows:

Itinerant preachers, 307; local preachers; 1882; chapels, 937; preaching places, 192; members, 30,842; Sunday-school teachers, 9860; Sunday scholars, 53,450. (G. J. S.)

III. *Doctrines, Usages, Institutions etc.* — The doctrines of the Bible Christians are the same as those of all other branches of the Methodist Church, and their interpretation of the Scriptures agrees with the principles adopted by the Wesleys.

In its Church government each society is governed by its own elder's meeting, consisting of the minister, the leader, the stewards, and all approved local preachers belonging to that society. The elders' meeting manages all the financial affairs of the society according to the rules of the Connection, and receives or dismisses members of the Church. A meeting of the itinerant and local preachers is held quarterly. Each circuit has a quarterly meeting of all the official persons belonging to the societies within the circuit. For the convenient working of the denomination the circuits are mostly grouped, so as to form districts, and the ministers, together with an equal number of laymen, hold an annual meeting preparatory to the conference. The annual conference is composed of an equal number of ministers and laymen appointed by the district meetings.

In 1821 the first missionary society of the Bible Christians was formed. In that year its evangelistic efforts extended to Canada West and to Prince Edward Island. In 1850 two missionaries were sent to South Australia. In 1855 missions were opened in Victoria, in 1866 in Queensland, in 1877 in New Zealand, and in 1885 in China. On the mission stations at home and abroad nearly two hundred agents are regularly employed; these are assisted by about one thousand local preachers, and they preach in nearly seven hundred chapels and preaching places. The annual income of the society amounts to \$35,400.

Among the institutions of the Bible Christians is the Sunday-school department, book department, temperance, Chapel Fund, Preachers' Annuitant Society, and educational work.

See *Jubilee Volume* (1865); Luke, *Origin, etc., of the Bible Christians* (1878); *Minutes of the 62d Conference* (1880). (G. T. J.)

Bible-Reading

SEE READING OF THE SCRIPTURES.

Bible Societies

By way of supplement, we give the present status of existing Bible societies according to the latest returns:

1. The number of Bible societies connected with the British and Foreign Bible Society was in 1890 —

In Great Britain and Ireland — auxiliaries, 1113; branches, 446; associations, 5417 — total, 6976.

In Europe and the Colonies — auxiliaries, 110; branches, 1220 — total, 1330.

The *Societies' Foreign Agencies*, with the amount of their issues, are chronologically arranged as follows:

Name of Agency	Date of Formation	Copies:
Depot in Paris	1820	7, 963, 629
St. Petersburg	1828	5, 033, 170
Frankfort	1830	
Cologne	1847	13, 820, 801
Berlin	1853	
Stockholm	1832	2, 943, 899
Norway	1832.	781, 926
Brussels	1835	800, 571
Amsterdam	1843	1, 363, 296
Copenhagen	1855	840, 751
Rome, Leghorn, etc	1860	1, 575, 694
Lisbon	1864	165, 486
Madrid	1868	1, 231, 393
Venice	1880	3, 491, 949
Total		40, 012, 265

The *Societies in British India* directly connected with the British and Foreign Bible Society, with their issues, are as follows:

Bible Society	Date of Formation	Copies
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Calentta	1811	231390
Colombo	1812	145630
Bombay	1813	650316
Madras	1820	3869460
Jaffna	1835	181029
North India	1845	706366
Punjab at Lahore	?	339729
Bangalore	?	120613
Sernapore Mission	?	200000
Total		8534533

2. The Foreign Societies engaged in distributing the Holy Scriptures are the following:

A. EUROPE

Name of Bible Society	Date of Formation	Copies
Basle Bible Society	1804	777,512
Prussian Bible Society at Berlin	1805	5,239,258
Swedish Bible Society	1809	1,055,507
Finnish Bible Society at Abo	1812	239,273
Wurtemberg Bible Society	1812	1,779,116
Zurich Bible Society	1812	82,972
Russian Bible Soc. at St. Petersburg	1812	861,105
Berg Bible Society at Elberfeld	1813	847,359
St. Gall Bible Society	1813	77,660
Coire Bible Society	1813	12,267
Schaffhansen Bible Society	1813	30,077
Geneva Bible Society	1814	147,232
Lausanne Bible Society	1814	226,667
Saxon Bible Society	1814	745,066
Hanover Bible Society	1814	137,008
Hamburg-Altona Bible Society	1814	184,287
Lubeck Bible Society	1814	30,083
Danish Bible Society	1814	376,950
Strasburg Bible Society	1815	119,214

Icelandic Bible Society	1815	10,445
Netherlands Bible Society	1815	1,728,227
Schleswig-Holstein Bible Society	1815	183,911
Bremen Bible Society	1815	80,637
Brunswick Bible Society	1815	6,312
Aargovian Bible Society	1815	48,229
Waldensian Bible Society at La Tour	1816	4,238
Neufchatel Bible Society	1816	37,043
Frankfort Bible Society	1816	75,000
Lippe-Detmold Bible Society	1816	37,199
Lauenberg-Raizeburg Bible Society	1816	29,319
Rostock Bible Society	1816	19,408
Norwegian Bible Society	1816	457,188
Entin Bible Society	1817	15,000
Waldeck and Pyrmont Bible Society	1817	2,800
Hesse-Darmstadt Bible Society	1817	31,484
Eisenach B.C.	1818	15,081
Hanau	1818	3,316
Hesse-Cassel	1818	30,000
Protestant Bible Society at Paris	1818	575,074
Glarus Bible Society	1819	5,000
Ionian B.C.	1819	7,377
Baden B.C.	1820	83,759
Bavarian Prot. Bible Ins. At Nuremburg	1821	376,119
Anhalt-Bernburg Bible Society	1821	4,786
Weimar Bible Society	1821	7,236
Marburg Bible Society	1825	23,544
Russian Protestant Bible Society	1826	865,823
Stavanger Bible Society	1828	7,017
French and Foreign Bible Society at Paris	1833	750,000
Belgian and Foreign Bible Society	1834	7,623
Autwerp Bible Society	1834	439
Ghent Bible Society	1834	8,980
Anhalt-Dessau Bible Society	1836	27,899
Belgian Bible Society	1839	14,909
Leipsic Bible Society	1840	34,942

Bible Society of France	1864	217,459
Total		19,059,076

B. AMERICA

Name of Bible Society	Date	Copies
Pennsylvania	1808	3763371
American	1817	49829563
Bible Assoc. of Friends in America	1830	127470
American and Foreign Bible Society	1837	786696
American Bible Union	1850	603184
Total		55110284

The British and Foreign Bible Society has promoted the translation, printing, or distribution of the whole or part of the bible, directly in 225 languages or dialects, indirectly in 65 ditto — total, 290.

At present there exist about 364 versions of the Bible; more than four fifths of this number have been prepared since 1804. See, besides the annual reports of the different Bible societies, also the art. “Bible, Propagation de la,” in Lichtenberger’s *Encyclopedie des Sciences Religieuses*; Reed, *The Bible Work of the World* (Lond. 1879); *Bible of Every Land* (ibid. 1860). (B.P.).

Bible Text

SEE TEXT, BIBLICAL.

Bible Versions

SEE VERSIONS OF THE SCRIPTURES.

Bibles, Pictorial

SEE PICTORIAL BIBLES.

Bibliography Theological

See under each department, especially *SEE DOGMATIC THEOLOGY*; *SEE ECCLESIASTICAL HISTORY*; *SEE EXEGETICAL THEOLOGY*; *SEE PRACTICAL THEOLOGY*.

Biblis

one of the forty- eight martyrs of Lyons, who at first denied the faith; afterwards, being put to the torture to force from her some grounds of accusation against the Christians, she returned to her duty, and continued firm in the confession of the true faith till her death. See Baillet, June 2.

Biblista (Or Biblicus)

a term formerly used to denote one who expounded the Bible to his hearers.

Biblists

is a name given by some writers in more modern times to those who admit no other rule of faith than the bare text of Scripture, and reject the aid of tradition as an interpreter of Scripture.

Bicci Lorenzo Di

a Florentine painter, was born in 1400, and studied under Spinello. The private cloister of the Church of Santa Croce contains several pictures by him in fresco, representing the legends of St. Francis. Lanzi says his best frescos are in the Church of Santa Maria Nuova, built by Martha X. He died in 1460. See Spooner, *Biographical History of the Fine Arts*, s.v.; Hoefer, *Nouvelle Biographie Generale*, s.v.

Biceps (Or Bifrons)

is a name of *Janus* in Virgil and Ovid, where he is described with two faces, because so great was his sagacity that he saw both the past and the future; or else because Janus was thought to represent the world, viewing with his two faces the east and the west.

Bickerdike John

an English. Congregational minister, was born in London, Oct. 2, 1775. He received his collegiate training at Trevecca and Cheshunt colleges. After completing his course, Mr. Bickerdike preached as supply to various chapels in the country under the direction of the college trustees. He preached at Derby one year, a short time, at Faversham, and thirty years at Woolwich. In his seventy-fifth year he retired from public life, and spent the remainder of his days at Cheltenham. He died June 20, 1858. See (Lond.) *Cong. Year-book*, 1859, p. 192.

Bickers, William

a minister in the Methodist Episcopal Church South, was born in Scott County, Ky., Nov. 5, 1821. He joined the Church When a small boy, professed conversion in 1840, and in 1844 was licensed to preach and admitted into the Kentucky Conference. On the formation of the West Virginia Conference he became a member of it, and in it labored until the breaking-out of the civil war, when he returned to Kentucky, and re-entered the Kentucky Conference. In 1871, because of ill-health, he became superannuated, which relation he sustained until his decease Feb. 22, 1875. See *Minutes of Annual Conferences of the M. E. Church South*, 1875, p. 223.

Bickers, W. C.

a Baptist minister, was born in Tennessee about 1816. He removed to Southern Illinois in 1852, united with the Church in 1854, and was ordained in 1856. The field of his labor was in that section of Illinois where he had taken up his residence. He was earnestly devoted to the propagation of the principles of his denomination. He died of pneumonia, near Bankston, March 21, 1880. See *Minutes of Illinois Anniversaries*, 1880, p. 10. (J.C.S.).

Bickersteth Edward

an African Wesleyan minister, was born in the Egba country, and was taken captive in a slave-hunting expedition; was sold to the Portuguese, retaken by a British cruiser, and brought to Sierra Leone, where he was converted and became a member of the Methodist Church. He was afterwards employed as a schoolmaster, and in 1854 was elevated to the

ministry and became a powerful and eloquent preacher in his native tongue. Many pagans were won to Christ by his labors. He died at Abbeokuta, April 4, 1864. See *Minutes of the British Conf.*, 1864, p. 29.

Bickerton Joseph

a minister of the Methodist Episcopal Church, was born at Macclesfield, England, Feb. 28, 1814. He became a local preacher in the Primitive Methodist Church, and after his arrival in America, in 1866, filled several appointments so successfully that he resolved to devote his whole life to the ministry. Uniting with the Philadelphia Annual Conference in 1870, he served successfully six charges within its bounds. He died with unshaken confidence in God at Tobyhanna, Pa., Jan. 19, 1881. He was a faithful pastor. See *Minutes of Annual Conf.*, 1881, p. 73.

Bickford, Edwards Gibbs

a Congregational minister, was born at Meridian, N. Y., July 27, 1844. He graduated from Genesee College in 1867, and after studying two years at Auburn he entered the Union Theological Seminary, where he graduated in 1870. After three years of patient work at Chaumont, N. Y., he yielded to a long-cherished desire of being a missionary, and offered his services to the American Board in the Turkish field. With his wife and two children he arrived at Marash in October, 1874. He had been but three years in the field, showing rich promise of future usefulness, when he was attacked with malignant small-pox, which ended his life at Marash, Oct. 17, 1877. See *Gen. Cat. Union Theol. Sem.* (1876), p. 132. (W. P.S.)

Bickford, George H.

a Methodist Episcopal minister, was born at Danville, Vt., Dec. 2, 1834. He was converted at the age of nineteen; studied for the ministry at Newbury Seminary; received license to preach in 1857, and in 1859 entered the Vermont Conference, with which he labored zealously until his decease, July 10, 1869. See *Minutes of Annual Conferences*, 1870, p. 126.

Bickford, Martin Luther

a Baptist minister, was born in Sedgwick, Me., Aug. 18, 1814. He graduated at Waterville College in 1837. Having spent a year in teaching at Oldtown, Me., and two years at the Newton Theological Institution, from

1837 to 1840, he went to Hanover County, Va., and taught a private school till the close of 1844. For the next seven years he had charge of a young ladies' school in Richmond, Va., where he was ordained in 1852. He returned to New England the same year, and was pastor of a Church in Waltham, Mass., eleven years. He accepted a call to Chicopee, in May, 1863, remaining there until 1867, when he removed to Cleveland, O., supplying a Church in Delaware, O., for some time. His last settlement was in Elyria, O., where he died April 9, 1876. (J.C.S.)

Bicknell, John

an English Wesleyan minister, was born in London. He was converted at the age of fourteen, entered the ministry in 1812, retired to Chelsea, London, in 1844, and died July 7, 1878, aged ninety-two. Mr. Bicknell's judgment was sound, his diligence and punctuality unfailing. His sermons were clear, accurate, and orderly. He was "stiff, precise, clear, pointed, correct, rather prosy," says Everett, *Wesl. Takings*, 1, 341. He published a *Sermon on the Death of Rev. Henry Taft, M.D.*, with an account of his life (Birmingham, 1824). See *Minutes of the British Conference*, 1878, p. 50.

Bicknell, J. C.

an English Congregational minister, formerly of Welford, latterly of Crick, Northampton, died Nov. 23, 1848, in the eightieth year of his age. See (Lond.) *Cong. Year-book*, 1848, p. 213.

Bicknell, Simeon Smith

a Congregational minister, was born at Enfield, N. H., Nov. 6, 1794. He obtained his preliminary education at Phillips Academy, Andover, Mass., and graduated from Dartmouth College in 1823. During the period from 1827 to 1832 he was teaching in Salem, Mass., and in Jericho, Vt.; and until 1838 at Malone, N.Y. He studied theology with Rev. Ashbel Parmelee, D.D., of Malone. He was ordained as pastor of the Presbyterian Church in Gouverneur, N. Y., in 1838, remaining until 1841. The following years, until 1845, he was acting-pastor at Jericho, Vt.; and in 1846 removed to Wisconsin, becoming acting pastor until 1851 at Milton. He held the same relation in 1852 to the Church at Fort Atkinson; from 1853 to 1855 at Jefferson; from 1855 to 1858 at Johnstown; from 1858 to 1864 at Koshkoning. He removed to Fort Atkinson in 1864, where, without

charge, he remained until the close of his life, June 23, 1876. See *Cong. Quarterly*, 1877, p. 409.

Bicknor Alexander De

an Irish prelate, was elected archbishop of Dublin in 1314, and took a journey to Lyons with the king's letters, Jan. 29, 1314, recommending him to the pope. He was consecrated at Avignon, July 22, 1317, by Nicholas de Prato, cardinal of Ostiulum. In the first year of his appointment king Edward granted to him the liberty of acquiring lands, tenements, advowsons, etc., in Ireland to the value of £200 yearly, except such as were held in the fee of the crown, to hold to him and his successors forever. De Bicknor did not visit his see until Oct. 9, 1318, when he arrived as archbishop of Dublin and lord justice of Ireland. He was received by the clergy and people with great joy. In 1318 he was twice summoned to a parliament at Lincoln. In 1320 he founded a university in St. Patrick's Church, Dublin. In 1322 he constituted the Church of Inisboyne a prebend in St. Patrick's Cathedral. In 1323 he was sent as ambassador to France by the Parliament of England. In 1326 he appears among the prelates and barons of England, who met at Bristol on the occasion of the king's son being appointed guardian of the realm which his father had abandoned. In 1339 he received royal orders to repair his fortifications at Castle Kevin, and was required to appear before the king's council in England to report the state of affairs in Ireland. In 1349, having obtained a grant of the manor of Coolmine, in the parish of Saggard, from Geoffrey Crumpe, subject to rent and services to the chief lord, he settled it for the maintenance of certain chantries in the Cathedral of St. Patrick, adding for the same endowment several houses and gardens near the palace of St. Sepulchre, and in the parish of St. Kevin. De Bicknor died July 14, 1349. See D'Alton, *Memoirs of the Archbishops of Dublin*, p. 123.

Bicorniger

(*the double-horned*), in pagan mythology, is the Latin translation of the Greek Word *dikeros*, which is given to *Bacchus* when he appears horned.

Biddelians

the followers of John Biddle (q.v.), the father of English Socinianism.

Biddle, J. G.

a minister of the Lutheran Church, was born in Fayette County, Pa. He was licensed to preach in 1856, and became a member of the Synod of Northern Indiana, which was organized at the time he was licensed. For many years he was pastor of the Church in Elkhart, where he died, Jan. 10, 1879, aged fifty-five years. See *Lutheran Observer*, Jan. 24, 1879.

Biddle, Thomas

an English Baptist minister, was born at Staines, Middlesex, in 1795, and, when young, became a member of the Church in his native town. Subsequently he removed to Kingston, Surrey, and united with the Church at that place. He began to preach in the villages near his residence. About 1828 he became pastor of the Church at Brockham Green, near Dorking, Surrey, where he passed the remainder of his life. He died Feb. 8, 1858., See (Lond.) *Baptist Hand-book*, 1858, p. 47. (J. C. S.)

Biddle, William

a Baptist minister, was born in Hertfordshire, England, June 27, 1824. He came with his father, a Baptist minister, to America in 1832, and subsequently believing himself called of God to the work of the ministry, he entered upon a course of study in Madison University, where he graduated in 1849. After preaching for a time without settlement, he was appointed missionary to Asia by the Board of the Missionary Union in July, 1851, and ordained Aug. 13. A few weeks after his ordination he was taken ill, and died Sept. 17, 1851. "He was a man of devoted piety and great promise." See *Amer. Baptist Register*, 1852, p. 415. (J.C.S.)

Biddle, William Phillips

a Baptist minister, was born near London Bridge, Princess Anne Co., Va., Jan. 17, 1788. He began to preach in 1808, and took a deep interest in all matters pertaining to the growth and prosperity of his denomination in North Carolina, where he took up his residence in 1810. Being a man of large wealth, he gave his services gratuitously to the churches to which he ministered, chiefly in the eastern parts of Virginia and South Carolina. He died at Newberne, N. C., Aug. 8, 1853. "He was eminent for a devout spirit, a godly walk, and a large measure of usefulness in his day." See

Sprague, *Annals of the Amer. Pulpit*, 6:559; Cathcart, *Baptist Encyclop.* p. 99. (J. C. S.)

Biddulph Thomas

an English Methodist preacher, was born at Snedshill, Shropshire, July 7, 1843. Converted at the age of eleven, he became a Methodist Sunday-school teacher, then exhorter, and joined the United Methodist Free Church. He entered the ministry in 1865, and travelled in five circuits with acceptance, when his health failed; in 1875 he became a supernumerary, and closed a useful life at Wellington, Jan. 15, 1876. See *Minutes of the 20th Annual Assembly*.

Bidembach

a name common to a number of Protestant theologians, of whom we mention the following:

1. BALTHASAR, doctor of theology and provost at Stuttgart, was born at Grunberg in 1533. He studied at Tübingen; was at first pastor and superintendent at Blaubeuren, and in 1562 court-preacher and member of consistory at Stuttgart. In 1570 he succeeded Johann Brenz (q.v.), and died in 1578. He wrote *Homilioe in Libros. Priores Regum*, and published 122 sermons on Paul's epistle to the Romans. See Koch, *Gesch. d. deutschen Kirchenliedes*, ii, 291 sq.; Fischlin, *Memoria theol. Wirtenberg.* (Ulm, 1709), 1, 142-146.
2. EBERHARD, doctor of theology, was a brother of Balthasar and of Wilhelm. He was born at Grinberg, July 2, 1528, and studied at Stuttgart and Tübingen. In 1552 he was appointed deacon, in 1557 was made doctor of theology, and in 1558 pastor and superintendent at Vayingen. In 1560 he was appointed general superintendent of Wirtemberg and abbot of Bebenhausen. He died April 24, 1597, having the year before attended the colloquy at Ratisbon. See Fischlin, *Memoria theol. Wurtemberg.*
3. FELIX, son of Wilhelm, was born at Stuttgart, Sept. 8, 1564., He studied at Tübingen; in 1586 was deacon at Weiblingen, and in 1590 at Stuttgart. In 1592 he was made member of consistory and court preacher there, in 1604 doctor of theology, and in 1608 abbot of Maulbrunn. He died in 1612. He wrote, *Exposition on the Books of Samuel and Psalms: — Consiliorum Theologicorum Decades X*, which he edited with the assistance of his brother,

4. JOHANN MORITZ, who prepared the ninth and tenth of the *Decades*.

5. WILHELM, brother of Balthasar and Eberhard, and father of Felix and Johann, was born Nov. 2, 1538, at Tübingen, where he also studied. In 1559, he became pastor of St. Leonhard at Stuttgart, and in 1563 was made doctor of theology. He died April 6, 1572. He wrote, *Consensus Jesuitarum et Christianorum: — Responsio ad Jesuitas; Epistolae Novem ad Joannem Marbachium*, etc. See Fischlin, *memoria theol. Wurtemberg*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bidandal (Or Bidental)

in pagan superstition, is a popular appellation given to any place stricken with a thunderbolt, and on that account held too sacred to be trodden on. The Romans, believing that an evidence that Jupiter claimed such a place for himself, surrounded it with a wall, rail, stakes, or even a rope, and expiated by the sacrifice of a *bidens*, or two-year-old sheep.

Bidermann, Jakob

a German theologian, was born at Tübingen, in Suabia. He entered the Jesuit order, and taught philosophy at Dillingen, and theology at Rome, where he died, Aug. 20, 1639. He wrote, *Res a B. Ignatio, Societatis Jesu Parente, Gestae* (Munich, 1612): — *Narrationes Selectae ex Seneca, Gellio, Plinio* (1622): — *Herodiades*, an epic poem upon the massacre of the innocents (Dillingen, 1622): — *Prolusiones Theologicæ Tres* (ibid. 1624): — *Agnosticon Libri Tres pro Miraculis* (ibid. 1626): — *Deliciae Sacrae* (Lyons, 1636): *Aloysius, sive Dei Beneficia Meritis B. Aloysii Collata* (Munich, 1640): — *Comico-Tragedice Sacrae X* (ibid. 1666, 2 pts.). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bidermann, Johann Gottlieb

a Protestant theologian of Germany, was born at Naumburg, April 5, 1705. He studied at Wittenberg; in 1732 was appointed con-rector at the cathedral school in his native place, and in 1741 rector of the same. In 1747 he accepted a call to Freiberg, where he died, Aug. 3, 1772. Of his writings we mention the following: *Dissertatio de Mercede Divinatoria ad Num. 22:2* (Wittenberg, 1727): — *Disputationes in Genesios Loca Difficiliora* (ibid. 1728): — *Progr. de Natura et Indole Juvenum ex Salomonis Sententia* ~~200~~ *Proverbs 30:19* (ibid. 1743): — *Progr. de Summo*

Bono ex Sententia Salomonis Cohel. v, 8 (Frei. berg, 1749): — *Progr. de Mendis Librorum et Nominatins Bibliosrut Hebraicorum, Diligentius Cavendis* (ibid.1752): — *Progr. Specimen Nominum Θεοφόρων* ad Joh. ix., 2 (ibid. 1755): — *Progr. de Characteribus Corpori Impressis ex Levit. xi-x*, 28 (ibid. eod.): — *Progr. super Q. Ioratii Flacci Theologia* (ibid. 1766). See Dbring, *Die gelehrten Theologen Deutschlands*, i, 106 sq.; Jocher, *Allgemeines Gelehrten*: — *Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bidi

in the mythology of India, is the deity of fate on the coast of Malabar. This deity is represented with three heads, signifying the past, the present, and the future.

Bidlake John

an English clergyman, was born at Plymouth. He was educated at Christ Church, Oxford, became head-master of the grammar-chool at Plymouth, and died in 1814. He published, *Sermons on Various Subjects* (1795, 3 vols. 8vo); and various single sermons, poems, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bidun Walter De

a Scottish bishop, chancellor of the kingdom, became elect of the see of Dunkeld in 1177, but died before his consecration. See Keith, *Scottish Bishops*, p. 76.

Bidwell, Ira G. D.D.

a Methodist Episcopal minister, was born at Wilmington, Conn., Feb. 22, 1835. He was converted in childhood, graduated at Union College in 1858, and in. the following year entered the Troy Conference. Subsequently he was transferred to the Providence Conference, preached one year, then taught one year in Auburndale, Mass., and was admitted into the New England Conference; in 1875 he was transferred to the Genesee Conference, and finally, in 1878, to the Central New York Conference, in all of which he did noble service. He died in the midst of his labors, Dec. 25, 1878. Dr. Bidwell was eminently popular, able, eloquent, and useful. See *Minutes of Annual Conferences*, 1879, p. 58.

Bidwell, Ira M.

a Methodist Episcopal minister, was born at East Hartford, Conn., in 1809. He united with the Church in 1820; was licensed in 1823; admitted to the New England Conference June 22, 1824; ordained deacon in 1826, and elder in 1828. Consecrating all his energies to the work of the ministry, he took rank among the leading preachers of his day. He served with success eleven charges. While yet young and full of promise, disease laid its hand upon him, and for ten years he was unable to take an appointment. Receiving an appointment after his protracted disability, on his way home from conference he was the victim of a railroad accident, from which he never recovered sufficiently to endure public labor; so that from 1841 until the close of his life he was a superannuated minister. He died of apoplexy at Norwich, Conn., July 28, 1880. His mind was quick and versatile; and, gifted by nature with a commanding form, strong but melodious voice, possessing a thorough knowledge of human nature, he had wonderful power over an audience. See *Minutes of Annual Conferences*, 1881, p. 89.

Bidwell, Oliver B.

a Presbyterian minister, was born in 1827. He was a graduate of Yale College and of the New Haven Seminary. His first charge was Hubbardstown. He was ten years engaged in executing sectional maps of all the missions of the American Board, and devoted considerable time in aiding the circulation of the *National Preacher*. He served a number of years as pastor of several churches. His last pastoral work was in connection with the Presbyterian Church, Jersey City Heights, where his labors were attended with marked success. He died there Aug. 5, 1881. See (N. Y.) *Observer*, Aug. 11, 1881. (W. P. S.)

Bidwell, Walter H. D.D.

a Presbyterian minister, was born at Farmington, Conn., June 21, 1798. He graduated at Yale College, and subsequently at the Yale Theological Seminary. He was licensed to preach in 1833, and subsequently ordained. In 1841 he began to publish the *National Preacher*, which he conducted nineteen years. In 1843 he became the proprietor of the *N. Y. Evangelist*, to which he devoted twelve years of laborious service in connection with Dr. George B. Cheever. In 1846 he became proprietor and conductor of the *American Biblical Repository*, and at the same time editor of the *Eclectic Magazine*. In 1849 he went abroad for the purpose of recruiting

his health, his travels extending through England, France, Switzerland, and Italy. In 1851 he again visited Europe, went to Holland, passed up the Rhine, visited Bohemia and Spain, and other places. After 1853 he was constantly engaged in editorial labors. In 1860 he became proprietor of the *American Theological Review*, which was united with the *Presbyterian Quarterly Review*. His health again declining, he took another trip abroad, visiting England, France, Germany, Northern Europe including Russia, and returned through Finland, Sweden, and Denmark. In 1867 he was appointed a commissioner of the United States to Western Asia, during which, in the discharge of his duties, he visited Italy, Egypt, Palestine, Greece, and France. From 1868 to 1880 he resided alternately in London and New York, continuing to discharge his numerous editorial duties. In connection with his younger brother, Oliver B., he published seven large maps of different parts of the missionary field. He died, after a short illness, at Saratoga N. Y., Sept. 11, 1881. See (N. Y.) *Evangelist*, Sept. 20, 1881. (W. P. S.)

Bie Adrien De

a Flemish painter, was born at Lierre, near Antwerp, in 1594; he studied under Wouter, an obscure artist. When eighteen years of age he visited Paris, and studied under his countryman, Rodolph Schoof, painter to Louis XIII. He afterwards visited Rome, where he remained eight years. In 1623 he returned to Flanders, and was much employed for the churches and in painting portraits. His best work was a picture of *St. Ely*, in the Collegiate Church of S. Gommer, at Lierre. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bieck (Or Biek) Johann Erdmann

a Lutheran minister of Germany, was born at Lodersleben, Sept. 14, 1679. He studied at Leipsic and Wittenberg, was in 1708 deacon of SS. Peter and Paul's at Eisleben, and in 1729 its pastor, and died in 1752. He wrote, *Dissertatio qua ex Doctrina Mo Quam αὐτοχειρίαν Subtilem Proposuit* (Wittenberg, 1702): — *Observ. de Agenadis Ecclesiasticis, vulgo Kirchengenden, et in Specie de Agendis Eccles. Massfeldensibus* (in *Aliscellaneis jipnsiensibus*, part viii): — *Obs. de Arbore non Eradicanda, ad Deuter. 20:19* (part ix): — *Der Dreyfache Interim, so in Regensburg, Augsburg und Leipzig zur Vereiniguyng der pibstlichen und lutherischen Lehre nach der Reoabrimation zum Vorschein gekonnnen*, etc. (Leipsic,

1721): — *Dissertatio Monralisi circa Qucestionum Occupat, utrum Impyberes Perfecta Sponsalia Contrahere Possint* (Wittenberg, 1703): — *Dissertatio de Apostoli Pauli Philosophia* (in the *Actis Philosophie* of Neumannu). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* i, 753; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bieck, Rudolph

a Protestant theologian of Germany, who died at the age of seventy-three, June 5, 1881, at Erfurt, as member of consistory, is the author of *Spruchbuch zu M. Luthers Kleinene Katechismus*, etc. (Berlin, 1857, 3d ed.). See Zulchold, *Bibl. Theol.* i, 146. (B. P.)

Biederstedt Dietrich Hermann

a Protestant theologian of Germany, was born at Stralsund, Nov. 1, 1762, and died March 10, 1824, at Griefswalde, as member of consistory and archdeacon of St. Nicolaus. He wrote, *Beitrage zur Geschichte der Kirchen: und Prediger in Neuvorpommern*, etc. (Griefswalde, 1818): — *Sammlung aller kirchlichen Verordnungen im Herzogthume Neuvorpommern*, etc. (Stralsund, 1816): — *Geist despommerrigenschen Predigtwesens*, etc. (ibid. 1821): — *Predigten uber einige Gegenstande der christl. Religion und Sittenlehre* (Berlin, 1792). See Winer, — *Handbuch der theol. Lit.* i, 807; ii, 15, 58, 93, 123, 163, 173, 180; Zuchold, *Bibl. Theol.* i, 146. (B. P.)

Biel

in German mythology, was an idol of the old, Saxons and Thuringians, worshipped especially on the Biel's-height near the convent of Ilfeld, and honored by an altar. He is said to have been a protector of the woods and a propagator of fruitfulness. It seems that. his worship was extended far over the northern provinces. The above-named Biel's-height contains a cliff from which Bonifacius preached the Gospel after hurling Biel from his altar. But Bonifacius had hardly gone, when the people again erected their idol. Even now ruins of an altar and of a priestly residence in Harz, near Blaukenburg, may be found. The inhabitants relate many wonderful things about the idol, and show the place where it stood. As everywhere in Northern Europe, so also were bloody sacrifices brought to this god, and the idol was sprinkled with the blood of the victim.

Biel Johann Christian

a Protestant theologian of Germany, was born at Bratnschweig in 1687. He studied at Leipsic, Rostock, and Helmstadt, was in 1719 appointed *adjunctus ministerii*, and in 1723 pastor of St. Ulrich and St. John in his native place, where he died, Oct. 18, 1745. He wrote, *Exercitatio de Lignis ex Libano ad Templum Hierosolymitanum an dificandum Petitis*, etc. (Braunschweig, 1740): — *De Puapura Lydia ad Illustr. Locum Actor* . 16:14 (in Ugolini, *Thesaurus*, xiii): — *Note in Hesychium* (Leipsic, 1746, in J. Albeirti's edition): — *Nous Thesaurus Philologicus sive Lexicon in LXX et alios Interpretes et Scriptores Apocryphos V. T., etc., ex auctoris MS. edidit et pre-fatus est E. II. Mutzenbecher* (Hague, 1779 sq.), a posthumous work: — *Dissertatio Historico Litteraria de Viris Militia aeque ac Scriptis Illustribus* (Leipsic, 1708). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch. der theol. Lit.* i, 50, 148; Furst, *Bibl. Jud.* i, 115; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bieler Benjamin

a Protestant theologian of Germany, was born Feb. 15, 1693, at Plankenstein near Dresden. He studied at Leipsic and Wittenberg, was in 1724 pastor at Bethau and Naundorf near Lichtenberg, in Saxony, and in 1734 pastor at Schweinitz, where he died in 1772. He wrote, *De Theologia Emblematica* (Leipsic, 1725): — *Observationes de Crucifixione Messice ad Locumb Vexatissimum de yrak Psalmo 22:17* (ibid. 1733): — *De Cathedra S. Petri Antiochice Romceque Corrupta ac deperdita brevis Commentatio*, etc. (Helmstadt, 1738): — *De Spiritu Sanctificationis Commnentatio, qua Locum Quodammodo Vexatum Rom. i, 4, Exponere Studet* (Wittenberg, 1740): — *De Palatiis Eburneis BBrevis ad Locum Difficilem Psalm xlv, 9, Adnotatio* (Leipsic, 1745): — *De Sapientia Salvatoris ad Esa. lii, 13* (ibid. 1740). See Rathlef, *Jetztlebende Theologen*, 4:519 sq.; Moser u. Neubauer, *Jetztlebende Theologen*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bienayme Pierre Francois

a learned and pious French ecclesiastic, who died Feb. 9, 1806, at Metz, of which he became bishop in 1802, successfully cultivated the study of

natural history, on which he wrote several works. See Hoefer, *Nouv. Biog. Generale*, s.v. Bienheureux, archbishop of Narbonne. **SEE DALMATIUS.**

Bienra

in Egyptian mythology, was the name of the deity of the soul of the sun, adored under the form of a kneeling ram.

Bierling, Conrad Friedrich Ernst

a Lutheran theologian of Germany, was born Sept. 15, 1709, at Rinteln, where he also pursued his philosophical as well as theological studies. In 1729 he was made doctor of philosophy, and in 1731 appointed professor of logic and metaphysics. He was appointed professor of theology in 1749, and in 1751 was made doctor of divinity. He died Jan. 14, 1755. He published, *Dissertatio de Libertate Actionum Humanarum* (Rinteln, 1739): — *Sylva Positionum Theologicarum* (ibid. 1751): — *Diss. Hist. Eccles. de Ferdinandi Imperalt. Lutherum Epistola* (ibid. 1753): — *Dissert. de Religione Caroli V Imperatoris* (ibid. 1754). See Doring, *Diegelehrten Theologen Deutschlands*, i, 111 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Bierling, Friedrich Wilhelm

a Lutheran theologian of Germany, was born March 22, 1676, at Magdeburg, and studied at Leipsic, where he also lectured for a number of years. In 1712 he was called to the pastorate at Rinteln, and was in 1714 superintendent and member of consistory; in 1716 was made professor of theology, and in 1720 doctor of divinity. He died July 25, 1728. He wrote, *Epistola ad 2 Timothy. iv de Officio Evangelistce*: — *Dissertatio de Origine Mali*: — *Observationum in Gen. Specinzina VI*, etc. See Dolle, *Life of Bierling* (Hanover, 1749); Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Biermann Johann

a Dutch theologian, who died in 1721 at Middelburg, is the author of, *De Prophezie van Zacharias* (Utrecht, 1699, 1716; Germ. transl. by E. Meier, Basle, 1710): — *Moses et Christus* (Utrecht, 1700, 1705; Germ. transl. Frankfort, 1706): — *De Prophezie van hosea* (Utrecht, 1702): — *Clavis Apocalypticoprophetica, h. e. Septenz Ecclesiarum ac Totidemo Sigillorum, Tubiciniorum et Phialarum Apocalypticarum Explicatio* (ibid.

1702): — *Ver-klaaring des eersten en tweeden Briefs van Paul an die van Corinthus* (ibid. 1705, 1708). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Biet Antoine

a French missionary, was born in the diocese of Senlis about 1620. He embarked for Cayenne in 1652, with six hundred colonists, sent out by a company who had obtained of the government the cession of that isle. The enterprise did not succeed; most of the colonists perished from famine and sickness, and Biet devoted himself to the alleviation of their sufferings with heroic devotion. On his return to France he published the *Voyage de la France Equinoxiale*, or, *L'Ile de Cayenne, entrepris par les Francois en 1652* (Paris, 1664). This work is terminated by a *Dictionnaire de la Langue Galibi*. His work concerning the West Indies is not considered trustworthy, as his stay there was very brief; this work has been refuted by P. Dutertre. See Hoefer, *Nouv. Biog. Generale*, s.v.

Biflinde

(*the movable*), in Norse mythology, was one of the twelve surnames of *Alfidur*.

Biformis

in Pagan mythology, is the Latin translation of the Greek word δίμορφος (*two-forned*). It was the surname of various mythical beings, as, for instance, of *Minotaurus*, the Centaurs, *Ianus*; also of *Bacchus*, because he was represented sometimes as a youth, sometimes as an aged man.

Bifrons

SEE BICEPS.

Bifrost (Or Bif-Raust)

in Norse mythology, is the bridge which joins heaven and earth, *the rainbow*. The Asas ride over it to their place of assembling by Urdar's well. Heimdall with his Gjaldernhorn guards it, so that the Asas are not suddenly attacked. It is very skilfully built of air, water, and fire. The green is the water, blue is the air, and red is the fire. The first two elements would

make it strong enough for the Asas; still fire has been added in order that the mountain-giants (*Berg-riesen*) cannot pass over.

Bifur

(*the trembling*), in Norse mythology, is a dwarf made of earth and living on the earth.

Bigamy

Under this head we designate only, according to modern usage, the case of matrimonial union to two persons at the same time; premising that until the beginning of the 17th century, at least, the term was applied to all cases of second marriage, whether during the existence of a prior union or after its dissolution; the word “polygamy” being applied to the former case; the distinction being thus made entirely to turn on the simultaneous or successive nature of the marriage relations. *SEE DIGAMY.*

The first Church legislation we find on the subject is of doubtful genuineness — viz., those canons attributed to the Council of Nicaea, A.D. 325, which are only to be found in the Arabic version. The 24th of these declares- that “none ought to marry two wives at once, nor to bring in to his wife another woman for pleasure and fleshly desire.” If a priest, such person was forbidden to officiate, and was excluded from communion until such time as he cast out the second, while he ought to retain the first; and so of a layman. Two other canons are to the same effect. The 5th chapter of the 1st book of *Sanctions and Decrees* says that “to no Christian is it lawful to have two or more wives at once, after the manner of the Gentiles, who marry three or four at once; but one is to be married after the other, that is, the contract is to be made with the second after the death of the first.” The practice of the West seems to have been generally more strict than in the East, and we have thus to infer the spirit of the Western Church towards bigamy from enactments against concubinage (q.v.). A letter of Leo the-Great A.D. 440-61, addressed to the African bishops of the province of Mauritania Caesariensis, speaking of an actual case of bigamy in the priesthood of that province, says, “Neither apostolic nor legal authority allows the husband of a second wife to be raised to the pastoral office, much less him who, as it has been related to us, is the husband of two wives at once.” Another letter of Leo’s (dated 458 or 459), to Rusticus, bishop of Narbonne, is probably the first authority for the lower modern view of the concubinate. “Not every woman united to a man is the

man's wife, for neither is every son his father's heir... Therefore a wife is one thing, a concubine another; as a handmaid is one thing, a freewoman another... Wherefore if a clerk of any place give his daughter in marriage to a man having a concubine, it is not to be taken as if he gave her to a married man; unless haply the woman appear to have been made free, and lawfully jointured and restored to honor by a public marriage. Those who by their father's will are married to men, are not in fault if the women which such men had were not had in marriage. Since a wife is one thing, a concubine another, to cast from one's bed the bondmaid and to receive a wife of ascertained free birth is not a doubling of marriage, but a progress in honorable conduct."

Towards the same period, however (latter half of the 5th century), a Nestorian Synod held in Persia, under the presidency of Barsumas, archbishop of Nisibis, affords probably the first instance of what may be called the modern Protestant interpretation of the Pauline "husband of one wife." A priest, its canons declare, "should be one who has one wife, as it is said in the Apostle's Epistle to Timothy, 'Whoever marries, let him have one wife;' if he transgresses. he is to be separated from the Church and the priestly order. But if a priest not knowing marriage, or whose wife is dead, should wish for lawful marriage, let him not be forbidden by the bishop, whether he have wished to marry before or after his priesthood." It is clear that the Nestorians in this case interpreted St. Paul as speaking not of successive but of simultaneous marriage. That this was not, however, the view of the Greek Church generally is evident.

A collection of Irish canons, supposed to belong to the close of the 7th century, shows that the Celtic kings of Ireland must, as in Britain in the days, of Gildas, have had regular harems. The Synod is represented as enacting (if the term can be used) as follows: "According as is the dignity which the king receives, so great should be his fear; for many women deprave his soul, and his mind, divided by the multitude of his wives, falls greatly into sin."

To the 8th century belongs one of the most curious incidents in the treatment of this question by the Church. In a letter of pope Gregory II (A.D. 71430) to Boniface, the apostle of Germany, we find the pope treating the case of a wife, who through bodily infirmity becomes incapable of fulfilling the conjugal duty. Can the husband in such an event take a second wife? The pope replies, that it is good for him to remain united to

her. “But he who cannot contain “(referring evidently to ~~her~~ 1 Corinthians 7:9), “let him marry rather;” but without withdrawing maintenance “from her whom infirmity hinders but no detestable fault excludes” from his bed — a decision closely akin to that of Luther and the Protestant theologians in the case of the Landgrave of Hesse. Further on the pope condemns bigamy generally.

We find the question of the lawfulness of a second marriage in case of a wife’s bodily infirmity recurring in a work not of much later date than pope Gregory’s letter to Boniface, archbishop Egbert of York’s *Dialogue on Church Government*. The archbishop is, however, more cautious than the pope. He puts the case only in the shape of a dissolution of the marriage tie by agreement of both parties, because of the infirmity of one of them; can the healthy one marry again, the infirm one consenting, and promising continence? The archbishop implies that he may: “By change of times necessity breaks the law . . . in doubtful cases one should not judge.” *SEE CONCUBINAGE*.

Bigari Vittorio

a Bolognese painter, who was born in 1692 and died in 1776, executed many pictures for his native city in the Church of the Madonna del Soccorso is a fine picture by him, of the *Virgin and Infant, with Saints*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bigelow, Asahel

a Congregational minister, was born at Boylston, Mass., May 14, 1797. He received his preparatory education at Phillips Academy, Andover, and graduated from Harvard College in 1823, and Andover Theological Seminary in 1826. He was ordained at Walpole, Mass., March 12, 1828, and dismissed Jan. 1, 1849. May 15, 1850, he was installed at Hancock, N. H., and died in office, Aug. 16, 1877, though he had been released for two years from active pastoral service. He represented Walpole in the legislature from 1849 to 1850. He published, *A Sermon before the Norfolk County Education Society* (Weymouth, 1833): *A Sermon at the Ordination of Rev. Andrew Bigelow*, at South Dartmouth (Aug. 25, 1841): — *A Sermon* (Hancock, May 9, 1875) at the close of his ministry. (W.P.S.)

Bigelow, Jacob

a Congregational minister, was born at Waltham, Mass., March 2, 1743. He graduated from Harvard College in 1766, was ordained pastor in Sudbury, Nov. 11, 1772, and died in September, 1816. See Sprague, *Annals of the Amer. Pulpit*, 2, 206.

Bigelow, Manson A.

a Baptist minister, united with the Baptist Church at Antigonish, N. S., at sixteen; studied at Horton Academy; went to the United States, where he remained seven years, and studied there a part of that time; commenced to preach in Nova Scotia in 1857, was ordained at Guysborough in September, 1859, and from that time till near his death he preached around the eastern and southern portions of that province. He died at Antigonish Harbor, July 2, 1876, aged fifty-one. See *Baptist Year-book of Nova Scotia, New Brunswick, and Prince Edward Island*, 1876, p. 37.

Bigelow, Warren

a Congregational minister, was born at Chester, Vt., June 29, 1822. At the age of twelve he was converted; he fitted for college at Black River Academy, in Ludlow, and graduated from Middlebury in 1861. Three years after, he graduated from Andover Theological Seminary. Having decided to go West, as a home missionary, he was ordained at Chester, Nov. 14, 1854, and within a month began preaching at Black River Falls, Wis. Here he remained for eight years, and then removed to Minnesota, where he closed his ministry at Mazeppa, Oct. 31, 1866. See *Cong. Quarterly*, 1867, p. 206.

Bigg Susanna

a minister of the Society of Friends, was born at Tottenham, Eng., in 1767. Of her early life but little is known. She frequently enjoyed the company and religious labors of Thomas Scattergood, of Philadelphia, who resided for several years near London. She was a kind and sympathizing friend to the poor and afflicted, a great lover of the Holy Scriptures, and lived an exemplary life. She died July 7, 1852. See *Annual Monitor*, 1854, p. 11.

Biggel Joseph Anton

a Roman Catholic theologian of Germany, who died as pastor at Zobingen in 1838, is the author of, *Leitfaden zum christkatholischen Religionsunterricht in geschichtlicher Darstellung* (Tubingen, 1831): — *Des Christen Wandel im Erdenenthal und seine Sehnsucht nach der himmlischen Heimath* (Stuttgart, 1837): — *Predigten auf alle Sonn- und Fest, tage des Katholischen Kirchenjahres* (Nordlingen, 1840). See Winer, *Handbuch der theol. Lit.* 2, 242, 349; *Supplement*, p. 185. (B. P.)

Biggs, David

a Baptist minister, was born in Camden County, N. C., in 1763, and began to preach in 1793. For eighteen years he was pastor of the church in Portsmouth, Va. He moved to Kentucky in 1810: and for ten years had charge of several churches in that state. He went to Missouri in 1820, and took up his residence in Pike County. Besides supplying several churches he organized one, the Noix Creek Church, For fifty years he labored in that state, and to him the churches in north-east Missouri are greatly indebted. He died Aug. 1, 1845. See Cathcart, *Baptist Encyclop.* p. 99. (J. C.S.)

Biggs, Joseph

an English Wesleyan missionary, went to the West Indies in 1830, and from that time to his death, with the exception of two years spent in England, he labored with zeal to promote the spiritual interests of the inhabitants of the islands. He died at Kingstown, St. Vincent's, Sept. 27, 1859, in the fifty-eighth year of his age. He was unassuming, amiable, catholic. See *Minutes of the Brit. Conference*, 1860.

Biggs, Richard

a Methodist Episcopal minister, was born in Columbia County, Pa., Nov. 12, 1806. He was converted in 1829; was licensed to preach in 1836; received into the North Ohio Conference in 1840, transferred to the Delaware Conference in 1856, took a superannuated relation after travelling seven charges in the latter Conference, and died at Rawson, O., July 18, 1880. He was a close student — mighty in the Word. See *Minutes of Annual Conferences*, 1880, p. 269.

Biggs, Thomas Jacob D.D.

a Presbyterian minister, was born in Philadelphia, Nov. 19, 1787. He was educated at Nassau Hall, Princeton, N. J., and was for a time tutor in Princeton College. He entered Princeton Theological Seminary in 1815, was licensed by the Philadelphia Presbytery in 1817, and in 1818 was installed pastor of the Presbyterian Church at Frankford. In 1830 he was elected President of Washington College, Pa., but declined the position to accept a professorship in Lane Theological Seminary, Cincinnati. In August, 1839, he resigned this position, and accepted the Presidency of Cincinnati College, which position he held until the college was destroyed in 1845. He was elected President of Woodward College in 1845, where he continued until his death, Feb. 9, 1864. See Wilson, *Hist. Presb. Almanac*, 1865, p. 77.

Biglia Andrea

was a noble Milanese, who entered the order of Hermits of St. Augustine, and flourished about 1420. He was distinguished for his knowledge of Greek, Latin, and Hebrew, and died at Sienna in 1435. He wrote. *De Ordinis Eremitarum S. Augustini Propagatione* (Parma, 1601, 4to): — *Historia Rerum Mediolanensium* (printed in the *Thes. Ant. Ital.* of Burmannus, vol. 9 pt. 6 and in the *Scriptores Rer. Ital.* of Muratori, vol. 9). Many works by him yet remain in MS. See Hoefer, *Nouv. Biog. Generale*, s.v.; Landon, *Eccles. Dict.* s.v.

Signal James

a Free-will Baptist minister, was born in 1799, and was one of the early preachers of that faith. He was quite prominently connected with all the advanced movements of the denomination during his ministry, and was a determined opposer of slavery and its kindred evils. His great work in the ministry was that of an evangelist, and he was frequently associated with the leading men of his denomination in conducting protracted meetings. He died very suddenly at Lyon, Oakland Co., Mich., Aug. 3, 1869. See *Free-will Baptist Register*, 1871, p. 80. (J. C. S.)

Bigne Marguerin De La

a French theologian, was born at Bernieres-le-Patry in 1546, and first studied at Caen, then went to Paris, where he was made doctor in the

Sorbonne. Seconded by his superiors, he gave a collection of the Fathers of the Church, an edition of which, commenced in 1575, was completed in 1578. He was appointed successively canon of Bayeux, theologist of that diocese, and dean of the Church of Mons. Being sent to the provincial Council of Rouen in 1581, he drew down upon himself the animadversion of his bishop by sustaining against him the prerogatives of his chapter, and he finally resigned his canonship. He died at Paris about 1590. He wrote, *Bibliotheca Veterum Patrum et Antiquarum Scriptorum Ecclesiasticorum Latine* (Paris, 1575): — *Appendix, sive Tomus Nonus* (1579; 2d ed. Paris, 1589): — *Statuta Synodalia Parisiensium Episcoporum Galonis, Adonis et Willielmi; Item, Decreta Petri et Galteri Senonensium Episcoporum* (ibid. 1578): — *S. Isidori hispalensis Opera* (ibid. 1580). See Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, 8. V.

Bignell Henry

an English clergyman, was born in 1611, and educated at Brazenose College and St. Mary's Hall, Oxford. He died about 1660. He published. *The Son's Portion* (1640): — *English Proverbs*, etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bignoni Mario De

an Italian theologian, a native of Venice, distinguished himself by his sermons. He belonged to the Capuchin order, and died in 1660. He wrote, *Splendori Serafici degli Opachi delle Piu Celebri Academic Rilucenti tra l' Ombre di Naghi Gero. lifici, Quaresima* (Venice, 1649, 1651, 1654): — *Elogi Sacri nelle Solennita Principali di Nostro Signore, della Vergine et Alti Santi* (ibid. 1652-55): — *Predicheper le Domeniche dopo la Pentecoste e per l'Avento* (ibid. 1656, 1661). These three works were published in Latin by Bruno Neusser, under the title, *Encyclopedia seu Scientia Universalis Concionatorum* (Cologne, 1663, 1676). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bignotti Vicente

an Italian theologian, was born at Vercelli in 1764. After having completed his studies in Turin, at the royal college of the provinces, where he had obtained a fellowship, he was made doctor of theology, and afterwards appointed canon of the cathedral of Vercelli, where he died in 1831. He is

the author of several sermons and poems, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bigot Emery

a French scholar, was born at Rouen in 1626. His father left him a library of six thousand volumes, among which were more than five hundred MSS. This rich collection he greatly augmented, until it was worth 40, 000 francs. He discovered at Florence the Greek text of the *Life of St. Chrysostom* by Palladius, which he published (Paris, 1680, 4to) with some other unpublished Greek pieces, the whole being accompanied by the Latin version of Ambrogio Traversari of Camaldoli. This collection contained the famous letter of St. Chrysostom to Casarius, so opposed to tile modern doctrine of transubstantiation. Peter Allix procured a copy of this work of Bigot, and reprinted it (Lond. 1686). Bigot died at Rouen, Oct. 18, 1689. See *Biog. Universelle*. s.v.; Landon, *Eccles. Dict.* s.v.; Chalmers, *Biog. Dict.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Bigotry

consists in being obstinately and perversely attached to our own opinions, or, as some have defined it, “a tenacious adherence to a system adopted without investigation and defended without argument; accompanied with a malignant, intolerant spirit towards all who differ.” It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it, and from *true zeal*, which is an ardor of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. Bigotry is mostly prevalent with those who are ignorant, who, have taken up principles without due examination, and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments or the circumstantial of religion than in the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry — armed with power, and carrying its will into act. As bigotry is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an, enemy to truth; it cuts also the very sinews of charity, and destroys moderation and mutual good-will. If we consider the different constitution of men’s minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at o-ce

be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians! *SEE CATHOLICISM; SEE PERSECUTION; SEE TOLERATION.*

Bigsech

an Irish *saint* and *viry-in* of Cill-bigsiche (Kilbixy), in West Meath (celebrated June 28). was of the race of Fiachra, son of Eochaidh Muighmheadhoin.

Bikaneera

SEE HINDUWEE DIALECTS.

Bikh

in the mythology of India, is a preparation of the amrita (q.v.) from the sea of milk, by turning the mountain Mahdar. There was produced in the preparation of the amrita a very fine but dangerous poison, which would have destroyed all things; therefore it was desirable to have it removed. Siva undertook to swallow it, but, fearing the effects of it, he did not allow it to enter his stomach, but left it in his neck. This it colored blue; wherefrom Siva has the name of Nilkunt (*blue-neck*).

Bikunis

are a class of nuns in Japan, who wander about with their heads shaved, begging alms. They are in general very profligate in their manners.

Bil

in Norse mythology, was a maiden whom the moon stole, in company with her brother, when these children were sent to get water from the well Byrgir.

Bilal

is the title of one of the four officiating priests attached to each mosque among the Malays in Malacca. The name was applied to the first muezzin in the time of Mohammed, and is used by the Malays instead of muezzin (q.v.). The duties of the Bilal are various-among them to call to public prayers, and to recite the Talkin, the service for the dead after the corpse

has been lowered into the grave. When a goat or bullock is sacrificed, he receives two fingers' breadth of flesh from the victim's neck.

Bile Erar.

SEE BILLY, ERAR.

Bilefeld Christian

a Lutheran theologian of Germany, who died in 1695 at Delitsch, in Saiony, as doctor of theology, is the author of, *Diss. Theol. de Conversione Honinis: — An Diver see Religionis Honines Faedus Ferire Possint et an etiam illud Frangere Licitum sit? Diss. Inaug. de Fide Veterum et Inprimis Fidelium Mundi Antedeluviani in Christum Verum Deum et Hominem ejusque Passiben ei Meritoriam.*

His son, JOHANN CHRISTOPH, was born at Wernigerode, Dec. 25, 1664. For a time he acted as assistant to his father at Delitsch. In 1690 he received his degree as doctor of theology at Kiel, was in 1693 appointed professor of theology and superintendent at Giessen, and died June 21, 1727. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Moller, *Cimbria Litterata*; Seelen, *Athence Lubecenses*. (B. P.)

Bilfinger, Carl Friedrich

a German theologian, who died Sept. 8, 1838, as doctor of philosophy and pastor at Weilheim. near Tübingen, is the author of *Die Hauptlehren der christlichen Religion, in 2 Abteilungen* (Tübingen, 1833). See Winer, *Handbuch der theol. Lit.* ii, 231; Zuchold, *Bibl. Theol.* i, 149. (B. P.)

Bilfinger, Georg Bernhard

a Protestant divine of Germany, doctor and professor of theology, and president of the consistory at Tübingen, was born Jan. 23, 1693, at Canstadt. He studied at Tübingen and Halle, was in 1721 appointed professor of philosophy at Tübingen, but had no great success there. In 1725 he accepted a call to St. Petersburg, but in 1731 returned to Tübingen, having been appointed professor of theology and superintendent of Tübingen. He died Feb. 18, 1750. He wrote, *De Harmonia Animni et Corporis Humani Maxime Præstabilitæ* (Tübingen, 1723): — *Dilucidationes Philosophicæ de Deo, Anima Humana, Mundo et Generalibus Rerum Affectionibus* (ibid. 1725; 1768, 4to): — *Diss. de*

Cultu Dei Rationali (ibid. 1731, 1739): *Notes Breves int B. Spinoze. Methodunm Explicandi Scripturias* (ibid. 1732, 1739): — *De illysteriis Christicance Religionis Generatim Spectatis Sermtto* (ibid. 1732, 1738). See Winer, *Handbuch der theol. Lit.* i, 282, 425; Doring, *Die gelehrten Theologen Deutschlands*, i, 114 sq.; Lichtenberger, *Ency. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, — s.v. (B. P.)

Bilgenschneider

in German superstition, is a daemon which is said to cut off the ears of corn and wheat of poor rustics in harvest times.

Bilhuber Johann Christoph

a Lutheran theologian of Germany, was born Nov. 5, 1702, at Urach. He studied at Tübingen, was in 1730 deacon at Winnenden, and in 1734 pastor there. In 1749 he was called to Urach, where he died, Jan. 2, 1762. He published, *Moses und die Propheten in den Evangelien* (Esslingen, 1744, 1751): — *Evangelischer Liederschatz oder glossirtes grosses Wurtembergisches Gesanqbuch* (Tübingen, 183034, 3 pts., in connection with Moser). See Moser, *Lexicon der Gottesgelehrten*; Koch, *Gesch. des deutschen Kirchenliedes*, v, 22 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Bilit

is the Assvrian feminine Sacti of the god Bel. She was called “the Mother of the Gods,” and was *Mylitta* of Greek mythology. **SEE BELTIS; SEE BELAT.**

Biliverti Giovanni

a Florentine painter, was born in 1576, and studied under Cigoli, and blended the style of that master with that of Paolo Veronese and Titian. He finished some pictures which Cigoli left unfinished at his death, and executed a number of pictures in the churches of San Gaetano and San Marco. Of these, *The Elevation of the Cross* is considered the masterpiece. He died in 1644. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Billard Pierre

a French priest of the Oratory, was born at Ernee in Maine (department of Mayenne), Feb. 13, 1653, and died in May, 1726, at Charento. He accompanied M. Picquet, who was nominated bishop over the missions in Persia and Syria. He wrote *La Bete a Sept Tetes* (1693), against the Jesuits, for which he was imprisoned until 1699, and afterwards *Le Chretien Philosophe* (Lyon, 1701, 12mo). See *Biog. Universelle*, 4, 492.

Billecoq Jean Francois

a French Dominican of Moreuil, in Picardy, who died at Abbeville, Oct. 19, 1711, aged seventy-eight, wrote, *Instructions Familieres sur les Pratiques de la Vraie Devotion* (Abbeville, 1673): — *L'Usage du Saint Sacrement, tire de v'Ecrifure, des Conciles,' et des Peres* (Amiens, 1690); and some other works.

Billfrith

an anchorite and goldsmith, who bound the copy of the Gospel written by bishop Eadfrith, is made a contemporary of St. Balthere, and lived about 740. — Smith, *Dit. of Chris. Bio.* s.v.

Billi (Or Billy) Niccolo And Antonio

two Italian engravers, lived about the year 1734. The following are their principal works: *The Infant Jesus Sleeping; St. Philip Neri Kneeling before the Virgin; The Holy Family; The Flight into Egypt; The Cardinal Pompeo; Fredericus Zuccharus; Hans Holbein.*

Billiart Marie Rose Julia

the foundress of the Sisters of Notre Dame, was born at Cuvilly, Picardy, France, in 1751. On Feb. 2, 1804, she, with Frances Blin and Catharine Duchatel, made the necessary vows, and promised to devote themselves to the education of orphans and homeless children. Through her strength of character and patient endurance, even through sufferings and hard trials, she labored constantly, and at her death in 1816 saw her order widely established. Archbishop Purcell of Cincinnati introduced the Sisters of Notre Dame into the United States in 1840. On Jan. 1, 1872, the order numbered in this country 20 houses, 13,242 free scholars, 6517 Sunday scholars, 859 night scholars, 10,727 sodalities. In Belgium, England,

United States, and Central America, there were at the same date 88 houses, 9996 day scholars, 45,146 free scholars, 12,671 Sunday scholars, 19,404 sodalities. 564 orphans. See *Life of Mother Julia* (N.Y. 1872); (N.Y.) *Cath. Almanac*, 1873, p.193.

Billiet Alexis

a French prelate, was born in 1783. In 1825 he was made bishop of Maurienne; in 1840, archbishop of Chambéry. In 1861 he was appointed cardinal, and died April 30, 1873, being at the time of his death senior of the French clergy and the oldest member of the college of cardinals. He wrote, *Memoires pour servir a l'Histoire de Diocese de Chambéry* (1865). (B.P.).

Billings, Edward

a Unitarian minister, was born at Sunderland, Mass., and graduated at Harvard College in 1731. He was ordained at Belchertown in 1737, and dismissed in 1751. He was installed at Greenfield, Mass., March 28, 1754. He died in 1760. See Sprague, *Annals of the Amer. Pulpit*, 8:10.

Billings, Oliver

a Baptist minister, was born in Maine about the year 1795, and was in early life converted in Fayette, Me. He was ordained as an evangelist in 1800, and was not long after called to the pastorate of the church in Fayette. Of this church he was the acting pastor for more than twenty years, and senior pastor until his death, which occurred July 31, 1842.

He had a son, JOHN, who was one of the early students at Waterville, was licensed in 1825, ordained pastor of the church in Addison in 1826, where he remained seventeen years (1826-43). Subsequently he was pastor of the church in North Livermore a short time. See Millett, *History of the Baptists of Maine*, p. 436; Sprague, *Annals of the Amer. Pulpit*, 6:392. (J. C. S.)

Billings, Silas

a Presbyterian minister, was born at Somers, Tolland Co., Conn., Aug. 10, 1804. He graduated from Yale College in 1829, when he entered the Princeton Theological Seminary and graduated in 1833. His first field of labor was in Prince George County, Va., near Petersburg, where he

remained but a short time and removed to the valley of Virginia, where for nine years he had charge of the churches of Woodstock, Strasburg, and Cedar Creek. He afterwards lived and labored successively at Morgantown, West Va., and also at Brooklyn, N. Y. After leaving this charge he went to West Bloomfield, N. J., and returned to Virginia, where he took charge of the church at Duffields. After 1869 he resided in Winchester, in charge of a seminary for young ladies. He was a great sufferer for many years, but his energetic spirit overcame all obstacles, and for a long time he was a successful pastor and popular preacher. He died in Winchester, Va., Jan. 8, 1881. See (N.Y.) *Observer*, Jan. 20, 1881. (W. P. S.)

Billings, William

a Congregational minister, was born at Preston, Conn., Feb. 15, 1697. He graduated from Yale College in 1720, and was ordained pastor of the church in Hampton in 1723 — the same time as the formation of the church. Here he remained till his death, May 20, 1733. A *Fast-day Sermon* of his was published posthumously, with a preface by Hale. See *Cong. Quarterly*, 1860, p. 180.

Billingsly John Ashcum

a Baptist minister, was born in St. Mary's County, Md., April 24, 1770. When about fourteen years of age he removed to Virginia. He was a very witty and agreeable young man, and uncommonly active; having a fine ear for music, and being an excellent performer on the violin. When about twenty years of age, he was awakened from his vain life, made a public profession of his faith in October, 1794, and at once fully identified himself with the cause of Christ as an active and zealous member of the Church. He was ordained to the work of the ministry in October, 1810, and became pastor of the church at Zoar, Orange Co., Va. Subsequently he ministered to other churches in his native state. He died Aug. 1, 1837, on his plantation called Salem, in Spottsylvania, near Fredericksburg. He was a popular, successful, and indefatigable preacher. Although not educated in the schools, he was always a student and reader of good books. It is said that few men in modern times have been instrumental in the conversion of more sinners or baptized more believing subjects. See Taylor, *Virginia Baptist Ministers*; Haynes, *Baptist Cyclopaedia*, i, 96-99.

Billot Jean

a French preacher, was born at Dole in 1709, and died at Macherans, in the diocese of Besancon, in 1797. He wrote *Proves. Aduits en Pratique pour les Dimanches et les Fetes Principales de l'Annee* (1771; Lyons, 1785). These lectures, often republished, were translated into German (Augsburg, 1774). See Hoefer, *Nouv. Biog. Generale*, s.v.

Billuart Charles Rens

a French theologian and preacher, was born at Reein, Ardennes, Jan. 8, 1685. He completed his studies at Charleville, was appointed professor at the College of Douay, entered the Dominican order, and became, in 1728, provincial of his order. He died Jan. 20, 1757. His principal works are, *De Mente Ecclesie Catholice circa Accidentia Eueharistice' Dissertatio Unica, adver'sus Ant. Lengrand* (Liege, 1715): — *Le Thomisme Venge de sa Pritendue Condemnation par la Constitution Unigenitus* (Brussels, 1720): — *Lettre aux Docteurs de la Facult de Thologie d o y,ec deDouy, ave des Reflexions*, etc. (1723): — *Examenn Critique des Reflexions sur le Bref de N. S. P. le Pape Benoit XIII* (1724). Of his writings one has especially become well known, the *Summa S. Thomoe Hodiernis Academicarum f Moribus Accommodata, sive Coursus Theologiac juxta Mentem D. Thomoe* (Liege, 1746-51, 29 vols. 8vo). This manual, which has often been printed in Italy, France, and Germany, and of which the author published an abridged edition in 1754, in 6 vols., has contributed not a little to develop in the Catholic schools the ideas and especially the spirit of the *Doctor Angelicus*, who was the favorite and theological ideal of Billuart. See Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Billups Humphry

a minister in the Methodist Episcopal Church South, was born in Mathews County, Va., Sept. 10, 1786. He experienced conversion at the age of nineteen; received license to preach in 1812; and in 1837 entered the Virginia Conference. Both in the local ministry and in the itinerant ranks he abounded with earnest labor and abundant success. Age and infirmity finally compelled him to retire from active service, and he spent several years as a superannuate prior to his death, which occurred May 20, 1871. Mr. Billups had only the advantages of a rudimentary education, yet by persistent personal application he attained considerable excellence as a

well-read preacher. See *Minutes of Annual Conferences of the M. E. Church South*, 1871, p. 530.

Billy (Or Bile), Erar (Or Erard)

a French theologian of Lorraine, was born Jan. 10, 1610. He taught theology and mathematics at Caen. In 1644 he ventured to issue upon the simony and power of the popes certain propositions which brought against him violent replies, so that he was at length obliged to retract. He resolved to go to America as missionary, and died by shipwreck in 1645. See Hoefer, *Nouv. Biog. Generale*, s.v.

Billy (Or Billi, Lat. Billius), Jacques De

a French abbot, who was born at Guise in 1535, and died at Paris, Dec. 25, 1581; wrote *Anthologisc Sacrs ex Probatissimnis utriusque Lingua Patribus Collectce, atque -Octastichis Comprehensac libri II*; he also wrote notes on Gregory Nazianzen's work, which F. Morellus edited (Paris, 1709-11); he also published *Joannes Damanscenus: Opera Gr. et Lat. ex editione J. B.* (ibid. 1619): — *Isidorus Pelusiota: de Interpret. Div. Scripturas Epistol. libri V Gr. et Lat., quorum III priores ex Interpretatione Jac. Billii* (ibid. 1585). .See Wiler, *Handbuch der theol. Lit.* i, 893, 895 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Hoefer, *Nouv. Biog. Generale*, s.v. (B. P.)

Billy, Jean de

a French theologian, was born at Guise about 1530. He was elder brother of Jacques and of Godefroy, pursued the ecclesiastical profession, obtained some benefices, and was at first very worldly in his mode of living; but having been rescued from death by fire, he resigned the abbey in his possession, and entered the Carthusian order. He was prior of Mont-Dieu and of Bourbon-lez-Goillon, where he died, June 30, 1580. He wrote, *Des Sectes et des Heresies de nostre Temps*, etc.; translated from the Latin of Stanislas Hosius, bishop of Varmie in Poland (Paris, 1561): — *Dialogue de la- Perfection de Charite*; translated from the Latin of Denis of Rickel, named also *Dyonisius Carthusianus* (ibid. 1570): — *Homelie de Saint Jean Chrysostome*, entitled *Que Personne n'est Offense que de Soimeme; avec deux Sermons de Saint Augustin*, translated into French (ibid. 1751): — *Le Manuel du Chevalier Chretien*; translated from the Latin of John of Lansperge (ibid. 1573): — *Exhortation au Peuple Francois pour*

Exercer les Euvres de Misericorde Envers les Pauvres, etc. (ibid. 1572; 1584). See Hoefer, *Nouv. Biog. Generale*, s.v.

Bilnimiki

(*lord of mysteries*) is a frequent occurring title of the Assyrian deity *Hea*, the god of the under-world.

Bilo (Or Pilo)

an Armenian historian, was born at Dirag, in Armenia, in 643. He studied successfully theology and history, and distinguished himself among the scholars of his country, and obtained the friendship of Nerseh, governor-general of Armenia, to whom he gave useful counsel in the administration of the affairs of state. He died in 711. He wrote a translation of the *Ecclesiastical History of Socrates* into Armenian, and a *History of the Patriarchs of Armenia*. See Hoefer, *Nouv. Biog. Generale*, s.v.

Bilocation

is a miraculous property, which some of the canonized saints of the Church of Rome are said to possess, of appearing in two places at once, or of passing with the velocity of spirits from one place to another. — *SEE MIRACLES; SEE WONDERS.*

Bilskirner

in Norse mythology, was the palace of the god Thor in his kingdom Thrudwanger, being the largest building in the world. It had five hundred and forty saloons, but was full of windings and hallways, so that he who entered without a guide could not find his way out again.

Bilstein Jan

a Flemish theologian, was born in 1592 at Verviers, Belgium. He aided in reorganizing the academy of Osnabruck, and died March 6, 1663, leaving several historical and poetical works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Bimatrix

in pagan mythology, is the Latin translation of the Greek *Dimeter*. It was the designation of Bacchus, as he was born twice, first of Semele, then of Jupiter, who sowed him in his thigh.

Bimatshi-Dahri

in Mongolian mythology, was the greatest and mightiest of the Assuri. The second ray of the six shining lights inspired him.

Bimel Michael

SEE BUMEL.

Bin was the Assyrian god of the atmosphere, and the biblical *Rimimon*.

Binace Josiah

a Methodist helper, was born in 1841, and was converted while at school at Graham's Town, South Africa. He served the Wesleyan Methodist Church in South Africa as teacher, local preacher, and evangelist, and was accepted as a regular minister in 1879, but died in his first and only appointment, at Queenstown, Sept. 13, 1879. He won souls. See *Minutes of the British Conference*, 1880, p. 45.

Binch Johannes

a Lutheran theologian of Germany, was born at Herford, in Westphalia, in 1586. He studied at Helmstadt and Giessen, and died at Herford, Feb. 20, 1671, as senior minister, where he had occupied the pastorate for thirty-eight years. He wrote, *Die gottliche Bussposaune in 250 Predigten: — Catechismus Psalmodicus: — Lapis Offensionis (Rom. ix) ex, Via Fidelium Remotus*, (against N. Warendorp wrote his *Lapis Resurrectionis Immotus*): — *Remedium Impietatis*. See *Unschuldige Nachrichten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Binck Jacob

a German engraver, was born at Cologne in 1504, and studied under Duer, and afterwards visited Rome where he became a scholar of Marc Antonio. The following are some of his principal plates: *Adam Holding the Branch of a Tree*; *Eve with a Branch with Two Apples*; *The Seven Planets*,

represented by Figures; The Seven Virtues, Faith, Hope, Charity, Justice, Patience, Fortitude, and Temperance; David with the Head of Goliath; The Descent from the Cross. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Bindachul

a town near Mirzapur, to the north of Bengal, in Hindustan, where there is a temple dedicated to the sanguinary goddess Kali (q.v.). At this place religious ceremonies are constantly performed, and thousands of animals are offered in sacrifice. It is chiefly frequented by the Thugs (q.v.), or leagued murderers, who, before setting out on their cruel expeditions, visit the temple of the goddess, implore her aid, and, in the event of success, promise her a portion of the booty.

Bindeman, F. W.

a German Reformed minister, was, in 1824, a student of Rev. J. William Dechaut, and by him recommended for ordination to the fathers; but owing to his rude and passionate conduct he was not deemed worthy to be a member, hence was excluded from all connection with the Church. It is not known when he died; See Harbaugh, *Fathers of the German Ref. Church*, 4, 475.

Binder Christoph

a Lutheran theologian of Germany, was born at Gretzingen in 1519, and studied at Tubingen. In 1543 he was pastor at Denkendorff, in 1545 at Stuttgart, in 1557 at Nurtlingen, in 1568 general superintendent and abbot at Adelberg, where he also signed the *Formula of Concord*, and died Oct. 31, 1596.

His grandson, also named CHRISTOPH, was born at Rosswalden in 1575, and studied at Tubigen. In 1601 he was deacon at Canstadt, in 1608 superintendent and preacher at Stuttgart, and in 1610 member of consistory and court-preacher. Two years after he had received the degree of doctor of theology, in 1614, he was made general superintendent and abbot of Maulbrunn, and died June 3, 1616. He wrote, *Theologia Scholastica: — Tractatus de Usuris: — De Jesuitarum Sophistica et Malis Artibus, quibus in Congressibus uti Solent*. See Freheri, *Theatrum Eruditorum*; Fischlin, *Memoria theolog. Wurtemberg.*; Jocher, *Algemeines Gelehrten-Lexikon*, s.v: (B. P.)

Bindrim Johann, Georg

a German theologian, who died at Rostock in 1705 as professor of, theology, is the author of, *De Voce Hosianna: — De Sione Evangelica: — De Gradibus Excommunicationis Judceis olim Receptis: — De Characteribus Messice: — De Prophetis Illorumque Ordine*. See *Mecklenburgisches Gelehrten Lexikon*; Winer, *Handbuch der theol. Lit.* i, 143. (B. P.)

Binebtat

was an Egyptian deity adored under the figure of a kneeling. ram. His title was *the spirit-lord of Teattu*.

Biner Joseph

a Jesuit of Germany, who died about 1778, left *Apparatus Eruditionis ad Jurisprudentiam Praesertim Ecclesiasticam, partes XIII* (5th ed. Augsburg, 1766-67, 7 vols. 4to).

Binet, Etienne

a French Jesuit, was born at Dijon in 1569, and died at Paris, as rector of the College of Clermont, July 4, 1639. He was a prolific writer, and his works are. found in the *Bibliothèque des Ecrivains de la Compagnie de Jesus* (edited by Augustin and Alois de Backer, Liege, 1853). Sotwell, in his *Bibliotheca Scriptorum S. J.*, praises him highly; but Binet appears to have had more zeal and piety than talent, and few of his numerous works, enumerated by Papillon in the *Bibl. des, Auteurs de Bourgogne*, call for any special notice. We must, however, except his *Essai sur les Merveilles de la Nature* (Rouen, 1621), which soon passed through twenty editions,

and *Abrege des Vies des Principaux Fondateurs des Religions de l'Eglise, Représentés dans le Choeur de l'Abbaye de S. Lambert de Liesse en Haynault* (Antwerp, 1634, 4to), which was translated into Latin. We give the titles of some others of his works: *Quel est le Meilleur Gouvernement, le Rigoureux ou la Doux, pour les Supérieurs de Religion? De l'Etat Heux et Malheur-eux des Aes Souffrantes de Purgatoire, et des Moyens Souverains pour ny aller pas*, etc.: — *Editations Affectives sur la Vie de la tres Sainte Vierge, litere de Dieu* (Antw. 1632): — *Les Saintes Faveurs de Petit Jesus au Cœur qu'il Ayme et qui l'Aye* (Paris, 1626): — *Le Chef-d'Euvre de Dieu, ou les Souveraines Perfections de la Sainte Vierge sta Mere* (edited by Jenneaux, Paris, 8.55). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Lichtenberger, *Encyclopedie des Sciences Religieuses*, s.v.; *Biog. Universelle*, 4, 499; Landon, *Eccles. Dict.* s.v. (B. P.)

Binet, Francois Isidore

a French theologian, was born at Niort in 1720. He was professor at the house of the Capuchins, where he was first provincial of, the province of Touraine, and then guardian of the convent of Poitiers. He frequently preached in Poitou and the surrounding provinces, where his oratorical ability gained for him a desirable reputation. He died at the close of the 17th century. He wrote, *Le Missionnaire Controversiste*, or *Cours Entier de Controverses* (Poitiers, 1686).

His nephew, ISIDORE BINET, born at Niort in 1693, also entered the Capuchin order, of which he was twice provincial. A commendable orator, he went to Rome as preacher of the chapter-general of his order. He wrote a history of his voyage to Italy, in order to refute the erroneous reports of Misson, but before his death he demanded that his MS. should be burned. He died at Poitiers in 1779. See Hoefer, *Nouv. Biog. Generale*, s.v.

Binet, William

a Protestant Episcopal clergyman of the diocese of Albany, was the officiating minister in the parish of New Castle, Pa., in 1857, and continued in that position until 1859, when he removed to Fort Smith, Ark., being employed in what was then known as the "Mission of the South-west." The following year, in the same missionary diocese, he served at Van Buren, Ark., and remained there until 1865. In 1866 he became rector of Grace Church, Canton, N. Y., and, after serving there about two years,

resided in Canton without charge. Soon after, he removed to Benicia, Cal. A year after this, in 1871, he became principal of St. John's Institute, Sacramento, retaining that position until 1873, at which time he removed to New York city, without charge. In 1874 he officiated in Stockbridge, Mass., and in the following year was rector of Edward's-place School, in the same town. A short time previous to his death he was connected with the diocese of Albany. He died in the island of Jersey, Channel Isles, Feb. 1, 1877. See *Prot. Episc. Almanac*, 1878, p. 168.

Bingham, Abel

a Baptist missionary among the Seneca and Ojibwa Indians, was born at Enfield, N. H., May 9, 1786. He was ordained at Wheatland, N. Y., in 1838, and was sent among the Ojibwas. In 1855 he resigned his connection with the mission and removed to Michigan. He died at Grand Rapids, Mich., Nov. 26, 1865. See *Appleton's Annual Cyclopoedia*, 1865, p. 658; Cathcart, *Baptist Encyclopedia*, p. 100.

Bingham, George

an English clergyman, was born at Melcombe Bingham, in Dorsetshire, in 1715, and educated at Westminster School and at Christ Church, Oxford. He afterwards became fellow of All-Souls' College, and was some time proctor in the university. A few years later he was presented to the rectory of Pimperm, Dorset, and afterwards to that of More Critchil. He died at Pimperm, Oct. 11, 1800. His principal works are, *A Vindication of the Doctrine and Liturgy of the Church of England* (Oxford, 1774): — *An Essay on the Millennium*, etc. (Lond., 1804, 2 vols. 8vo): — and *Essays, Disputations, and Sermons*, with *Memoirs of the Author's Life*, by Peregrine Bingham (1804, 2 vols. 8vo). See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Bingham, Henry

a Methodist Episcopal minister, was a native of Virginia. No particulars are recorded concerning his birth or life other than that he spent four years in the ministry, and was serious, faithful, zealous, humble, and successful. He died in 1789. See *Minutes of Annual Conferences*, 1789, p. 33.

Bingham, Hiram

a Congregational minister, was a native of Bennington, Vt. At the age of twentyone he was converted, and began preparation for college with the Rev. Elisha Yale, D.D., of Kingsbury, N. Y., and graduated from Middlebury College in 1816. Three years afterwards he graduated from Andover Theological Seminary. He was ordained at Goshen, Conn., Sept. 29, 1819, as a foreign missionary — the first ordination of a foreign missionary in Connecticut. In company with other missionaries, he sailed from Boston, Oct. 23, for the Sandwich Islands, the voyage occupying one hundred and sixty days. After an exploration of the islands, Mr. Bingham, in September, 1823, established himself at Honolulu on the island of Oahu; and thus began the first mission to the islands of the Pacific. He translated hymns, school-books, and large portions of Scripture into the language of Polynesia. On account of the failing health of his wife, he returned to the United States in 1840, and began to act as stated supply to various churches, particularly the church in Chester, Mass., and the Temple-street Church, New Haven, Conn. He died at New Haven, Nov. 11, 1869, aged eighty years. Mr. Bingham made a valuable contribution to missionary literature in a work entitled, *A Residence of Twenty-one Years on the Sandwich Islands* (Hartford, 1847). He also printed a little work, *Bartimeus of the Sandwich Islands*, published by the American Tract Society. See *Cong. Quarterly*, 1871, p. 593.

Bingham, Luther

a minister of the Reformed (Dutch) Church, was graduated from Middlebury College in 1821. He was licensed by the Essex Association, Mass., in 1825, and served as pastor from 1825 to 1837 at Marietta, O. He was pastor in Cincinnati from 1837 to 1843, and at Williston, Vt., 1843 to 1851; and a journalist, from 1851 to 1877. In 1855 he joined the Reformed Dutch Church, and was colporteur as well as connected with the Board of Publication. He died in 1877. He wrote much, both in the newspapers and in books. For eighteen years he was the author of the reports of the Fulton-street prayer-meeting in the *N. Y. Observer* and *Christian Intelligencer*. He wrote “certain chapters” in Prime’s *Power of Prayer*. He published, *Army Life*: — *Hospital Life*: — *Living Words from Living Men*: — *The High Mountain Apart*: — *The Young Quartermaster*: — *The Little Syracuse Boy*: — *The Little Drummer Boy*: — *Out of Darkness into Light*, etc.

“These practical and simple books did an immense amount of good.” See Corwin, *Manual of the Ref. Church of America* (3d ed.), p.183.

Bingley, Charles

an English Congregational minister, the son of a gentleman farmer, was born at Hemsworth Lodge, near Ackworth, Yorkshire, in 1813. In early life he gave himself to God, joined the Church at Queen-street chapel, Leeds, and in 1837 entered Airedale College. His first settlement was at Middlesborough, Yorkshire, where he was ordained April 28, 1842, Thence he removed to Crewe, thence to Tockholes. Lancashire, and thence to Droylsden, where he died, May 30, 1862. Though naturally retiring, Mr. Bingley possessed a moral courage that was equal to every demand made upon it. His conduct, spirit, and teachings were in harmony. See (Lond.) *Cong. Year-book*, 1863, p. 208.

Bingley, William

an English clergyman, was a native of Yorkshire, and was educated at St. Peter's College, Cambridge, where he graduated in 1799, and took holy orders. He died in 1823. Among his published works are, *North Wales; including its Scenery, Antiquities, Customs*, etc. (Lond. 1804, 2 vols. 8vo.): — *Memoirs of British Quadrupeds*, etc. (1809): — *Animated Nature* (1815): — *Useful Knowledge* (1816). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Binna

SEE BEONNA.

Binney, Amos

a Methodist Episcopal minister, was born at Hull, Mass., Oct. 30, 1802. He experienced conversion at the age of sixteen; received a commonschool education, and studied one year at New Market Academy; was licensed to preach, and entered upon mercantile business; and in 1826 joined the New England Conference. In its active work he did noble consecrated service until 1854, when he located. In 1857 he became supernumerary, and remained such until his decease in New Haven, Conn., March 29, 1878. Mr. Binney was characterized by great fidelity to the Methodist Episcopal Church, and by tireless industry in every department of pastoral labor. He had a peculiar insight into the religious wants and difficulties of the

common people, hence the publishing of his *Theological Compend*, which has been translated into the Arabic, Chinese, German, Swedish, Bulgarian, Spanish, Italian, and Japanese languages. His last eighteen years were spent in publishing his *People's Commentary*. See *Minutes of Annual Conferences*, 1878, p. 47.

Binney, Joseph Getchell D.D.

a distinguished Baptist missionary, was born in Boston, Dec. 1, 1807. At an early age he became a Christian, and united with a Congregational Church. He pursued his preparatory studies in his native city, and entered Yale College, where he remained but a short time, on account of ill health. Soon after he became a Baptist, and was received into the Baptist Church in East Cambridge, Mass., which gave him a license to preach, Oct. 15, 1830. His ordination to the work of the ministry and the pastorate of the Church in West Boylston took place May 16, 1832, in which place, and for a brief period in Southbridge, Mass., he was pastor for several years, and then removed to Savannah, Ga., to assume the pastorate of the Baptist Church in that city. Here his ministry was a happy and successful one. He was called in 1843 to lay the foundations of a theological school for the Karens in Maulmain, Burmah. He reached Burmah in the month of April, 1844, and, after a year devoted to the study of the Karen language, he opened the theological school at a place near Maulmain. Here, for five years, he labored with great zeal and success in training a native ministry for the Karen churches, when the ill-health of Mrs. Binney compelled him to return to the United States, where he remained not far from eight years, acting during most of this period as pastor of two churches, one in Elmira, N. Y., and the other at Augusta, Ga., and, for a time, as president of Columbian College at Washington, D. C. He was reappointed as a missionary in the summer of 1858, and resumed his labors as the president of the Karen Theological Seminary, which soon afterwards was removed to Rangoon. Here Dr. Binney performed the duties of his office from May, 1859, till November, 1875. with rare fidelity, and left the impress of a character of great energy and devotion to the cause of his Master upon the young men who came under his charge. He. established a college for the Karens on the 28th of May, 1872, with three native teachers and seventeen students. An attack of paralysis in 1864, and another in the fall of 1875 compelled him to pass the winter of 1875-76 in Italy, and the following summer he returned to his native land. He sailed from New York, Oct. 6, 1877, by the overland route to the East, but died on board the steamship

“Amarapoorā,” Nov. 26, 1877, and his remains were committed to the deep.

Among American missionaries of all denominations, Dr. Binney took a high rank. His personal appearance was such as to arrest attention at once. Seriousness, earnestness, thorough consecration to his work were written in every line of a face which, once seen, would not soon be forgotten. He published, in the Karen language, a work on *Systematic Theology*, and another on *Preaching*. He left also several works in manuscript, which were nearly or quite ready to be placed in the printer’s hands. He was a hard, diligent worker, and doubtless shortened his life by his severe application to the tasks he had undertaken to accomplish. He guarded well his lips, and was sober and dignified in his demeanor, and his presence commanded respect. See *Baptist Missionary Mag.*, 58, 65-69. (J. C. S.)